

ISSN 2349-8420

Vol. XIV

2020

Working Papers on  
**Linguistics  
and Literature**  
(UGC-CARE Listed Journal)

Peer - Reviewed

Linguistics  
and Literature  
(UGC-CARE Listed Journal)

**Chief Editor**

Dr. V.M. Subramanian

**Editors**

Dr. S. Sundarabalu

Dr. N. Ramesh

Dr. N. Vijayan

Dr. P. Sankarganesh



**DEPARTMENT OF LINGUISTICS**  
**BHARATHIAR UNIVERSITY**  
Coimbatore - 641 046, India

**Working Papers on  
Linguistics and Literature**

**(UGC - CARE Listed Journal)**

**Peer - Reviewed**

**Vol. XIV 2020**

*Chief Editor*

**Dr. V.M. Subramanian**

*Editors*

**Dr. S. Sundarabalu**

**Dr. N. Ramesh**

**Dr. N. Vijayan**

**Dr. P. Sankarganesh**



**Department of Linguistics  
Bharathiar University  
Coimbatore - 641 046, India**

**Working Papers on  
Linguistics and Literature**  
(UGC - CARE Listed Journal)

**Peer - Reviewed**

**Vol. XIV 2020**

*Chief Editor* : Dr. V.M. Subramanian

*Editors* : Dr. S. Sundarabalu  
Dr. N. Ramesh  
Dr. N. Vijayan  
Dr. P. Sankarganesh

*Advisory Board* : Prof. K. Karunakaran, Coimbatore.  
Prof. M.S. Thirumalai, USA.  
Prof. Panchanan Mohanty, Hyderabad.  
Prof. P. Uma Rani, Mysore.  
Thiru. M. Elanttamil, Malaysia.

© *Copyright* : Department of Linguistics  
**Bharathiar University**  
Coimbatore - 641 046, India.

Not for Sale

**ISSN** : **2349 - 8420**

*Published by* : Department of Linguistics  
**Bharathiar University**  
Coimbatore - 641 046, India.

---

*Note* : All the enquiries regarding the Journal may please be sent to  
Head, Department of Linguistics, Bharathiar University, Coimbatore - 641 046. (India)  
through email : [workingpapersbuling@gmail.com](mailto:workingpapersbuling@gmail.com)

## **Editors' Note**

The department of linguistics, Bharathiar University feels proud of bringing out the 14<sup>th</sup> Volume of the Journal named “**Working Papers on Linguistics and Literature**” with research articles written by the research scholars and professors from India and abroad. The department invited research papers from various academicians across the world, and in turn, it received a number of papers in the fields of Linguistics and Literature. The papers submitted by the scholars of various institutions had been reviewed by a team of jury and it has selected the publishable research papers for adorning this journal. Articles published in this Volume bring the research findings in terms of theoretical and application perspectives.

The papers published in this journal are plagiarism free and indeed “nowhere read” articles which contribute for the betterment of the fields concerned. This journal offers academic support for researchers of various fields in social sciences and core sciences to bring out research articles in trans-disciplinary fashions.

The present volume carries sixty two articles written by research scholars and professors of linguistics and other disciplines. We sincerely express our gratefulness to our Vice Chancellor for all his academic supports to undertake the publication of research articles and complete the task in a perfect manner. We indeed, feel happy to record our sincere sense of gratefulness to the entire contributors for their valuable papers submitted for publication in the journal. We shall be failing from our duty if we do not appreciate Prdag Print, Coimbatore, for adding extra colours to the text of this journal.

**Dr. N. Ramesh**

**Dr. N. Vijayan**

**Dr. P. Sankarganesh**

**Dr. V.M. Subramanian**

**Dr. S. Sundarabalu**





## CONTENTS

<b>S.No.</b>	<b>Topic &amp; Author</b>	<b>Page No</b>
1.	Forensic Speaker Identification <i>Dr. Abhinav Kumar Mishra &amp; Ms. Aditi Rai</i>	1
2.	Number System of Deuri: An Endangered Language of Assam <i>Abu Bakkar Siddique</i>	12
3.	Investicating the Effectiveness of Onilne Physical Education Classes on Personel and Emotional Development of School Children among Teachers and Students <i>Dr.S.Akila, Dr.S.Jayakumar, Dr. S.Sivarajan, Edward Packiaraj Sebastian, Senthil Kumar, Shanthi, Charu Nivedita, Priyadharshini</i>	18
4.	Patterns of Reading Ability in Children with Dyslexia Vs. Typically Developing Children <i>Akila. P.&amp; Dr.R. Lalitha Raja</i>	24
5.	A Critical Analysis on The Pluralisation Processes in Bodo <i>Aleendra Brahma</i>	31
6.	Feminism and Psychosis in Plath's the Bell Jar and Woolf's Mrs. Dalloway <i>Amith Kumar Rath</i>	45
7.	A Sociolinguistic Analysis of the Impact of Emerging Diversities on Students' Writing Skills <i>Amith Dhawan &amp; Dr. Aditya Prakash</i>	52
8.	Interpretation of Structural Ambiguity and its Impact on Oral Communication process among Medical Professionals <i>Angel Mary.F &amp; Dr.V.M.Subramanian</i>	64
9.	The Indigenous Jacquard Weaving of Elampillai - A Socio- Cultural Study <i>Dr. R. Anil Kumar &amp; Dr. M.Kasirajan</i>	72
10.	Textbook Analysis of Special School Curriculum in Kerala: A Case Study <i>Anisha Stephen G.S &amp; Dr.Darwin.L</i>	80
11.	A Comparative Analaysis of Kuki- Chin Numeral System <i>Anujeema Saikia &amp; Kumari Mamta</i>	90

12.	Impact of Modernization on Muthuvan, Paliyar and Eravallan Tribes in Tiruppur District <i>Dr.R.Arjunan, Dr.R.Baskar, Dr.V.Kaviyarasu &amp; Mr.K.Ruban Gnanadurai</i>	<b>98</b>
13.	The Modern Methods in Language Teaching <i>K.Bhuwaneswari&amp;P. Kumaresan</i>	<b>106</b>
14.	Katta Agana: An Overview of The A Chik Epic Tradition <i>Cassie Neelam M.Momin</i>	<b>111</b>
15.	Diachronic Analysis of Sociative Case in Tamil <i>Dr. P. Chandramohan</i>	<b>117</b>
16.	Is Kinship Terminology A Linguistic Tool for Genealogical Analysis: A Case Study <i>Dr.Darwin.L</i>	<b>128</b>
17.	Study of English-Speaking Skills Amongst The Students of The Upper Primary Bengali Medium Schools In North Tripura District <i>Dipasree Nath &amp; Paramita Purkait</i>	<b>141</b>
18.	The Pattern of Face and Politeness in the Fire and the Rain <i>Dnyaneshwar P. Suryawanshi</i>	<b>150</b>
19.	Figurative Language Uses in Ve:ṭṭakka:ḍa Irulas Riddles <i>R.Elakkiya</i>	<b>163</b>
20.	Developing Second Language Writing Skills of Higher Secondary School Students in Uncertain Periods Through Blogs <i>Geetha.S &amp; Dr.C K Ahammed</i>	<b>168</b>
21.	Role of Grammar in Communicative Language Teaching <i>Greeshma Oustine &amp; Dr.N.Ramesh</i>	<b>176</b>
22.	The Impact of Native Local Dialect on English Usage: A Case Study based on Tehami Dialect at Yemen <i>Hussein Omer Ali Hussein Ageed &amp; Dr.Darwin. L</i>	<b>182</b>
23.	Impact of SKY Yoga with Pranayama on Cognitive Skill Development Among Down Syndrome Children <i>R.Jayanthi &amp; Dr.G.R Valliammal</i>	<b>192</b>
24.	Jungian Archetypes and The Process of Individuation in Amish's Raavan: Enemy of Aryavarta <i>D.Jayavelu &amp; Dr.Mamta Pillai</i>	<b>203</b>

25.	The Role of Translanguaging in Indian Education System <i>J.Jency Valenteena &amp; Dr.N.Ramesh</i>	210
26.	The Effectiveness of Online Peer Feedback on Students' Essays: A Study in The Context of Second Year Engineering Students During The Covid Pandemic <i>Dr.R.Kalpana &amp; Dr. Suganthi .S. Kumar</i>	216
27.	Language of Juvenile Delinquents and Their Psychological Factors Affecting them to involve in Delinquency <i>J.Karisma &amp; Dr.N.Vijayan</i>	222
28.	Indemnity of Self: A Maternal Reading in Manju Kapur's <i>Custody</i> <i>Dr. M.Kasirajan &amp; Dr.R. Anil Kumar</i>	231
29.	Semantic Roles and Grammatical Relations in Telugu and Tamil <i>M. C. Kesava Murthy</i>	237
30.	A Study on The Usage of Tense in Tamil Language among Primary Level Students <i>K.Kowsalya &amp; Dr.P.Sankarganesh</i>	244
31.	Structural Features of Conversation with Reference to Tamil <i>Dr.R.Kumarasamy</i>	252
32.	Signifying the Agency of Choice: A Study of Gurdial Rai's "The Daughter of Eve" <i>Mehak Bhola</i>	259
33.	The Socio-Cultural Approach of Mullu Kurumba Tribes in Nilgiri District <i>Monisha. R</i>	265
34.	Circumstantial Naming Patterns in Bihar: A Creative Euphemistic Strategy for Name Avoidance Taboo <i>Muskaan</i>	274
35.	Language Maintenance and Loss Among Telugu Minorities of Southern Region Of Tamil Nadu* <i>Dr. T. Muthukrishnan</i>	283
36.	Two-Digit Cardinals From Eleven '11' To Nineteen '19' In Tamil, Malayalam, And Sinhala: A Contrastive Study <i>Naiwala Appuhamilage Dhammika Jayasinghe Dr. Darwin L</i>	292

37.	Voice of Suicidal Minds <i>N. Nirmeen &amp; Dr.N.Vijayan</i>	<b>301</b>
38.	A Discourse On Humanistic Issues And Plight of The Labourers In Kurt Vonnegut's Player Piano <i>S. Nithya</i>	<b>308</b>
39.	Challenges of Learning Disability among Children <i>Niveditha . R</i>	<b>316</b>
40.	A Study of the Significant Role of the English Language in Law and its Peculiarities <i>Poongothai. P &amp; Dr. K. Rajkumar</i>	<b>321</b>
41.	Lexical Variation in Telangana Telugu and Coastal Telugu: A Linguistic Study <i>P. Prakash &amp; Dr.Praveen Gatla</i>	<b>326</b>
42.	Social Exclusion and Marginalization of Santhal Community in Hansda Sowvendra Shekhar's <i>The Adivasi Will Not Dance: Stories</i> <i>Raam Kumar.T &amp; Dr. B. Padmanabhan</i>	<b>336</b>
43.	Problematics of National Identity in Amitav Ghosh's <i>The Shadow Lines</i> <i>S.Raja &amp; Dr.B.Devaki</i>	<b>344</b>
44.	Muthuvan Tribes in Vellimudi Settlement of Anamalai Tiger Reserve Forest: An Ethnography Approach <i>S.J.Ranjitha &amp; Dr.P.Sankarganesh</i>	<b>351</b>
45.	Numerals of Asuri: An Endangered Language <i>Raunak Roy &amp; S. Arulmozi</i>	<b>359</b>
46.	A Corpus Analysis of English Pronunciation Deviations among Kannada Speakers <i>K.S. Rejitha &amp; N.Rajesha</i>	<b>367</b>
47.	Lexical Decoding of Malayalam Spoken-Text; A Pre-Requisite for Automatic Speech Recognition <i>S. Sajila &amp; K.S. Rejitha &amp; N.Rajesha</i>	<b>374</b>
48.	Cognitive Aspect of Translation Divergence: Case Study of Selected Ad positions in English, Lao and Hindi <i>Somsack Phetsamai &amp; Shubhra Apurve &amp; Dr. P.Vijaya</i>	<b>379</b>
49.	Usefulness of Whatsapp as Academic Tool to Enrich ESL Students' Writing Skills <i>S.Subha &amp; Dr.S.Diravidamani</i>	<b>393</b>

50.	The Impact of Covid19 Lockdown Effects on Knowledge and Language Transfer Among Learners and Alternative Learning Measures <i>Dr. V.M. Subramanian</i>	399
51.	Technical Terms of Selected Occupational Implements <i>Dr.Sundarabalu.S</i>	409
52.	Convergence in The Mullukrumba Tribal Language of The Nilgiri District <i>Dr.K.Umaraj</i>	427
53.	English Accent and Its Varieties: An Empirical Study with Reference to Ttwreis <i>Dr.Venkanna Maagi</i>	434
54.	Devadasi, A Victim of Society: An Exploratory Study on Conflict Theory And its Implications in The Society in The Novel <i>Servant of Goddess: The Modern-Day Devadasi</i> by Catherine Rubin Kermorgant <i>R. Vidhya &amp; Dr.V.David Arputharaj</i>	441
55.	Quest for Identity: A Psychoanalytic Approach to Bharati Mukherjee's Miss New India <i>C.Yogarane &amp; Dr.C.S.Robinson</i>	447
56.	இளம்பூரணரின் எழுத்திலக்கணக் கொள்கைகள் <i>முனைவர் ச.ஆனந்தவேல்</i>	454
57.	பனைமரமும் சிறுவர் விளையாட்டுகளும் <i>முனைவர் செ இளையராஜா</i>	465
58.	காவடி வழிபாட்டில் கலைச்சொற்கள் <i>ப.பாலு</i>	473
59.	லம்பாடி இன மக்களின் உறவுமுறைச் சொற்கள் <i>ம. பாண்டியன் &amp; முனைவர். ப. சங்கரகணேஷ்</i>	484
60.	சித்தர்களின் யோகமுறை - வேதாத்திரியின் யோகமுறை - ஓர் ஒப்பீடு <i>ந. தேவிலட்சுமி &amp; முனைவர் வெ.இராமதாஸ்</i>	490
61.	மழையளவு சார் கலைச்சொற்கள் <i>ச. சக்திவேல் &amp; முனைவர் செ இளையராஜா</i>	501
62.	தொல்காப்பிய மரபும் மாற்றமும் <i>தோ. அனிதா</i>	509



## FORENSIC SPEAKER IDENTIFICATION

**Dr. Abhinav Kumar Mishra & Ms. Aditi Rai**, Department of Linguistics, Faculty of Arts, BHU, Varanasi

### *Abstract*

*The main objective of this research is to highlight the procedure which is involved in the Forensic Speaker Identification process. The voice identification process contains a comprehensive comparative study between voice samples of Questioned Voice and Suspect Voice. A crucial part of the identification process is the variation within speech. The objective of the forensic speaker comparison was aimed to find out more and more between speaker variations rather than within speaker variation, but due to some real-world and situational factors this ideal condition is not fulfilled and as a result the resolving power of each dimension is hindered and speech samples are harder to discriminate. Major factors such as mood, message and interlocutor stood out to be highly probable for the change in speech. This research paper is essentially focused on the Indian Context of the real world factors. Also, there are some factors exclusive to India and some variation in speech occurring only because of the regional and cultural changes. With the help of these factors we can identify which factors make it impossible to discriminate voices while which factors make the identification of the speaker slightly visible and easy due to the specific variation which suggests the background and extra socio-linguistic feature.*

**Keywords:** *Forensic Speaker Identification; Voice Identification; Forensic Phonetics; Speech variation; Suspect Voice*

### **Introduction**

Forensic phonetics is a field in forensic linguistics which is devoted to the study and analysis of speech known as Voice Identification. It is a branch that studies human speech and based on its pattern and behaviour tries to contribute to the field of a criminal investigation. Forensic speaker identification analyses voice samples based on its linguistic properties and identifies the speaker to whom the voice sample belongs to. While dealing with Forensic Phonetics it is important to note that speech is an important part of the process because voice is analysed in the form of speech. Speech is language made audible and is the blueprint of language and is represented using linguistic units such as consonants & vowels. Forensic phoneticians analyse a human speech by comparing it on various dimensions (parameters) and using this comparison all the linguistic features of language are revealed (Rose et al.).

### **Elements Involved**

So if the FSI involves a comparative study then what does the comparative study analyses? Comparison demands two different entities which are compared on some particular features. So in FSI, the comparison is between Questioned voice and suspect voice based on their linguistic features. Questioned voice is an unknown voice sample(s) probably belonging to the person who is assumed to be the offender. The suspect voice then is a known voice sample(s) which belong to different individuals who are under more radar of being guilty. The aim of the comparison here is to conclude whether the suspect voice matches the



questioned voice (meaning he/she is guilty) or if it doesn't match (suggesting that the suspect is not the offender). So we can say that FSI is a comparative study which either identifies or eliminates the suspicion of a suspect being the offender (**Rose et al.**).

Considering that Forensic Phonetics can compare and analyse speech suggests a theory that voices are different and vary from person to person but the flaw here is that it also suggests that the voice of the same speaker is always identical and similar but it is not. The human voice can never fully replicate itself and thus it is false to claim that a voice sample does surely belong to a person and no one else. So the process of identification here is used to give a direction of what a voice sample suggests on forensic analysis based on linguistic features. It is crucial to note here that the function is to tell the difference or similarity but then at the same time there is never a hundred percent guarantee to support the hypothesis.

### **Variation in Voice**

There are variations in speech and these variations are even visible in the speech of the same speaker. It is a universal truth that all humans have their own voice and so our voice is indirectly a symbol of our identity if not, we all might sound the same. But even a child can differentiate between the voice of his mother, father and other family members. However, what is not commonly known is the fact that no one can ever articulate the same thing in the same way as he/she might have earlier. It is a phonetic fact that voices differ even if they come from the same speaker and this is called with-in speaker variation. Opposite to this, there is between speaker variations which is the common difference between the voice of a different speaker. The comparative study in FSI involves comparison in two categories, these two categories are between speaker variation and within speaker variation. And the aim of the comparison is to minutely discriminate voice samples in two categories but with a higher between speaker variations than within speaker variation. So an ideal case must showcase a greater between speaker difference than a within speaker difference, meaning if the between speaker variation is quite comprehensively larger than the within speaker variation which is the expected case, the easier it is to identify. But if the within speaker variation is larger than the between speaker variation then the result of the identification process is quite unusual and not dependable. However, it is clear that variation becomes a uniform quality of voice and therefore, these variations which are audible, measurable and quantifiable found in voice samples should be studied and analysed in Forensic Speaker Identification (**Rose et al.**).

### **Research Objective**

A comprehensive research demands an objective which is fulfilled by the research findings, a solution to the proposed problems which are relevant in the specified field. In the present research, the objective is to study the variations caused in speech as an aftereffect of the real-world and situational consequences. These variations cause an imbalance in the equation of the comparative study involved in the Forensic Speaker Identification process which eventually affects the outcome of the Identification process. Since the findings of the process are used in a criminal investigation, such constraints can lead to an overall blunder and therefore are necessary to be studied. The real-world factors in this research are discussed with an Indian context and an approach towards finding the variation among regional and cultural effects over language use is adopted. This research shows how these variations can

sometimes be non-differentiable and other times the same variations can help identify certain socio-linguistic features of the speaker.

## Research Methodology

### Type of Research Data & Methodology followed

The aim was to carry out several comparisons on different dimensions to carefully study the changes in voice quality. Also, with respect to some additional Indian factors the idea was to convey how voice samples are affected due to the real-world situational conditions but due to the COVID – 19 imposed lockdown any kind of field research was impossible. Hence, due to the unavailability of raw data and observations (especially data with Indian English), all the data and graphs are taken from the book called Forensic Speaker Identification by Philip Rose. The methodology is to explain the comparison in detail regarding each dimension separately and then analyse dimensions and their power to discriminate. Finally, the ideal Vs. real-world factors are studied and explained how voice samples experience variation due to these real-world factors. Each of the real-world factors are then explained under an Indian context and some extra features exclusive to the style and culture of India are mentioned.

### How is the data analyzed?

The very first step in the research is to develop an hypothesis on the basis of an ideal case. This ideal case shows how Forensic Speaker comparison uses voice samples to graph on a particular dimension ( parameter) from which the readings form an equation that suggests the possible owner of the voice sample. For the ideal case let us assume three different speakers A, B and C. The dimension here for the comparison is Average Pitch. The readings and graph of this comparison will be somewhat like:

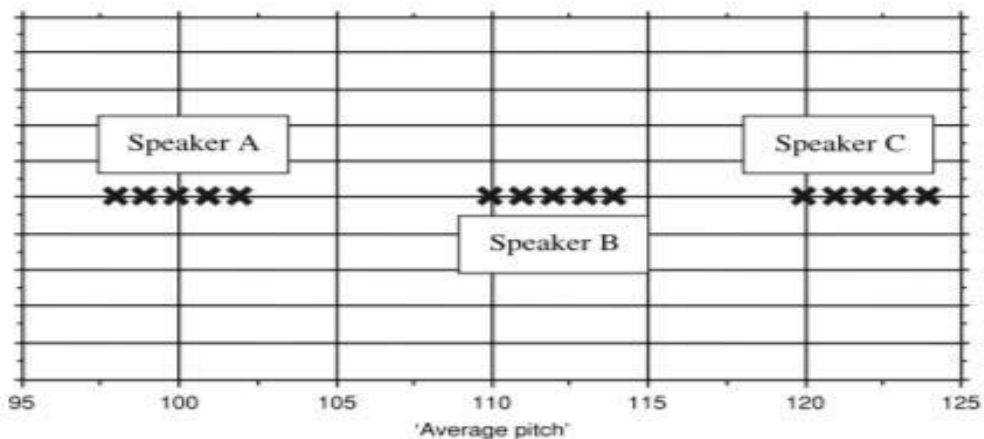


Figure 1. Ideal Case ( Rose et al.)

The comparison is done both ways i.e. within speaker and between speaker. The symbol 'X' on the graph shows a particular reading at a given time. So each speaker has five separate readings which denote their average pitch at a given time. So for Speaker A, there are five X marks meaning five different readings are taken for the same speaker from the same speech sample but at a different point of time. These measurements are nothing but observations of the average pitch of all the speakers in a given speech. The graph shows how the three speakers are different linguistically from each other. Also, the equation between speaker difference being larger than within speaker difference is fulfilled.

To understand this better let's analyse the graph more carefully. We see that the lowest possible reading of Speaker B (110) is bigger than Speaker A's highest value (102). And not only this but even the between speaker variation is larger than the within speaker variation. The highest value of Speaker A is 102 and the lowest of Speaker B is 110 so the difference here is almost 7. But for within speaker variation (for all three speakers) the difference is either 4 or lower. In this case, it becomes easy and convenient to identify the speaker if there are any two random readings from the graph. For example, if you have a reading 'x' and 'y' then the identity of their speakers can be known easily just by subtracting the two readings. So if  $x - y$  is less than or equal to 4 then both the readings belong to the same speaker and if it doesn't then it belongs to two separate speakers. So we can formulate a hypothesis here based on the above arguments that:

If the difference between pairs is

$< 4$  = different Speakers

$> 4$  = same Speaker

Real-world samples are never that accurately graphed or deciphered. Often the real-world data are overlapped on the graph and so the distinction between voice samples is almost impossible. The above hypothesis based on the graph is also not formed in a one-dimensional graph because the threshold value cannot be simply calculated. Therefore, the method of Equal Error Rate (EER) is used to calculate the threshold value which gives birth to the probability statements ( **Rose et al.**).

The next comparison is Two-Dimensional. The two-dimensional comparison not only significantly discriminates the individual voice qualities but it also highlights separate features more profoundly and helps in discriminating the variations. The overlapping in the first dimension remained similar as in the previous comparison but the readings in second dimensions were much more distinct and separated. Therefore, with the addition of a new dimension the discriminative power is heightened and if the dimensions distribute speakers more accurately even a little bit more than what it is in one dimension then the slightest change can result in better discrimination power. Also, in a two-dimensional comparison the distance between two speakers is calculated by using the Pythagorean Theorem which gives the Euclidean Distance ( **Rose et al.**). The power of any dimension is measured by its power to discriminate speakers.

The last comparison is a Multi-Dimensional comparison with three different dimensions. Also, it is important to acknowledge that ' voices are multidimensional objects' ( **Rose et al.**) and therefore it is not shocking that the comparison on various dimensions is not essential. It

is a bit of a useless idea if voices are compared only in one dimension. So in a Multi-Dimensional comparison upon addition of a third dimension, the speakers are separated even more clearly than they were in one & two-dimensional comparison. With the separation in each speaker observations, the chance of overlapping is also lowered (since the higher difference in each speaker readings). So we can conclude that due to the addition of a new dimension, the speakers are more distinct and visible. The overlapping factor is also negated and the range of the speaker is enhanced resulting in an improved discrimination power. As the overlapping is no longer there it becomes even easier to find the between the speaker and within speaker variation. In other words, the multidimensional comparison causes the data to look similar to that of the ideal case ( figure 1 ) which made it easy to observe and analyse the within the speaker and between speaker differences. We can form a hypothesis such as (**Rose et al.**):

More dimensions = Range of SV (speaker variation) will the increase from other speakers in the SS (speaker space)

∴ No Overlapping

### **Parameters for Analysis**

So after all comparisons what is most crucial to note is that dimensions carry a lot of power that eventually changes the whole identification process. We can say that the pure basis of the Forensic speaker identification comparison is the dimension which is being measured. It is important to acknowledge the fact that the whole purpose of this comparison between different voice samples is to be able to discriminate among speakers both within and between. Remember that the aim is not only to know whether the voice samples are from two different speakers but also to be sure that they are not from the same speaker.

Dimensions bring out the properties of the voice samples in the form of observations or readings that are easily plotted on the graph. Using these values a study on the comparison between and within speaker is formulated. But is it possible to know which dimension to use prior to the comparison? The answer is no and yes. No, because it is impossible to know which dimension will measure the voice and what readings it might result in because the only thing known is that there are two voice samples ( Questioned & Suspect) and the aim to find if they are the same or different. The choice of dimension is however dependent on two things, one the reality of the situation which compliments the voice samples and two the linguistics knowledge of the forensic phonetician dealing with the case. Some of the desired and widely used dimensions are acoustic values. But then again the power of a dimension depends on the kind of sample it is under observation. Now, it is partially possible to know what dimension to choose because some of the things can be predetermined based on the voice sample. For example, if the Questioned sample shows a presence of native American English features ( like rolling of the ‘r’ sound) and the Suspect sample doesn’t replicate the feature and doesn’t even have a proper native accent then the phoneticians already have a few things in their hand to start with. Also, it becomes clear that the two voice samples belong to a native and non-native English speaker, respectively. Primarily, dimensions are powerful if the between speaker variation is higher than the within speaker variation ( **Rose et al.**).

Powerful Dimension = high between speaker variation & less within speaker variatio

**The primary classifications of the Dimensions in Forensic phonetics:**

	Linguistic	Non-Linguistic
Auditory	Auditory Linguistic	Auditory Non- Linguistic
Acoustic	Acoustic Linguistic	Acoustic Non-Linguistic

**Findings**

All this comparison is obviously based on the specific dimension which is under use for the comparison. We saw how different situations affect the observations of the data and how an ideal condition and real-world condition differs. The first data based on an assumption was easy and simpler to solve than the real-world data which had overlapping features and was almost never entirely deciphered. The basic generalisation among between speaker and within speaker was not cultivated properly on real-world data. So by far, it is evident that the situational differences between speech samples have a large effect on the speaker identification process, therefore, it is crucial to consider and understand these situational differences to avoid any mistakes because the results based on the data can either prove a person’s innocence or crime. There are factors in real-world speech samples that can make the data overly complicated and difficult to discriminate.

Before discussing the real-world conditions that affect the FSI, we must keep in mind that these conditions are not solid permanent factors. They can change depending on culture, region, background and other social facts that generously mark a change in an individual's language and sound system. One of the main difficulties witnessed in the real-world data is Lack of Control over Variation. When we talk about real-world situational consequences, what exactly are we denoting to and what is the direct effect of this situation in our speech? Both of these questions can be answered simply by accepting the fact that the field of Forensic Phonetics deals with real-world situations, especially those related to some kind of crime. For instance, speech recognition is used in other fields such as mobile devices, gaming, home security etc but the Forensic Speaker Identification is concerned with the connection between the Questioned voice which is highly probable to belong to the criminal or the offender of the case and the Suspect voice who is either the same person ( as the Questioned voice ) or is someone who is innocent and is falsely charged. Some of the variations in samples are easy and commonly known such as the difference between two people's voices( which we call as between speaker variation. The variation between different speakers is usually due to the acoustic feature and can be easily heard. But within speaker variations are sometimes minute and are due to several reasons. Also, a person's voice can

sound quite different because of different physical states. Some of the major features that affect speech are Anatomical but the ones that can be explained with an exclusive Indian Context are:

- a) *Gutka Voice* - *Gutka* or what is known as chewing or smokeless tobacco is the most widely used form of tobacco in India. India is no. one consumer of gutka in the world and its relevance to speech recognition is due to the sound change of the person consuming gutka. It is witnessed in India that people who consume gutka often conversate while consuming gutka and as a result, their voice quality both auditory and acoustically changes adversely. The person's normal voice and the gutka voice is highly variant and can even be unidentifiable at some point. Suppose there is a QV compared within SV sample but the only sample available is recorded while the person was consuming the smokeless tobacco. In that case, the graph of the sample voice is highly differentiating from the QV and there is no way to find similarities. The suspect can be either guilty or innocent but due to the unavailability of fine data, the case might be misled. Although gutka is consumed in several other countries and a sample having gutka voice doesn't qualify him/her as Indian but since the substance is used the most in India, it becomes one of the leading situational factors.
- b) *Linguistic Features* - As mentioned earlier these features can also reveal a certain ethnicity and background of the speaker. Some features of the Indian English lie in the linguistic change or influence of the language over the period of time. The major phonological differences are among different vowel and consonant sounds. English has a set of 22 vowels and diphthongs while Hindi has only 10 vowel phonemes. Consonants in English are 24 but in Hindi, there are 30 consonant sounds. Likewise, there are differences such as in articulation of the sounds. English carries aspiration usually with voiceless consonants /p/, /t/, /k/, /tʃ/ but Hindi speaks on Indian English doesn't have aspiration at the initial or final positions of these sounds. Often vowels are mispronounced in words because most vowels used in English aren't present in the Hindi speaker's sound system. For example the word made are pronounced /me:d/ instead of /meid/. The sound /ʒ/ is also missing and therefore words like bridges, pleasure etc are often mispronounced with a phoneme /z/ which makes it highly distinctive from the standard English language. Apart from these, there are variations in consonant clusters, intonation, rhythm & stress etc. which makes Indian English mark some distinct features from the rest of the varieties (Swan et. al).
- c) *Mood* - As mentioned, Indian English shows some linguistic changes. One such change is in the Rhythm and stress over the language. Unlike the standard English which is a stress-timed, Indian English is syllable-time. And sometimes the mood of a person can change the positioning of his/her stress. There might be instances where words which are not commonly stressed are stressed and words which require stress are not stressed. This can very well depend on the mood of the speaker (**Rose et al.**).
- d) *Message* - The linguistic change relevant to this factor is the change in intonation. Intonation is a feature that standard English carries. However, the English variety or

the Indian speakers do not follow the same rising and falling tone. The yes or no questions in the standard English often have a rising tone for example, Are you coming? Are you there? The pitch in these questions rises on the final verb ( **Rose et al.**). In contrast to this example which depicts how the yes-no questions suggest a rising tone in the end, Indian speakers do not follow a similar chain. Instead, the rising tone is used in sentences reflecting surprise. Therefore, most of the time the linguistic message enhances and affects the use of the language and can cause variation. The message or the context of the speech has a lot of effect on the speech and since we are dealing with the audible form of language these effects are visible and relevant. If it has been a written speech then the acoustic features of the speech may not be too much of importance.

- e) Interlocutor - The interlocutor is the person who is the receiver of the speech, the one whom the speech is referred to or spoken to. Like the above factors, the interlocutor has the most important value because both the message and the mood of the speaker depends and varies because of the person he/she is in conversation with. This phenomenon is also similar to the one known as the 'postural echo' which reflects that the speaker tends to lean forward or away from the interlocutor based on the relationship between the two ( **Rose et al.**). So likewise a connection between the speech of the speaker and the interlocutor is created to find the deeper resemblance. The action of leaning forward or away from the interlocutor is unconscious and the speaker is often unaware while doing so. Therefore, it is also possible that the speaker may copy the linguistic elements of the interlocutor ( the ones he/she doesn't have ) while talking. This imitation is also unconscious since the speaker is unaware of the fact that his/her mind is doing so. This type of action is often seen when speakers copy the hand movements and body postures of the person they are talking to if the speaker is highly indulged in the conversation.

For Indian English there is a similar situation but not entirely the same. The speaker does imitate the action but he/she might also change the medium or the category of the language in use. Category here is referred to the two kinds of English which are mostly spoken in India. The one is what is taught academically and is learnt side by side since early childhood and thus the English is somewhat polished and is the Received Pronunciation of British English because that is practised for the standard English medium schooling system. So for those using this category of English has both the sound system of English and Hindi (or any other native language) and therefore speakers of this category don't often make mistakes such as pronouncing /ʒ/ as /z/. The second category is of those speakers who don't have an English academic background and have learnt English through society. This is the group which commonly makes all the above-mentioned mistakes. Now coming to our variation factor, it is possible that because of the interlocutor the speaker might change or switch to the other category than the one he/she normally uses. For example, a college student capable of speaking fluent English ( first category ) in conversation with his friend changes to the second category. So a person who normally says /brɪdʒ/ and /'plɛʒə/ might change to /brɪdz/ and /'plɛzə/. Therefore, these features are highly important to note while analysing a text belonging to an Indian English speaker.

## **Conclusion**

Forensic speaker identification is a part of Forensic Phonetic study which deals with speech and mostly talks about the variation and similarities between different speech samples. We saw how speech not only differs from person to person but a huge part of forensic speaker comparison is dedicated to the variations found within speakers. Voices are multidimensional elements and have an unpredictable pattern. Although voices can be judged and compared under different parameters ( dimensions) it is still impossible or rather inappropriate to evaluate speech entirely, essentially because a speech sample only contains certain part of a person's complete sound system. We identified that voices need to be compared both between and within speakers because as important as it is to identify different speakers it is also equally important to know if the voice samples belong to the same person. All the comparisons among different dimensions (one, two and three) revealed how the variation and overlapping affected the finding and what was the impact of adding new Dimensions.

Since there was the unavailability of genuine data, it was impossible to carry out an experiment based on the additional features on the study of forensic speaker comparison, therefore, a research question or hypothesis cannot be formed but if possible the aim of this study was to analyse the impact of the Indian factors over the voice samples. Furthermore, a theoretical approach is taken to explore the real world factors with an Indian context. For now, let us propose a question for the thesis and try to answer it in respect to the above discussion.

### **What is the impact or relevance of the real-world factors over the analysis of the forensic speaker comparison?**

The key points of the real-world factors which affect the comparison are the variation in voice samples. The study of real-world effects implied how there are certain situational consequences that can lead to a complicated variation between voice samples. Also, how misleading some real-world factors are for the forensic speaker comparison.

Note: the language under consideration here is Indian English and not the regional and national language of the country. Since we are dealing and discussing the FSI analysis in light of English, therefore, the situational factors are described for the Indian English and may or may not be applicable to the Indian languages.

Language is best defined as the medium or the tool used for communication. As simple as it may sound, the use of language is a wide phenomenon which has a complex structure. It is because of the complexities of the language that sometimes speech varies and is difficult to discriminate. But at the same time because of the presence of several spoken languages within society that most people nowadays are equipped with at least two languages which they use, on a daily basis. One such globally used language is English. And because of this there are now many varieties of the same language which co-exist in societies.

English because of its wider range and use has become a medium to communicate even among citizens of the same country. People from the north of India are usually not knowledgeable of south Indian languages. Similarly, most south Indians do not speak north Indian languages, therefore, often they communicate with each other using English, a



language of the west instead of choosing a language of their own country. Anyway, due to this extensive use of English in India as the second or third language has given birth to several features to the language which is alien to the native speakers. Some of these influences over English are the effect of the first language and so are because of the socio-economic conditions. This influence is quite visible and can act as a determiner for the speech. These extra features to the language can thus be studied and used to identify non-native English speakers who most probably are Indians and not Spanish or Russian. Each variety of English has its own features. Even the British English and American English varies widely in both vocabulary and structure.

Therefore, in some ways, these differences can be used to find which specific ethnicity or race the speaker belongs to. Also, there are few situational factors like the ones we discussed above which completely makes the speech unidentifiable and eventually cause variation. The gutka voice not only confirms the variation in change of voice quality of a speaker but it also reflects some of the other features such as the economic and social background of the speaker. Most often the people consuming gutka belong to the lower middle class or are from the area or region of either poverty or illiteracy. Since, gutka is used by people of different age groups it is hard to identify the age of the speaker but some other characteristics can be derived. Other linguistic differences such as vowel, consonants, intonation and stress etc of the Indian English revealed how the language is used in different cultures and how it can act as an emblem of a person's identity. Then the same major factors of the real world (mood, message and interlocutor ) which causes variation in speech are explained using the Indian context. Therefore, in the end, we can say that the relevance of real-world factors over the forensic speaker comparison is necessary and crucial to analyse and study because variation within speech samples both from between and within speakers is a common and inevitable feature of speech. And since speech analysis is the very basis of this forensic speaker identification process, proper analysis and discussion over all the situational consequences and nature of these situations over each dimension which ultimately affect the comparison and is the cause of the variation found in speech is highly important and is of great value for forensic phoneticians.

## References

- Chakraborty, T. (2012). Authorship Identification in Bengali Literature: a Comparative Analysis. arXiv preprint arXiv:1208.6268, 2012
- Houvardas, J. and Stamatatos, E. (2006). N-gram feature selection for authorship identification. International conference on artificial intelligence: Methodology, systems, and applications, 77-86, 2006
- Juola, P. and Baayen R. H. (2005). A controlled-corpus experiment in authorship identification by cross-entropy. Literary and Linguistic Computing 20 (Suppl), 59-67, 2005.
- McMenamin, G.R. (ed.) (2002) Forensic Linguistics: Advances in Forensic Stylistics. London/New York/Washington DC: CRC Press.
- Mishra, Abhinav Kr. & A.K.Saurabh. (2020). "A Linguistic Analysis of Writing System to Identify Gender" APURVA: Research Journal Faculty of Arts, BHU, Varanasi.

Nirkhi, Smita M., Dharaskar R. V. and Thakare V. M.(2015). Authorship identification using generalized features and analysis of computational method. *Transactions on Machine Learning and Artificial Intelligence* 3 (2), 41-41, 2015

Rexha, A., Kröll, M., Ziak, H. and Kern, R. ( 2018). Authorship identification of documents with high content similarity. *Scientometrics* 115 (1), 223-237, 2018

Rose, Philip, First published in 2002 by Taylor & Francis 11 New Fetter Lane, London EC4P4EE. *Forensic Speaker Identification*

Swan, Micheal & Smith, Bernard, First published in 1987 by The Press Syndicate of the University of Cambridge, The Pitt Building, Trumpington Street, Cambridge, United Kingdom. Second Edition *Learner English, A teacher's guide to interference and other problems.*

Zheng, R., Li, J., Chen, H., and Huang, Z. (2006). A framework for authorship identification of online messages: Writing-style features and classification techniques. *Journal of the American society for information science and technology*, 57 (3), 378-393

## NUMBER SYSTEM OF DEURI: AN ENDANGERED LANGUAGE OF ASSAM

**Abu Bakkar Siddique**, PhD Research Scholar, Department of Linguistics, Assam University, Silchar,

### *Abstract*

*Deuri, a Sino-Tibetan language, is a daughter language of Bodo of Tibeto-Burman language family. The Deuri language genealogically falls under the Bodo Sub-group of the Tibeto – Burman branch of the Sino-Tibetan family of languages. According to the Linguistic Survey of India (1903-28), the Deuri language belongs to the Assam – Burman Group of the Tibeto-Burman sub- family of the Sino –Tibetan or Tibeto-Chinese family. It is a SOV language and is being spoken by a total of 32,376. The Deuri tribe is mainly concentrated in Lakhimpur, Dhemaji and Sonitpur districts of the North bank of the Brahmaputra valley and in Tinsukia, Dibrugarh, Sibsagar and Jorhat districts of the South bank and also in Lohit and Siyang districts of Arunachal Pradesh. The Deuri community is divided socially into four main groups namely Dibongia, Tengapania, Bargoyan and Patargoyan. The aim of this paper is to discuss number system of Deuri in detail. The paper will mainly focus on how plurality is formulated in Deuri, i.e., how plural morphemes are used with singular forms and to show the other ways of expressing plurality in the same. The number system of the said language has been illustrated with suitable examples in the paper.*

**Keywords:** *Deuri, Number, suffixes*

### **Introduction**

The Deuris are one of the distinct tribal communities of undivided Assam. Deuri, a Sino-Tibetan language, is a daughter language of Bodo of Tibeto-Burman language family. The Deuri language genealogically falls under the Bodo Sub-group of the Tibeto – Burman branch of the Sino-Tibetan family of languages. According to the Linguistic Survey of India (1903-28), the Deuri language belongs to the Assam –Burman Group of the Tibeto-Burman sub- family of the Sino –Tibetan or Tibeto-Chinese family. In the report of the Census of Deuri, C.S.Mullan said that “the Deuris are a very independent People and are well able to stand up for themselves .Their language is probably the original language of upper Assam.” (Census of India, Chapter X, 1931, P.167).There are four divisions of Chutias, namely Hindu Chutia, Ahom Chutia, Borahi, and Deuri. The Deuri is the main and most important branch of the Chutias.

The language community can be socially divided into four main groups. They are Dibangiya Tengaponia, Borgoyan and Patorgaya. Out of these only the Dibangiyas have been maintaining their own language whereas the other three groups have merged totally into Assamese culture and society.

### **Language**

Language is an asset for every linguistic community and a marker of identity of that community. Language helps a community in representing their culture, identity and dignity. The Deuris speak their own language as mother tongue which is called Deuri

language. Deuri language is an independent language and is spoken by a total of 32, 376 (2011 census) native speakers of Deuri language. The Deuri language genealogically falls under the Boro Sub-group of the Tibeto – Burman branch of the Sino-Tibetan family of languages. Lakhimpur district in the state of Assam has the highest concentration of Deuri native speakers in the village of Bordeuri Gaon. It is interesting to find that Deuri people are bilingual i.e. they can speak both Deuri language and Assamese equally. It is because of their close affinity with Assamese speakers.

## Methodology

The present paper is prepared on this basis of primary data collected after carrying out an extensive field work. The methods adopted for the accumulation of necessary data are interview method, observation method and use of questionnaire etc. The field work was carried out in the villages of Lakhimpur and Jorhat district. More than 30 informants were interviewed who were at the ages of 22, 28, 35, 40, 50 etc. The data were also cross-examined with different aged groups of the same community for correction and precision. For secondary data all kinds of exiting published E- materials available in the form of journals, books, and articles have been consulted in this paper.

## Number System in Deuri

Number is not grammaticalized in almost all the Tibeto-Burman languages. There are two types of numbers in Deuri i.e. Singular number and Plural number. The plurality in Deuri is realized at the morphological level by the suffixation of a few plural markers /-kani/, /lazu/ and /-siga/ to the singular forms of nouns (human or non-human). It is interesting to see that plurality is also realised by reduplication of nouns, interrogative pronouns and adjectives. In Deuri the plural morpheme/-ru/ is used to form the plurality of Kinships nouns. Plurality in Deuri is also made with help of numerals and quantifiers.

### I. Suffixation Of /-Kani/

The plural morpheme /-kani/ is used to both animate (+human) and inanimate (-non-human) nouns to form plurality in Deuri language.

	<i>Gloss</i>	<i>Singular</i>	<i>Gloss</i>	<i>Plural</i>
(a)	/dua/	'bird'	/dua-kani/	'birds'
(b)	/mɔsi/	'man'	/mɔsi-kani/	'men'
(c)	/mesa/	'tiger'	/mesa-kani/	'tigers'
(d)	/atigu/	'village'	/atigu-kani/	'villages'
(e)	/mɔisa/	'boy'	/mɔisa-kani/	'boys'
(f)	/akia/	'painter'	/akia-kani/	'painters'
(g)	/yarubɔ/	'book'	/yarubɔ-kani/	'books'
(h)	/pɔpɔ/	'tree'	/pɔpɔ-kani/	'trees'
(i)	/musu/	'cow'	/musu-kani/	'cows'

### Suffixation Of /-Lazu/

The suffix /-lazu/ is added after animate nouns, after the name of fruits to express plurality. Considering the following examples.

<b>Gloss</b>	<b>singular</b>	<b>Gloss</b>	<b>Plural</b>
/gira/	'old man	/gira-lazu/	'old men'
/mɔisa/	'boy'	/mɔisa-lazu/	'boys'
/mirasi/	'girl'	/mirasi-lazu/	'girls'
/pisɔ/	'son	/pisɔ-lazu/	'sons'
/diba/	'soldier'	/diba-lazu/	'soldiers'
/kiŋlizuya/	'barber'	/kiŋlizuya-kani/	'barbers'
/kusirinizia/	'doctor'	/kusirinizia-lazu/	'doctors'

### Suffixation of /-Siga/

The plural suffix /-siga/ is also used optionally in lieu of the plural morpheme /lazu/ with human beings to mark plurality as shown in the following example. Deuri people use it in order to show respect while pluralization is made.

<b>Gloss</b>	<b>Singular</b>	<b>Gloss</b>	<b>Plural</b>
/mɔsi/	'man'	/mɔsi-siga/	'men'
/gira/	'old man'	/gira-siga/	'old men'

### Plurality Expressed by Reduplication

The plurality in Deuri is also expressed by reduplication of either nouns or interrogative pronouns and adjectives as shown in the following examples.

#### (i) Reduplication of Noun:

		<b>Gloss</b>
/atigu atigu/	'from village to village'	
'Village village'		
/ya ya/	'from house to house'	
'House house'		
/lebasari lebasari/	'from school to school'	
'School school'		

#### (ii) Reduplication of Interrogative Pronouns:

		<b>Gloss</b>
(a)	/dam dam/	'what are (things or objects)'
	'What 'what'	
(b)	/sa sa/	'who are (people)'
	'who who'	

#### (iii) Reduplication of Adjectives:

(a)	/suru suru duka/	'small crows'
	'Small small crow'	
(b)	/kɔlia kɔlia dumzu/	'black faces'
	'black black face'	
(c)	/de de dua/	'big birds'
	'big big bird'	

### Pluralization of Kinship Terms

The plurality of kinship terms in Deuri is made by suffixing **/-ru/** to the singular form of kinship terms. Considering the following examples

		<b>Gloss</b>
a)	<i>/didi -ru/</i> 'grand PL'	'grand fathers'
b)	<i>/kai-ru/</i> 'brother PL'	'Brothers'
c)	<i>/dai-ru/</i> 'uncle PL'	'Uncles'
d)	<i>/maku-ru/</i> 'aunt PL'	'Aunts'
e)	<i>/payu-ru/</i> 'father PL'	'Father,s elder brothers'
f)	<i>/muka-ru/</i> 'husband PL'	'husband and his friends'

(i) However, the plural morpheme is not used if two or a higher numerals follows the nouns or noun phrases. In such cases the idea of more than one realized by numerals. Considering the following examples.

		<b>Gloss</b>
(a)	<i>mɔsi duduŋda/</i> 'man three'	'three men'
(b)	<i>/musu muŋfi/</i> 'cow four'	'four cows'
(c)	<i>/mirasi duduŋda/</i> 'girl three <i>/timu tikda/</i> 'mango three'	'three girls' 'Three mangoes'

(ii) Plurality in Deuri is also expressed by using quantifiers as shown in the following examples.

		<b>Gloss</b>
<i>/mɔsi miŋfiɔ/</i> 'Some men'	'some men'	
<i>/musu ɔmsare/</i> 'cow many'	'many cows'	
<i>/dua miŋfiɔ/</i> 'bird few'	'few birds'	

(iii) However, it is also interesting to see that Personal Pronouns in Deuri don't take any plural suffix. Deuri has separate personal pronouns for both singular and plural.

**Personsl Pronouns**

<i>Personal pronouns</i>	<i>Singular</i>	<i>Plural</i>
<i>First person</i>	/ã/ 'I'	/zɔu/ 'we'
<i>Second person</i>	/nɔ/ 'you'	/lɔu/ nɔu/ 'you all'
<i>Third person</i>	/ba/ 'he/she' /la/ 'it'	/bɔu/bau/ 'they' '/lɔu/ 'these'

**Conclusion**

From the above discussion on the number system of Deuri, an endangered language of Assam, a conclusion can be drawn. Deuri shows mainly two types of number namely singular and plural. Deuri language has prominent plural morphemes such */-kani/* */-lazu/* and */-siga/* which are used with only animate and inanimate nouns to form plurality. It has been found that there are some other ways of formulating plurality in Deuri. Plurality in Deuri can be by a means of reduplication of nouns, interrogative pronouns and adjectives. Besides this, kinship terms are made plural by attaching plural morpheme */-ru/* with kinship. It is also observed that plurality can be expressed by using numerals before singular nouns. Furthermore, plurality can also be formed in Deuri by quantifiers which convey more than one meaning such as */misia/* 'few/many, */ɔmsare/* 'some'. It is also interesting to see that Personal Pronouns in Deuri don't take any plural suffix. Deuri has separate personal pronouns for both singular and plural.

**References**

- Abbi, A: *A Manual of Linguistics Fieldwork and Structure of Indian Language*, Lincom, Europa Munchen, 2001
- Brown, W.B : *An Outline Grammar of Deuri- Chutiya Language Spoken in Upper Assam*. Guwahati Govt. of Assam Publication, 1895.
- Bhoral Deuri, Srikanta : *Deuri Phat*, , Dharamtola Street, Kolkata Sribhumi Press, 1964.
- Crystal, David 1: *A Dictionary of Linguistics and Phonetics*: Oxford Blackwell Publisher, 1980
- Deori, Saranan : Deori Vocabulary and Terminology (part-1)*, Guwahati-29, Assam, India published by RupanjaliDeori,, 2012

*Working papers on Linguistics and Literature – UGC CARE Listed Journal*

*Goswami, Upendranat :An Introduction to Deuri Language'Gawahati: Anundoram  
Borooah           Institute of Language, Art and Culture (ABILAC) 1994*

*War, J, Singh, S.K., Lyngdoh, S.K. , Khyriem, B): Tibeto-Burman Linguistics of North-  
East India, EBH, Publishers (India) Guwahati 2004*



## **INVESTIGATING THE EFFECTIVENESS OF ONLINE PHYSICAL EDUCATION CLASSES ON PERSONAL AND EMOTIONAL DEVELOPMENT OF SCHOOL CHILDREN AMONG TEACHERS AND STUDENTS**

**Dr.S.Akila**, Assistant Professor, Department of Physical Education, Bharathiar University, Coimbatore  
**Dr.S.Jayakumar**, Assistant professor, Department of Physical Education, Tamilnadu Physical Education and Sports University, Chennai  
**Dr. S.Sivarajan**, Assistant professor, Department of Physical Education, Pandit Jawaharlal Nehru College of agriculture and research institute, Karaikal  
**Edward Packiaraj Sebastian**, Consultant- E-Content & OER, Lalgudi, Trichy  
 Research Scholar, Department of Physical Education, Bharathiar University, Coimbatore  
**Senthil Kumar**, Research Scholar, Bharathiar University, Coimbatore  
**Shanthi**, Resaerch Scholar, Bharathiar University, Coimbatore  
**Charu Nivedita**, Resaerch Scholar, Bharathiar University, Coimbatore  
**Priyadharshini**, Resaerch Scholar, Bharathiar University, Coimbatore

### **Abstract**

*The new educational policy has been chalked out having in mind wellness of children. Children of this era suffer education burden. The exam pressure of this rank racing world has impacted a lot on psychological stability. We witness many suicidal attempts, the reason for which is lack of personal and emotional stability in children. Single child syndrome has lead to video game and gadget addiction. Children of this age are reluctant enjoy live playing experiences. Very meager space is allotted for fitness care in their lifestyles. Physical education class was the only space in their lives to shed sweet, enjoy pain, achieve victory by hard work and understand their abilities. Thus this study intends to understand bifaceted challenges and chances of reaping the fullest benefit through physical education classes among teachers and children. To achieve the purpose of the study 790 CBSE school children of age range 11-13 yrs children from urban locations of Tamilnadu state were selected. An opinionaire addressing online teaching was developed and validated. The validated opinionaire was circulated through Google form through social media and through schools. Out of which 790 students and 236 teachers' respondent within a period of one week from the date of circulation. It was found that 89% teachers found it difficult to teach physical education online and 98% students are not satisfied through online class. With the obtained results, it is inferred that live teaching cannot substitute online teaching as it cannot satisfy both teachers and students, except for skill teaching through video graphic methods.*

**Key Words:** *Online, Physical Education, Class, school children, happiness index of children*

### **Introduction**

Everyday happenings in a child's life condition the emotional and personal wellbeing life Physical education classes and programs prepare students to perform exercise techniques and nutrition. COVID pandemic has reinforced the importance of maintaining Physical fitness. Online courses in physical education introduce students to methods for instructing people of different ages on fitness and general health. But errors in training online may lead

to injury, may even lead to improper technique learning. Children enjoy physical education classes more than any other subject. Will we be able to ensure the same happiness through online teaching is a million dollar question? So it is intended to investigate the effectiveness of teaching and learning online on personal and emotional development of school children.

The new educational policy has been chalked out having in mind wellness of children. Children of this era suffer education burden. The exam pressure of this rank racing world has impacted a lot on psychological stability. We witness many suicidal attempts, the reason for which is lack of personal and emotional stability in children. Every one hour a student commits suicide (Neerja 2018). Single child syndrome has lead over pampering to video game and gadget addiction (Campbell 2000). Parent child disagreement is another reason for behavioral mal adjustments of children (Raziye 2014) Children of this age are reluctant enjoys live playing experiences. Very meager space is allotted for fitness care in their lifestyles. Physical education class was the only space in their lives to shed sweat, enjoy pain, achieve victory by hard work and understand their abilities. Thus this study intends to understand bifaceted challenges and chances of reaping the fullest benefit through physical education classes among teachers and children. At midst modern lifestyle food habits and advancements in technology, Corona has derived a greater realization on the importance of health, fitness, nutrition and hygiene. Physical Education engages children meaningfully, indirectly develops fitness, gives abundant happiness and channelizes energy in a productive fruitful method ruling out temper tantrums and aggression. Such an opportunity is denied now because of online teaching. Lack of awareness, training, technology skills and interest among teachers may also be an influential factor (Harold 2013)

## **Background**

A close look at the daily instructional practices and the perspectives online PE teachers hold about virtual PE may be helpful in providing insight about how an online PE class works, and how an online PE teacher can facilitate student learning virtually. There is an assumption in some academic circles that online teachers are not as important as face-to-face, traditional classroom teachers (Watson, 2008).

Traditionally, schools have been central in supporting the health of their students by providing immunizations, health examinations and screening, and nutrition programs such as school breakfasts and lunches, in addition to opportunities for physical activity. They also have acted as socioeconomic equalizers, offering all students the same opportunities for improved health through these services and programs. Moreover, local, state, and national policies have been able to influence what schools do. Given that children spend up to 7 hours each school day in school and many attend after-school programs, it is important to examine the role schools can play in promoting physical activity in youth. Although more physical activity at home and in the community is an important goal as well, the opportunity to influence so many children at once makes schools an extremely attractive option for increasing physical activity in youth. (Harold 2013)

Children's levels of self-confidence and self-efficacy develop gradually in response to everyday social interaction and their relationship with the significant others in their lives. If pupils' executive functioning is to be developed within schools, children need to see their school as a place where adults care and are interested in them. If teachers are struggling to

find any redeeming features in a child, they should simply pretend to like the pupil. Give pupils praise when it is due and always use their name. 'Mrs Nelson said you were a star yesterday with the Year 7 children, Ruby. Thank you so much for helping out.' Recognize any progress the children are making: 'You're doing much better with this, Theo. I can see you're making a big effort. Believe me; it will be worth it in the end.' An individual's brain chemistry will alter in line with their self-esteem. When pupils are given positions of responsibility within the school (librarians, school council members, form captains, games captains, monitors and mentors), they will see themselves as being reliable and trustworthy. When pupils experience success, they will be more likely to relate positively to school. Model the appropriate and desired behavior. When adults show pupils how they go about solving problems and working around difficult situations in calm and rational way, pupils will have strategies to emulate in the future. Demonstrate how to replace the 'fight or flight' response with 'pause and plan': slow down, count to ten, take a deep breath and move from an emotional to a rational reaction. Train pupils to think before acting: it is important to encourage the child not to panic, to remain calm and consider options, rather than jumping straight into a conflict. Mindfulness and yoga both provide a good introduction to controlling knee-jerk, emotional responses and replacing them with a more thoughtful and considered reaction.

## **Methods**

To achieve the purpose of the study 790 CBSE school children of age range 11-13 yrs children from urban locations of Tamilnadu state were selected. An opinionaire addressing online teaching was developed and validated. The opinionaire had ten questions in common, where in both teachers and students answered from their point of view. The Google form was available for registration for 7 days. The validated opinionaire was circulated through Google-form through social media and through schools. Within that period of one week from the date of circulation, 800 students who registered only 790 students had completed fully. Out of 243 teachers 236 teachers' responded completely. The opinionaire was a yes or no type question to measure the satisfaction index of virtual physical education class. Questions of the opinionnaire are, Are you happy with physical education online classes? Can you concentrate fully in the class? Do you feel that playing video games are better than learning physical education online? Are you missing real time live play? Do you like learning sports skills without partner? Are you missing your teacher/student? Do you feel that you have put on weight? Do you practice the skills at home? Do you feel complete after the class? Do you wish that you get back your original live class?

## **Analytical Discussion**

Percentage was calculated with the obtained data. The response was extracted from teachers and students and in addition a comment box was also given under every question to know if any other opinion existed in their minds which made this study much more interesting, interactive and meaningful.

## **Students' response**

99.20 % students were not happy learning physical education online, 63% were only able to concentrate fully, 79% children felt that playing videogame was much enjoyable than

online classes because they have a partner to win, 99.8% students missed their live play, 92% students have missed their partners, 97% students miss their physical education teacher, 98% of student feel that their body image has changed that they had put on weight, 23% of students practice the learnt skills at home as the rest doesn't have sports gadgets at home they go in for adapted handmade equipments like exam pad for table tennis paddle etc., 27% children feel complete after the class, 98% students wanted to get back to live class as they missed their friends, teacher, the sweat and the happiness reaped out of play during the only enjoyable period in school.

### **Teachers' response**

92% teachers were not happy learning physical education online. 98% of teachers were able to concentrate fully, 53% of teachers felt that playing video games was much better because teaching rules of a game was much easier and faster, 99% teachers missed live teaching experiences which can only give satisfaction, 89% teachers feel that they miss partner teaching which was crucial for skill practice, 99.9% teachers miss their students, 45% of teachers had put on weight but the rest of teachers feel that they had ample time to take care of their fitness which is not possible whilst at regular school time as they had to take up extra responsibilities and their work time also starts early and ends late, 97% of teachers had practiced at home as there was a demand for creativity in using available materials at home. They had to plan, prepare and practice a lot both for lesson and the technology for teaching. 47% teachers have felt complete as they were able to display their innovation but regretted that every day was unique. 68% of teachers wanted to get back to live class without any reason, but the rest wanted to get back without any additional responsibilities just to be with students, teach train and facilitate sporting excellence in children.

### **Response in the comments section**

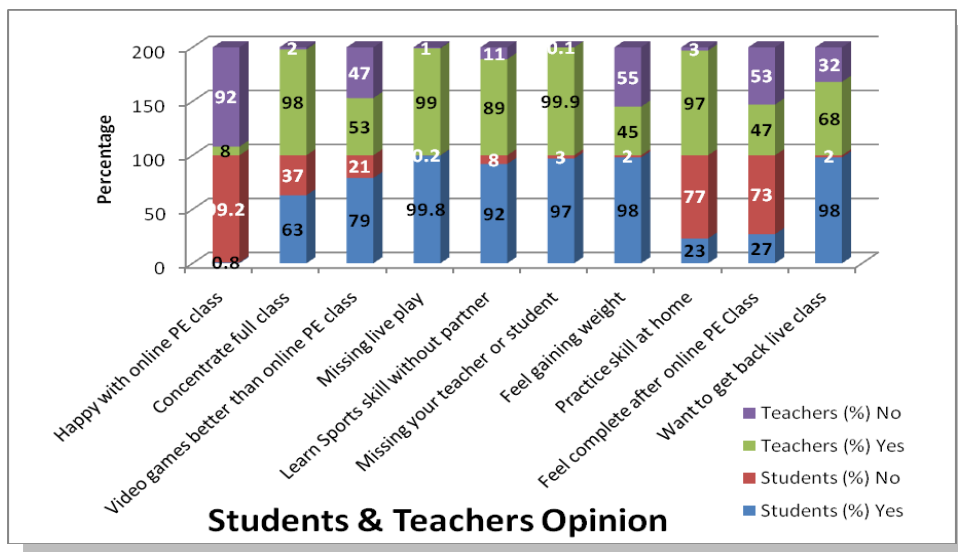
In the comments section teachers had also mentioned that observing each child ate their teaching time, individual attention is much sought, time taken for teaching is more, Students felt that in live class it was easy to learn skills seeing friends rather it takes much time to learn the skill repeatedly from teacher. In total It was found that 89% teachers found it difficult to teach physical education online and 98% students are not satisfied through online class. With the obtained results, it is inferred that live teaching cannot substitute online teaching as it cannot satisfy both teachers and students, except for skill teaching through video graphic methods.

**Table**

S.No.	Questions	Students (%)		Teachers (%)	
		Yes	No	Yes	No
1	Are you happy with physical education online classes?	0.80	99.20	8	92
2	Can you concentrate fully in the class?	63	37	98	2
3	Do you feel that playing video games	79	21	53	47

	are better than learning physical education online?				
4	Are you missing real time live play?	99.80	0.20	99	1
5	Do you like learning sports skills without partner?	92	8	89	11
6	Are you missing your teacher/student?	97	3	99.90	0.10
7	Do you feel that you have put on weight?	98	2	45	55
8	Do you practice the skills at home?	23	77	97	3
9	Do you feel complete after the class?	27	73	47	53
10	Do you wish that you get back your original live class?	98	2	68	32

**Graphical Representation of Students and Teachers Opinion of Online Physical Education Classes**



**Implication and Conclusion**

As school deals with academic activities in major, there exist a high wanting for physical education classes by students. The results obtained from the current investigation inferred that both teachers and students are not satisfied with physical education classes online. Though online teaching will give a better understanding of technique teaching, was not satisfactory for teachers and students. The only positive project from both teachers and students on online teaching is that they are happy teaching and learning from home. It was also derived that the time for transportation, getting ready, packing and balancing home

versus school work was flexible. Apart from all the other limitations both teachers and students really wanted to get back to school as the highest happiness they had ever enjoyed was through play

## **References**

Campbell SB, Shaw DS and Gilliom M. Early externalizing behavior problems: Toddlers and preschoolers at risk for later maladjustment. *Develop Psychopath* 2000;12:467–88.

Harold 2013 Institute of Medicine. *Educating the Student Body: Taking Physical Activity and Physical Education to School*. Washington, DC: The National Academies Press. <https://doi.org/10.17226/18314>.

Neerja Birla 2018 A student commits suicide in India every hour; how can our educational system prevent this? [https://economictimes.indiatimes.com/magazines/panache/between-the-lines/a-student-commits-suicide-in-india-every-hour-how-can-our-educational-system-prevent-this/articleshow/63411123.cms?utm\\_source=contentofinterest&utm\\_medium=text&utm\\_campaign=cppst](https://economictimes.indiatimes.com/magazines/panache/between-the-lines/a-student-commits-suicide-in-india-every-hour-how-can-our-educational-system-prevent-this/articleshow/63411123.cms?utm_source=contentofinterest&utm_medium=text&utm_campaign=cppst)

Raziye Salari Michael B Wells & Anna Sa 2014, Child behaviour problems, parenting behaviours and parental adjustment in mothers and fathers in Sweden the Nordic Societies of Public Health, DOI: 10.1177/1403494814541595

Watson, J., & Gemin, B. (2008). Promising practices in online learning: Using online learning for at-risk students and credit recovery. Retrieved from [http://www.inacol.org/research/promisingpractices/NACOL\\_CreditRecovery\\_PromisingPractices.pdf](http://www.inacol.org/research/promisingpractices/NACOL_CreditRecovery_PromisingPractices.pdf)

Pippa Whittaker and Rachael Hayes (2018) excerpts from essential tips for the inclusive secondary classroom, nasen, chapter 2 (20)

## **PATTERNS OF READING ABILITY IN CHILDREN WITH DYSLEXIA VS. TYPICALLY DEVELOPING CHILDREN**

**Akila. P.**, Research Scholar, CAS in Linguistics, Annamalai University

**Dr. R.Lalitha Raja**, Assistant Professor, CAS in Linguistics, Annamalai University

### ***Abstract***

*Reading is a complex skill and, to read even a simple sentence demand a number of skills ranging from recognizing each individual word through to understanding the intended meaning of a text. Phonological awareness has been an important component in children's spelling and reading development. Several levels of phonological awareness the abilities to sequence, separate, and manipulate sounds, apart from rhyming and segmenting. Since many children with Dyslexia have language impairment or delay, difficulty with learning to read is to be expected and hence the need for the study. The present study aims in identifying the patterns of reading ability in children with Dyslexia with that of the typically developing children. In order to compare the patterns of reading ability in typically developing vs children with Dyslexia, a test tool was developed for reading ability to be administered on 30 children out of which 15 typically developing and 15 children with Dyslexia (both boys & Girls) studying in Grade I, Grade II, age group between 6-8 years would be assessed. Test tool was developed based on the words given in the English text book of U.K.G and First grade. Test for pattern of reading ability was designed to test Alphabet recognition, End of Line Rhyme, Phonemic awareness Test and Word Recognition. The study found out that, there is a significant difference between the typically developing Vs Children with Dyslexia in their patterns of reading and also it indicates the patterns of reading ability in children with Dyslexia and especially their learning pattern are different when compared to typically developing children, which is our major focus.*

### **Introduction**

Acquisition of reading takes a variety of early language and literacy skills. Literacy is generally defined by researchers and authors (Browder & Spooner, 2006) as learning and sharing information with others. This includes listening and speaking, as well as reading, writing, and spelling (Downing, 2005).

The development of emergent literacy occurs on a continuum, with its beginnings early in childhood. Emergent literacy typically develops during pre-school experiences in the home, preschool, or daycare environments. These experiences include the introduction of books and reading which provide a foundation for later literacy abilities. While this development typically occurs during the preschool years, some children (especially those with speech and language impairments) may not fully develop the necessary skills to move beyond the stage of pre-literacy development. These children require intervention to establish and strengthen the skills required for later literacy tasks.

Reading is a complex skill and, to read even a simple sentence demand a number of skill ranging from recognizing each individual word through to understanding the intended meaning of a text.

Perfetti, Landi and Oakhill (2005) describe two major classes of processing events that are necessary for successful reading comprehension. They are identification of words and, the engagement of language processing mechanisms that assemble words into messages. They conclude that, together these processes provide contextually appropriate word meanings, & provide inferential integration of sentence information into more complete representation of extended text.

Therefore, it is clear from the above study that successful reading comprehension demands both sets of processes operate adequately; without adequate reading accuracy, reading comprehension will fail; and being able read words accurately is no guarantee that successful comprehension will follow.

Emily (2004) illustrated that spelling performance affects reading performance, just as reading performance impacts spelling performance. She concludes that, a high correlation exist between the two skills.

Rush (2003), describes phonological awareness has been an important component in children's spelling and reading development. He states that several levels of phonological awareness exist. They are the abilities to sequence, separate, and manipulate sounds, apart from rhyming and segmenting.

McGee, & Cherrylynn (2006), states that phonological awareness is highly correlated with literacy skills, and that children with language impairments often being delayed in acquisition of both. They evaluated phonological awareness skills for 11 children with Dyslexia ranging from 5 to 9 years on syllables, rhyming, and phoneme levels along with pre-literacy (letter-sound identification) task. Result showed that, children with Dyslexia are thus similar to children with language impairments of other origins with respect to the interaction of language, phonology and phonological awareness.

Thus it indicates that, phonological awareness plays an important role in spelling and reading and also early language development in children plays an important role in achieving pre-literacy skills.

Nation (2006) investigated reading skills in 41 children with Dyslexia. Four components were assessed. 1. Word recognition, 2. Non-word decoding, 3. Text reading accuracy and 4. Text comprehension. Results indicated that word, non-word, and text reading accuracy fell within average range although reading comprehension was impaired.

Hence competency in the various levels of phonological awareness enhances academic successes. Therefore having effective literacy skill enhances the quality of life of all individual, including those with Dyslexia.

Although there is a general assumption that reading is a relative strength for children with Dyslexia, systematic data concerning patterns of reading ability in this population are lacking.



Since many children with Dyslexia have language impairment or delay, difficulty with learning to read is to be expected and hence the need for the study.

### **Aim**

The present study aims in identifying the patterns of reading ability in Dyslexic's with that of the typically developing children.

As there is no much published research about the patterns of reading ability in children with Dyslexia, the present study would serve to enrich our practical and theoretical knowledge on reading skills in children with Dyslexia and thus would contribute towards therapeutic intervention procedures.

### **Methodology**

In order to compare the patterns of reading ability in typically developing children vs children with Dyslexia, a test tool was developed for reading ability to be administered on 30 children out of which 15 typically developing and 15 children with Dyslexia (both boys & Girls) studying in Grade I, Grade II ,age group between 6-8 years would be assessed. The study will be carried out in Chennai. The children will be selected on the principle of randomization.

### **Criteria for selection:**

The following are the criteria for selection of children:

1. Children with Dyslexia (high functioning) studying in regular mainstream schooling.
2. Children studying in English medium.
3. Children in the age group of 6-8 years
4. Normal with respect to hearing and vision.

### **Tests**

Test tool was developed based on the words given in the English text book of U.K.G and First grade.

#### **Test for pattern of reading ability:**

##### **1. Alphabet recognition:**

- i). Alphabet Identification,
- ii). Matching-Uppercase –Lowercase.
- iii). Picture-word-letter identification task.

Maximum score of 26 for each test item

##### **2. End of Line Rhyme:**

Twinkle, Twinkle...

Johnny, Johnny...

Maximum score of 2 Marks (1 Mark for each test item).

##### **3. Phonemic awareness Test:**

- i). Initial-Sound/Beginning Sound identification

- ii). Middle-sound identification
  - iii). Final-Sound identification
  - iv). Sound Blending
- Each test item 10 marks (1 mark each).

#### **4. Word Recognition.**

Each test item 10 marks (1 mark each).  
The raw Data was subjected to statistical Analysis.

### **Results and Discussion**

#### **I) Quantitative Analysis:**

##### **A) Alphabet Recognition:**

**i) Alphabet Identification:** The mean scores for the typically developing children on this particular task was 26 (SD=0), when compared to that of children with Dyslexia which was 24.3 (SD=6.7). Results show that, the performance of the typically developing children were ahead of children with Dyslexia.

**ii) Matching Alphabets:** The mean scores for the typically developing children on this particular task was 26 (SD=0), when compared to that of the children with Dyslexia which was 23.3 (SD=6.78). Results show that, the performance of the typically developing children were ahead of the children with Dyslexia.

**iii) Picture – word – letter Identification task:** The mean scores for the typically developing children on this particular task was 23.86 (SD=1.30), when compared to that of children with Dyslexia which was 19 (SD=10.12). Results show that, the performance of the typically developing children were ahead of children with Dyslexia.

**B) End of Line Rhyme Test:** The mean scores for the typically developing children on this particular task was 2 (SD=0), when compared to that of children with Dyslexia which was 1.8 (SD=0.56). Results show that, the performance of the typically developing children were ahead of children with Dyslexia.

##### **C) Phonemic awareness Test:**

**i) Identification of Initial/ Beginning sound:** The mean scores for the typically developing children on this particular task was 9.86 (SD=0.51), when compared to that of children with Dyslexia which was 4.66 (SD=4.32). Results show that, the performance of the typically developing children were ahead of children with Dyslexia.

**ii) Identification of the Middle Sound:** The mean scores for the typically developing children on this particular task was 9.2 (SD=1.4), when compared to that of children with Dyslexia which was 2.53(SD=4.37). Results show that, the performance of the typically developing children were ahead of children with Dyslexia.

**iii) Identification of Final/ Ending sounds:** The mean scores for the typically developing children on this particular task was 9.13 (SD=1.24), when compared to that of children with Dyslexia which was 3.4(SD=4.42). Results show that, the performance of the typically developing children were ahead of children with Dyslexia.

**iv) Sound Blending:** The mean scores for the typically developing children on this particular task was 8.4 (SD=1.05), when compared to that of children with Dyslexia which was 4.7 (SD=3.4). Results show that, the performance of the typically developing children were ahead of children with Dyslexia.

**D) Word Recognition:** The mean scores for the typically developing children on this particular task was 9.6 (SD=1.12), when compared to that of children with Dyslexia which was 5 (SD=4.01). Results show that, the performance of the typically developing children were ahead of children with Dyslexia.

Thus the quantitative analysis of the present study reveals that on various tests of reading ability rhyming is easiest followed by alphabet recognition, matching, picture-word-letter, followed by identification of initial, middle and final sound, followed by word recognition and then sound blending.

#### **T-Test for significance of Means:**

The t-test for significance of means was employed which indicates that  $P=0.000691$ , hence there is a significant difference between the typically developing vs. Dyslexic children on reading ability tests

#### **(II) Qualitative Analysis:**

##### **Picture-Word-Letter:**

- Most of the children in both the groups were not able to identify the picture of “Xylophone”.
- For Yak-Y, most of them in both the groups said / identified as “Bufflo-B” and Van -V as Car-C.
- Most of children with Dyslexia failed to say the letter of the picture. I.e., They only identified the picture and said the word, but not the first letter of the word. (P-W-L=P-W).

##### **Initial Sound Identification:**

- Almost all the children in the typically developing group (98.66%) performed well.
- Only 46.6% of children with Dyslexia performed well in this test.

##### **Middle Sound Identification:**

- Majority of the children with Dyslexia was unable to perform this test. This could be due to two attributing factors i). Lack of concentration and ii) unable to follow the concept of identifying the middle sound.
- Interesting finding is that this was the last pattern achieved by children with Dyslexia.

##### **Final Sound Identification:**

- Children with Dyslexia this test item better than the Middle sound identification.

### Sound Blending:

- Children with Dyslexia performed this test item better than the identification of middle and final sound.
- Majority of the children in both the groups said it as /tiər/ for /ti/-/e/-/ər/ “T-a-r”.
- Similarly, they said /kjut/ for /si/-/ju/-/ti/ “C-u-t”; and /bin/ for /bi/-/i/-/en/ “B-e-n”.

### Word Recognition:

- Both the groups performed word recognition better than the sound blending task.

The expected order of acquisition in pattern of reading ability test is that:

Expected Order of Pattern of Reading	Order of Pattern of Reading in Typically developing Children	Order of Pattern of Reading in Children with Dyslexia
Rhyming Skill	Rhyming Skill	Rhyming Skill
Alphabet-Identification-Matching	Alphabet-Identification-Matching	Alphabet-Identification-Matching
Picture-Word-Learning	Picture-Word-Learning	Picture-Word-Learning
Initial Sound Identification	Initial Sound Identification	Word Recognition
Middle Sound Identification	Word Recognition	Sound Blending
Final Sound Identification	Middle Sound Identification	Initial Sound Identification
Sound Blending	Final Sound Identification	Final Sound Identification
Word Recognition	Sound Blending	Middle Sound Identification

### Summary and Conclusion

There is a significant difference between the typically developing Vs Children with Dyslexia in their patterns of reading. To conclude, this indicates patterns of reading ability in children with Dyslexia and especially their learning pattern are very much differing when compared with typically developing group, which is our major focus.

This present study implies that a large amount of practice using sight-words can be practiced for Children with Dyslexia than the phonemes/spelling structure. As well as when a when is taught for reading, if it is associated with visual clue of that picture, it will make way for good reading comprehension for Children with Dyslexia. For appropriate learning to occur in Children with Dyslexia, more of Sight Words stickers can be used in their environment. Also. Since only a small sample size was used for this study, some of the issues could not be detailed. Further study on other reading patterns like sentence reading and reading comprehension would enrich us more learning patterns in Children with Dyslexia, so that it will help us to plan Therapeutic Intervention strategies.

## References

Browder, D. M., Wakeman, S., Spooner, F., Ahlgrim-Dezell, L., & Algozzine, B. (2006). Research on reading instruction for individuals with significant cognitive disabilities. *Exceptional Children*, 72, 392-408.

Downing, J. E. (2005). *Teaching literacy to students with significant disabilities*. Thousand Oaks, CA: Corwin Press.

Emily Erin Fay. (2004). *Literacy predictors of spelling abilities for children 6:0 through 7:5 years*. Thesis submitted Miami University Oxford, Ohio.

Hsin, Y. W. (2007). *Effects of phonological awareness instruction on pre-reading skills of preschool children at-risk for reading disabilities*. Dissertation submitted, The Ohio state university.

[Kelly J. Whalon.](#), [Stephanie.](#), [Otaiba](#), & [Monica E. Delano](#).(2009). Evidence-Based Reading Instruction for Individuals with Dyslexia. *Focus Autism and Other Developmental Disabilities*. 2009 March 1; 24(1): 3–16.

M C Gee, & Cherlylynn. (2006). An investigation into the phonological awareness skills in children with Dyslexia.

Nation, K., et al. (2006). *Journal of autism and developmental disorders*. Vol. 36, Number 7, 911-919.

Perfetti, C. A., Landi, N., & Oakhill, J. (2005). The acquisition of reading comprehension skill. In M. J. Snowling & C. Hulme (Eds). *The science of reading: A handbook* (pp. 227-247). Oxford Blackwell.

## A CRITICAL ANALYSIS ON THE PLURALISATION PROCESSES IN BODO

Aleendra Brahma, Lecturer-cum-Junior Research Officer, CIIL, Mysuru

### Abstract

Pluralisation is one of the primary grammatical categorical features of nouns of a language. It has been always a priority in the history of grammatical study. Still, it is always not enough to study such a grammatical category in traditional linguistics only. It needs a detailed and complete study on such a basic category of a language. Thus, the pluralisation in Bodo, a Bodo-Garo group of language under Tibeto-Burman family, spoken in India by 14, 82,929 people in India (Census of India 2011, 2016 June) need to be studied in much more detail than the available study on it. There are suffixation or morphological and syntactic processes of pluralisation in the language. Both of these processes need further study in understanding the number system. This study attempts to find out all the pluralisation processes in Bodo and analyse and discuss them afresh in the light of the available literature on it. There are a number of lacunae and gaps in the available study on number system in the language §3. Those are analysed and discussed in the present study.

**Keywords:** Bodo, pluralisation, reduplication, multitude

### Introduction

Bodo is a Bodo-Garo group of language under Tibeto-Burman language family (Grierson 1903). There are 14,82,929 native speakers of Bodo in India (Census of India 2011). The speakers of Bodo are found in Assam, West Bengal, Nagaland, Meghalaya, Nepal, Bangladesh and Bhutan.

In Bodo, there are two distinguishable kinds of numbers, namely, singular and plural. Singular is not marked morphologically whereas plural is expressed by several different suffixes such as {-mun}, {-p<sup>h</sup>ur} and {-sur}. In general, they are not used interchangeably. But, there are few verses in Bodo which show that the first two plural suffixes can interchange. For example-

- (1) *uí*      *uí*      *ruímuún-suímuún*      *sík<sup>h</sup>úlá-múún*      (Brahma 2013; 35)  
hello      RED      Rwimwn-Swimwn      girl-PL  
‘Hello, hello, Rwimwn-Swimwn girls!’

This example is taken from a folk song. Here, the plural suffix {-mun} is used instead of {-p<sup>h</sup>ur}. It is a kind of rhyming line. So, {-mun} may be used for {-p<sup>h</sup>ur}. But, this type of use is not found in common speeches. Anyways, in this example- the noun *sík<sup>h</sup>ula* has been used as an addressing term which usually takes the {-mun} suffix.

### Existing study on the Pluralisation Processes in Bodo

Pluralisation in Bodo has been studied in almost all the grammars of Bodo, starting from Hodgson (1847). According to him the plural suffix in Bodo is {-p<sup>h</sup>ur} (1847; 108). Endle

recognises two numbers, namely, *Singular* and *Plural*; singular is indicated simply by the name of the object and sometimes by the addition of a word meaning one; e.g., *mansi sase* ‘one man’ whereas plural is denoted by the termination ‘*fur*’ for which the syllables ‘*frá*’ and ‘*far*’ are sometimes substituted (1884; 9). Endle reiterates the pluralisation in Bodo by adding ‘*fūr*’, ‘*frá*’ or ‘*far*’ (1911; 72). Again, Grierson also investigates that the plural is formed by adding ‘*fūr*’, ‘*far*’ or ‘*frā*’ (1903; 16). He has also presented several *Specimens* of Bodo data where *bisor* and *bisir* are found, which are variants of *bisur*. He glosses them as *they* and *them*.

Bhattacharya (1977; 139) discusses about the plural forms in Bodo through suffixation of the three plural allomorphs. According to him, the suffix {-*p<sup>h</sup>ur*} has an extended meaning of honour and dignity. He also discusses about the use of both {-*p<sup>h</sup>ur*} and {-*mun*} with the honorific personal pronouns like *nunṭ<sup>h</sup>aṅ* but in different dialects of Bodo (1977; 140). Baro has discussed about four allomorphs of the plural suffix in Bodo, namely, {-*ϕ*}, {-*p<sup>h</sup>ur*}, {-*sur*} and {-*mun*} (1990b; 81-82). According to him, the first one occurs with noun bases which are already pluralised by other neighbouring word and uncountable nouns.

While discussing about pluralisation in three different dialects of Bodo *Western*, *Eastern* and *Southern* Bodo dialects, Basumatary (2006) discusses about *zero suffix* added to noun bases qualified by other words showing plurality as in *gubaṅ mansi-ϕ* (2006; 114). He also discusses about pluralisation in Bodo *by adding certain suffixes* such as {-*bɔza*}, {-*daṅgri*}, {-*t<sup>h</sup>ɔp<sup>h</sup>la*}, {-*muzeum*}, {-*at<sup>h</sup>um*}, {-*mut<sup>h</sup>a*}, etc. For example- *zigab-bɔza* (2006; 115). But, these are independent nouns in Bodo which can be used as units of quantity.

Brahma discusses about the pluralisation of nouns through three plural suffixes {-*mun*}, {-*p<sup>h</sup>ur*} and {-*sur*}, and through reduplication of nouns and the qualifying adjectives of head nouns (2013; 34-38). He also discusses about the use of nouns of multitude in pluralisation without showing the difference between quantifiers like *gubaṅ* ‘many’ and nouns *hanza* ‘group’ (2013; 37).

Use of the plural suffix {-*p<sup>h</sup>ur*} has been interpreted in a couple of different ways as- (a) it is suffixed to the names of some animals when comparing them with human to scold them (Baro 2018; 229); (b) it is suffixed to 1<sup>st</sup> personal plural pronoun *zuṅ* ‘we’ to indicate negligence as well as proud in a collective situation (G.P. Basumatary). Muchahary (2017; 1894) presents examples of reduplication of interrogative pronouns, reflexive pronouns and indefinite pronouns.

### Lacunae and Gaps

i) The categorisation of the three plural suffixes {-*mun*}, {-*p<sup>h</sup>ur*} and {-*sur*} in Bodo is not clearly analysed and discussed in the available literature on pluralisation in Bodo.

ii) Reduplication as a process of pluralisation needs to be discussed in terms of the suffixation process. e.g., assignment of locative case marker needs to be discussed while discussing reduplication.

iii) Plural suffix movement from a covert noun to its dependent adjective or numeral needs a clear investigation.

iv) Use of nouns of multitude has been mixed up with collective nouns which need a special eye on it to differentiate between quantifiers and collective nouns, e.g., difference between *gubaj* and *hanza*.

v) Both {-*mun*} and {-*p<sup>h</sup>ur*} occur with reference kin terms. But, in the available study on pluralisation in Bodo, it has been discussed that kinship terms are turned into their plural forms by suffixing {-*mun*}. The most important rule about the occurrences of both these suffixes lies on a difference between the two or more than two consistent members expressed with the plurality; i.e. ‘*brothers*’ is different from ‘*brother and other(s)*’.

### **Aims and Objectives**

Pluralisation process in Bodo has been one of the most exercised topics in Bodo grammar. But, there are still several undescribed facts about it, which are not analysed and discussed in detail. This study aims at finding out all those facts and analysing them to discuss in detail.

### **Hypotheses**

i) The Bodo language employs suffixation, reduplication of nouns, pronouns or adjectives, quantifying numeral and nouns of multitude to pluralise nouns.

ii) There are three plural suffixes in Bodo which are semantically conditioned; i.e. based on the kinds of meanings of the nouns.

iii) A case of lexical conditioning is also present in the pluralisation process of Bodo.

iv) Reduplication of nouns in pluralisation process affects assignment of case endings.

v) There is a deviation in the linguistic feature of {-*mun*} from pronominal honorificity to general honorificity.

vi) Plural suffix movement is present in Bodo.

vii) The plural suffix {-*p<sup>h</sup>ur*} has also another linguistic feature of denoting honour and dignity.

### **Method**

This study is based on the primary data collected through observation of the real time speech acts in different situations. Another method of finding out the occurring environments of the three plural suffixes {-*sur*}, {-*mun*} and {-*p<sup>h</sup>ur*} is through the search engine test using a huge IIT Guwahati RCILTS-II Bodo corpora of *Generic*, *Health* and *Tourism* domains.

Another method of this study is, of course, the literature review on the topic. Almost all the traditional and modern grammars written in different times since AD 1847 discuss about the pluralisation procedure in Bodo. Again, there are several research papers published on the topic. Those existing works have been studied and the lacunae and research gaps have been investigated and incorporated to carry out this study.



All the data are written using *International Phonetic Alphabet* and interlinearised following the *Leipzig Glossing Rules* and categorised based on their different linguistic features and functions.

## Data and Discussion

There are two types of number distinction in Bodo, namely, singular and plural; singular is unmarked whereas plural is marked. The pluralisation in Bodo is formed through both morphological and syntactic processes.

### Morphological Process

There are three plural suffixes in Bodo, namely, {-*sur*}, {-*mun*} and {-*p<sup>h</sup>ur*}. All of them are plural allomorphs of Bodo, which occur with nominals. Usually, {-*sur*} pluralises second and third personal pronouns; {-*mun*} pluralises kin terms, proper human names and honorific second and third personal pronouns; whereas {-*p<sup>h</sup>ur*} pluralises common nouns and reference kin terms (if all are same like (a) brothers (only brothers), (b) sisters (only sisters); but not sister(s) and brother(s) together). All of these suffixes are semantically conditioned as they occur with the respective nouns on the basis of their kinds of meanings.

#### {-*sur*}

*2nd and 3rd non-honorific personal pronouns:* It is suffixed to second and third person non-honorific personal pronoun. For example-

- |     |                |     |               |
|-----|----------------|-----|---------------|
| (2) | <i>nuŋ-sur</i> | (3) | <i>bi-sur</i> |
|     | 2-PL           |     | s/he-PL       |
|     | ‘You (PL)’     |     | ‘They’        |

*Reflexive pronouns:* {-*sur*} is also used to pluralise the reflexive pronoun *gao*. For example-

- |     |                |
|-----|----------------|
| (4) | <i>gao-sur</i> |
|     | self-PL        |
|     | ‘Selves’       |

*Reciprocal pronouns:* {-*sur*} is also used to pluralise the reciprocal pronouns *gaozunŋ gao*. For example-

- |     |                     |                |
|-----|---------------------|----------------|
| (5) | <i>gao-sur-zunŋ</i> | <i>gao-sur</i> |
|     | self-PL-INS         | self-PL        |
|     | ‘One another (PL)’  |                |

*Demonstrative personal pronouns:* {-*sur*} is also used to pluralise the demonstrative personal pronouns. For example-

(6) (i)	<i>be</i>	>	(6) (ii)	<i>be-sur</i>
	DEM.PROX			DEM.PROX-PL
	‘this’			‘these’
(7) (i)	<i>bui</i>	>	(7) (ii)	<i>bui-sur</i>
	DEM.DIST			DEM.DIST-PL
	‘that’			‘those’

**{-mun}**

*General and address kinship terms:* This suffix pluralises both general or reference and address kin terms. For example-

- (8) *bi.da-mun*  
his/her-brother-PL  
‘His/her brother(s) and other people (not brothers only)’
- (9) *a.p<sup>h</sup>a-mun*  
my.father- PL  
‘My father and others’

*Personal proper names:* This suffix pluralises both general or reference and address kin terms. For example-

- (10) *ram-mun*  
PN-PL  
‘Ram and others’

*2<sup>nd</sup> and 3<sup>rd</sup> honorific personal pronouns:* This suffix pluralises second and third honorific personal pronouns. For example-

- |                                     |                                    |
|-------------------------------------|------------------------------------|
| (11) <i>nuŋ.t<sup>h</sup>aŋ-mun</i> | (12) <i>bi.t<sup>h</sup>aŋ-mun</i> |
| 2.HON-PL                            | 3.HON-PL                           |
| ‘You (PL.HON)’                      | ‘They (HON)’                       |

**{-p<sup>h</sup>ur}**

*Material, common and collective nouns:* It is suffixed to material, common and collective nouns. For example-

- |                                   |                                    |
|-----------------------------------|------------------------------------|
| (13) <i>bizab-p<sup>h</sup>ur</i> | (14) <i>seŋgra-p<sup>h</sup>ur</i> |
| book-PL                           | young man-PL                       |

‘Books’	‘Young men’
(15) <i>raizuu-p<sup>h</sup>ur</i>	(16) <i>p<sup>h</sup>aluu-p<sup>h</sup>ur</i>
people-PL	group-PL
‘Peoples’	‘Groups’

*Third person non-human pronouns:* It is also used to form plural form of third person non-human pronouns. For example-

(17) <i>be-p<sup>h</sup>ur</i>
3SG.PROX.nHUM-PL
‘They’

*Reference kin terms:* It is also used to pluralise reference or general kin terms; but, to refer to one kind of kin such as sisters, brothers, etc. For example-

(18) <i>bi.bo-p<sup>h</sup>ur</i>
3SG.elder brother-PL
‘Sisters’

*Demonstrative non-human pronouns:* It is also used to form plural form of demonstrative non-human pronouns. For example-

(19) (i) <i>be-p<sup>h</sup>ur</i>	>	(19) (ii) <i>bui-p<sup>h</sup>ur</i>
3SG.PROX.nHUM-PL		3SG.DIST.nHUM-PL
‘These’		‘Those’

It has another allomorph {-*p<sup>h</sup>r*} which is used in **noun\_NOM** environment only; i.e. it is possible if and only if it is followed by nominative case marker {-*a*}. This a kind of morphophonemically reduced forms which is formed by contraction of two syllables into one through sesquisyllabification (see Brahma 2014) is very often used in spoken form of the language. For example-

(20) (i) <i>luguu-p<sup>h</sup>ur-a</i>	(20) (ii) <i>luguu-p<sup>h</sup>r.a</i>
friend-PL-NOM	friend-PL.NOM
‘Freinds’	‘Freinds’

### Syntactic Process

Other than morphological process, a couple of syntactic processes also involve in pluralisation process in Bodo. There are several syntactic processes that pluralise head nouns in syntactic constructions, such as *reduplication*, *use of nouns of multitude* and *use of quantifying numerals*.

## Reduplication

Though reduplication has been one of the word formation processes, it also functions as a grammatical category of nouns, pronouns and adverbs in Bodo. The reduplication of nouns, pronouns and even adjectives in Bodo is a syntactic process of pluralisation.

### Reduplication of Nouns

Reduplication of nouns is very common in Bodo while expressing the plural forms of the respective nouns. For example-

- (23) (i) *bibajari-a*                      *nɔkʰɔr*                      *nɔkʰɔr*                      *magi-duŋ*  
 beggar-NOM                      family                      family                      beg-PFV  
 ‘The beggar is begging from house to house.’

There is no difference in meaning at all between pluralising nouns through reduplication of nouns and suffixation of a plural suffix to the nouns; the only difference is grammatical procedures of pluralisation. Nevertheless, when reduplicated, the action of the verb has been expressed in frequency. For example-

- (23) (ii) *bibajari-a*                      *nɔkʰɔr-pʰur-ao*                      *magi-duŋ*  
 beggar-NOM                      family-PL-LOC                      beg-PFV  
 ‘The beggar is begging from families.’

In the reduplication process of pluralisation in Bodo, the locative marker {-ao} is not assigned to the reduplicated nouns even though they express location of the action of the verb.

### Reduplication of Pronouns

*Interrogative, indefinite* and *reflexive* pronouns when used in plural forms are repeated to express their plurality in syntactic constructions. For examples-

- (24) *gabun*                      *tʰakʰu-ao*                      *sui*                      *suur*                      *pʰui-gun*                      (*Interrogative*  
 Pronoun)  
 tomorrow                      class-LOC                      who                      RED                      come-FUT  
 ‘Who are coming to the class tomorrow?’

- (25) *musuo-wa*                      *kʰaise*                      *kʰaise*                      *gansu-kʰuo*                      *za-ja*                      (*Indefinite*  
 Pronoun)  
 cow-NOM                      some                      RED                      grass-ACC                      eat-NEG  
 ‘Cows do not eat some grasses.’

- (26) *gao gao-ni haba-k<sup>h</sup>uo mao-du* (Reflexive Pronoun)  
 self RED-GEN work-ACC do-IMP  
 ‘Do your own works.’

### Reduplication of Adjectives

While expressing plurality of nouns, the respective qualifying adjectives of the nouns are repeated. For example-

- (27) *zahar-ao guzuo guzuo bip<sup>h</sup>ay t<sup>h</sup>a-ju*  
 woodland-LOC tall RED tree stay-  
 HAB  
 ‘Tall trees grow in a woodland.’

### Use of Nouns of Multitude

As in most other languages, there are some noun words in Bodo which denote meanings of multitude. If it occurs with a head noun having singular meaning then it pluralises the head noun without assigning a plural marker to the head noun. For example-

- (28) *dinui gubay p<sup>h</sup>ɔraisa p<sup>h</sup>ui-ja-k<sup>h</sup>ui*  
 today many student come-NEG-NEG.PFV  
 ‘Many students have not come today.’

Thus, from the above example of plurality expressed by using a noun of multitude, one thing is very clear that, in Bodo, the nouns are not inflected for plural number if they are qualified by nouns of multitude. But, a plural marker is sometimes used with the head noun redundantly. For example-

- (29) *dinui gubay p<sup>h</sup>ɔraisa-p<sup>h</sup>ur p<sup>h</sup>ui-a-k<sup>h</sup>ui*  
 today many student-PL come-NEG-NEG.PFV  
 ‘Many students have not come today.’

In some study on pluralisation in Bodo, the nouns denoting a group *p<sup>h</sup>alu* ‘herd, group’, *hanza* ‘group’, etc. are also included in the category of nouns of multitude which pluralise head nouns. But, these are collective nouns which are used as head nouns themselves while occurring with nouns.

### Use of Numeral

Plurality can also be expressed with the help of quantifying numerals to the nouns. But, the numeral should be other than ‘one’. For example-

- (30) *zuy-nao sa-nui alasi p<sup>h</sup>ui-duŋ-mun*  
we-GEN.LOC hCLF-two guest come-PFV-PST

‘Many students have not come today.’

**Pluralisation of Action**

It is most often observed that action nouns such as *presentation, specification, notification, equipment*, etc. are not usually pluralised in most languages. But, even though number is a universal grammatical category of nouns, pluralisation of action in Bodo is usual. For example-

- (31) *bi-sur-ni gan-nai-p<sup>h</sup>ur-k<sup>h</sup>uo nu-na-nui aŋ gumu-duŋ-mun*  
s/he-PL-GEN wear-NOMLZ-PL-ACC see-nFt-nFI I  
surprise-PFV-PST

‘On seeing their wearing(s) I surprised.’

**Deviation of Grammatical Function of {-mun}**

*nuyt<sup>h</sup>aŋ* is originally an address term for *co-brothers* and *foster-friends*<sup>1</sup> which indicates formality and shows respect. Thus, it carries honorificity through the type of relationship, not through the very word *nuyt<sup>h</sup>aŋ*. Anyway, the bound morpheme {-*t<sup>h</sup>aŋ*} is supposed to carry the honorificity. Worth-mentioning that initially there was no such honorific way of addressing a person in Bodo. This statement can be supported by any old text or folk speeches of the Bodos. On the other hand, there is no social class differentiation among the Bodos which is also, to some extent indicates that honorificity is not employed in traditional or old Bodo. It has, most probably got the honorificity feature through the formal or respected way of addressing co-brothers. Thus, its linguistic feature and value has been widened in modern Bodo as in *alasi-mun* (guest-PL) ‘guests’ instead of using traditional *alasi-p<sup>h</sup>ur* (guest-PL) ‘guests’. The word *nuyt<sup>h</sup>aŋ* is also very often used to address a friend in modern Bodo. Thus, the third personal form of it i.e. *bit<sup>h</sup>aŋ* also takes the suffix {-*mun*} to turn into its plural form.

**Extended Features of the Plural Suffix {-p<sup>h</sup>ur}**

The use of plural suffix {-*p<sup>h</sup>ur*} is a very unique feature of the language. It is used in addressing in-laws in Bodo. For example-

- (26) Reference term    Address term  
*bewai*                                 *bewai-p<sup>h</sup>ur*  
‘Husband’s elder brother/Wife’s elder sister/One male person’s younger brother’s wife/One female person’s younger sister’s husband’

---

<sup>1</sup> A *foster-friend* referred to here is a traditionally but formally related friend. In Bodo tradition, there is a custom of making formal friends through a ceremony.

(27) Address term*gɔtʰɔ-pʰur*

‘One male person’s younger brother’s wife/One female person’s younger sister’s husband’

(28) Address term*geder-pʰur*

‘Husband’s elder brother/Wife’s elder sister’

(29) Address term*burui-pʰur*

‘Mother-in-law’

(30) Address term*burai-pʰur*

‘Father-in-law’

The in-law relationships exemplified above are considered to be formal in Bodo custom; these terms are taken or addressed with honour and dignity. Bhattacharya (1977; 139) analyses the stylistic meaning of *zuɲpʰur* the plural form of the plural pronoun *zuɲ* ‘we’ in Bodo as ‘we these honoured and dignified ones’. Thus, it is clear that {-*pʰur*} is also used with address kin terms to denote honour and dignity. There are also other in-law relationships like brother-in-law and sister-in-law which are not that formal. For example- *buinai* ‘younger brother-/sister-in-law (address term)’, *gumui* ‘elder brother-in-law (address term)’ and *bazui* ‘elder sister-in-law (address term)’. Thus, formal in-law address terms take the plural suffix {-*pʰur*} to show a kind of respect through the use of plurality.

{-*pʰur*} is used with 1<sup>st</sup> personal plural pronoun *zuɲ* ‘we’ as an emphasis which denotes several different meanings based on the situation and illocution. In such an environment the closest emphatic meaning of it is *arrogance*; but it also denotes meaning opposite to *arrogance*; i.e. *docility* or *meekness*. (cf. Bhattacharya 1977 and G.P. Basumatary). For example-

(31) (i) *zuɲ-pʰur-lai bɔha derha-nu*

we-PL-PTL where win-nFt

‘Where are we going to win!’

(31) (ii) *zuɲ-pʰur-lai bɔha zen-nu*

we-PL-PTL where lose-nFt

‘Where are we going to lose!’

Thus, it is more appropriate to say that {-*pʰur*} co-occurs with the 1<sup>st</sup> personal plural pronoun *zuɲ* to add several different kinds of emphasis in different syntactic and illocutionary environments. But, in such environments, it loses its plural feature.

### Lexical Conditioning

There is only one example of lexical conditioning in pluralisation in Bodo i.e.

(32) *aj* ‘I’ > *zuŋ* ‘we’.

### Movement of Plural Suffix

It is one of the universal linguistic features that an adjective and even a numeral can substitute a covert noun. In this environment, the substituting adjective or numeral takes the inflection of the noun through the movement of the inflection. In this kind of inflection movement only {-*p<sup>h</sup>ur*} can participate. This is one of the criteria that this suffix has been considered to be the real plural suffix in Bodo as presented in the traditional grammars of the language. The other two suffixes can be checked in the environment below:

(33) *gazri-p<sup>h</sup>ur-a/\*-mun-a* /\*-*sur-adaŋabazi-k<sup>h</sup>uo-nu* *hast<sup>h</sup>ai-ju*  
 bad(ADJ)-PL-NOM clash-ACC-FOC want-HAB  
 ‘Bad (people) welcome clashes.’

The progressive movement of the plural inflection {-*p<sup>h</sup>ur*} can be shown in the figure 1 below:

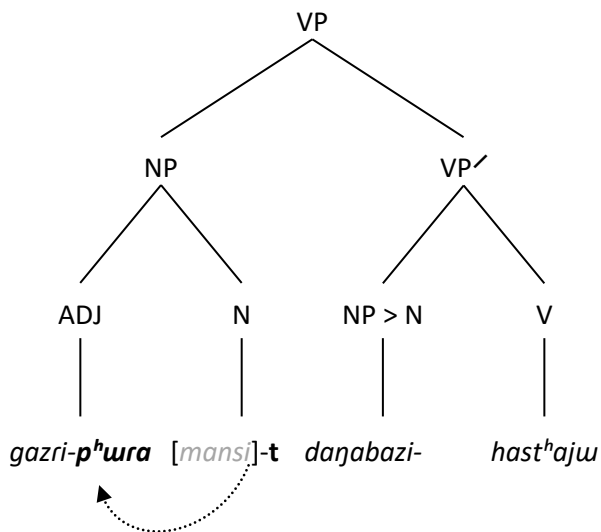


Figure 1: Movement of plural inflection



## Conclusion

Pluralisation in almost all the documented languages is one of the most usual topics of investigation and discussion. The usualness in studying such topics sometimes lacks proper investigation. This topic along with other grammatical categories and parts of speech are taught in schools, colleges and universities as foundation courses of language, grammar and linguistics. This idea makes this study happen and it has analysed and discussed almost all the details about pluralisation in Bodo. Again, it also covers some interrelated areas of Bodo linguistics related to pluralisation and plurality.

One very confusing thing about pluralisation can be explained with the help of the following couple of examples-

- (34) (i) *añ lugu-mun-nao<sup>h</sup>añ-duñ-mun*  
 1.SG friend-PL-GEN.LOC go-PFV-PST  
 ‘I went to (my) friend’s place (home).’
- (34) (ii) *añ lugu-p<sup>h</sup>ur-nao hep<sup>h</sup>azab bi-duñ-mun*  
 1.SG friend-PL-GEN.LOC help beg-PFV-PST  
 ‘I sought help from (my) friends.’

To clarify this confusion, *lugu* is used in (34)(i) as a kin term whereas it is used in (34)(ii) as a common noun.

Another confusing use of plural forms is *ai-mun* vs. *ai-p<sup>h</sup>ur* and *ap<sup>h</sup>a-mun* vs. *ap<sup>h</sup>a-p<sup>h</sup>ur*. The following glosses can clarify this confusion too:

- (35) (i) *ai-mun* vs. (35) (ii) *ai-p<sup>h</sup>ur*  
 ‘my mother and other(s)’ ‘ladies (while addressing)/my dear daughters’
- (36) (i) *ap<sup>h</sup>a-mun* vs. (36) (ii) *ap<sup>h</sup>a-p<sup>h</sup>ur*  
 ‘my father and other(s)’ ‘gentlemen (while addressing)/my dear sons’

However, this study has incorporated the lacunae and research gaps enumerated §3. and it arrives at the aims and objectives by formulating the hypotheses §5.

## ABBREVIATIONS

ACC	Accusative Case	ADJ	Adjective	
DEM	Demonstrative	Pronoun	DIST	Distal Deixis
FOC	Focus Particle		FUT	Future Tense
GEN	Genitive Case		HAB	Habitual Aspect

hCLF	Human Classifier	HON	Honorific
IMP	Imperative Particle	INS	Instrumental
Case			
LOC	Locative Case	NEG	Negative
nFI	non-Final	nFt	non-Finite
nHUM	non-Human	NOM	Nominative
Case			
NOMLZ	Nominaliser	PFV	Perfective
Aspect			
PL	Plural Number	PN	Proper Noun
PRES	Present Tense	PRF	Perfect Aspect
PROX	Proximal Deixis	PST	Past Tense
PTL	Particle	RED	Reduplication
SG	Singular		

## References

Baro, G.K. Number and the Processes of Pluralization in Bodo and Rabha Language of Assam: A Comparative Study. In *International Journal of Innovative Research and Advanced Studies Vol 5, Issue 6*, pp 228-31. 2018.

Baro, M.R. *Structure of Bodo Language*. Guwahati, India: N.L. Publications. 1990.

Basumatary, B.G. *Boro Dialects of Brahmaputra Valley: A Linguistic Study*. 2006. Retrieved from <http://hdl.handle.net/10603/66662> on 26 November 2020.

Basumatary, G.P. *Process of Pluralization in Boro Language*. Retrieved from [https://www.academia.edu/10290590/Pluralization\\_in\\_Bodo\\_language](https://www.academia.edu/10290590/Pluralization_in_Bodo_language) on 27 November 2020.

Bhattacharya, P.C. *A Descriptive Analysis of the Boro Language*. Guwahati: Department of Publication. Gauhati University. 1977.

Brahma, A. *Languages of North-East India Vol-I*. Guwahati: MRB Publishers. 2014a.

Brahma, A. *Modern Bodo Grammar*. Guwahati, India: N.L. Publications. 2013.

Endle, R.S. *Outline Grammar of the Kachári (Bârâ) Language*. Shillong: The Assam Secretariat Press. 1884.

Endle, R.S. *The Kacháris*. London: Macmillan and Co., Limited. 1911.

Grierson, G.A. *Linguistic Survey of India Vol-I, Part-I*. Kolkata: Superintendent of Government Printing. 1927.

Grierson, G.A. *Linguistic Survey of India Vol-III Part-II*. Calcutta: Superintendent of Government Printing. 1903.

Hodgson, B.H. *Essay the First on the Kócch, Bódó and Dhimál Tribes*. Calcutta: J. Thomas,

Baptist Mission Press. 1847.

Muchahary, R. Plural Formation in Bodo. In *Scholars Journal of Arts, Humanities and Social Sciences*. pp 1893-5. India: SAS Publishers. 2017.

## FEMINISM AND PSYCHOSIS IN PLATH'S *THE BELL JAR* AND WOOLF'S *MRS DALLOWAY*

Amit Kumar Rath, PhD research scholar

### *Abstract*

*Freud's theory of Psychoanalysis dictates that there are two forces, namely Life Force or Eros and Death Force or Thanatos, that remain balanced in our body, yet constantly pull us toward the two extremes of life and death. Their struggle is constant and omnipresent. Further, his idea of 'unconscious dexterity' claims that our Unconscious is capable of creating or influencing our creation to a greater extent than we may realize. This paper shall note the transpiration of the feminist independence as Life and the psychotic sufferings as Death force in the lives of Sylvia Plath and Virginia Woolf, two of the most important figures of the feminist movement in Literature. It will also explore these forces' translation and co-existence in the selected works of these authors.*

### **Introduction**

Sigmund Freud's bipolar model of the human mental topography divides into Life Force or *Eros* and Death Force or *Thanatos*. While *Eros* sustains us as individuals and as a species, *Thanatos* counterbalances it by leading us to our demise. *Eros* is our will to survive and procreate and *Thanatos* is our will to self-destruct. But these two drives or instincts are not as far apart and separate as we would like to think. They are at war every day. We survive as long as our *Eros* is stronger than our *Thanatos*. Freud is famously known to have said: "The goal of all life is death...The inanimate was there before the animate". (Freud) Rarely ever does *Thanatos* create. But the books reviewed in this study were written by women who later in their life committed suicide. These masterpieces that have inspired many with their relatability and compassion towards the tragedy of human life found their muse in the sufferings of their writers; who felt the pain of not only their own lives and hysteria but also that of an entire sex and community. The analogy of the wick that burns to light up darkness so others may see will not probably find a better fitting place. This study shall endeavour to find at what personal price such treasures were written.

Two of the most prominent female feminist writers who succumbed to this desire of self-harm and ultimately committed suicide were Sylvia Plath and Virginia Woolf. The feminist movement in literature would not have been what it is today without the essential contribution of these authors. They worked towards the liberation of all women in all societies and yet, somehow, failed to liberate themselves from chronic depression, psychotic struggles and the cage of their neuroses. Their work might have traces that make the progressive degradation of their lives apparent. This study shall closely analyze Plath's *The Bell Jar* and Woolf's *Mrs Dalloway* to find if any such tracing is possible but, first, a brief look at the lives of these women can help the study in a better understanding of the frames of their minds.

## **The Life of Sylvia Plath**

Sylvia Plath was born in the year 1932 in Boston. Her parents, Otto and Amelia Plath had their ancestry in America and Germany. In her childhood, her parents moved twice and she came into close contact with her maternal grandparents, who lived close by and later drew inspiration from their town and the time she spent there. She received recognition as a budding child author as many of her writings were published by the age of eleven, her first work being published by the age of nine. She showed promise as a growing artist capable of immense creativity. Plath was reared as a Unitarian Christian and her faith was shaken when she suffered the death of her father at the tender age of eight. Her father had ignored symptoms of diabetes and left it untreated for a long time. His leg had to be amputated as a result of an infection. This event led to Plath's faith taking an agnostic stand and she remained in conflict with God for the rest of her life. Plath later drew inspiration from this traumatizing event and this led to the creation of many of her recurrent motifs. To shield her children from haunting memories of their dead father, her mother moved them. She joined college after a few years and excelled academically. She later edited her college newspaper and rose to the position of guest editor for a coveted magazine headquartered in New York. She moved to New York for her work and encountered several life-changing experiences that resulted in the cementing of her mental depression and her first suicidal attempts. At first, she harmed herself by slashing her thighs to see if she dared to commit suicide and then she attempted to take her life for the first time after being treated with electric therapy for her chronic depression. She took an overdose of her mother's sleeping pills. Plath's life was always left wanting in the matters of a loving, caring and inspiring male companion. As a child, she tried to fit her father into it and later she associated Dylan Thomas with this role to a considerable extent and biographers believe her early attempts at her own life might have been triggered by the failure to secure a meeting with him. She once remained unbound and unconscious for three days under her mother's house. Following this, she underwent further electric therapies and seemed to have recovered when she returned to her college to submit her thesis. She later moved to England to pursue higher studies at Cambridge University. She met Ted Hughes, for the first time, at a party and they started seeing each other and writing letters to each other. Soon they married. They moved to the United States and she started teaching at her alma mater. But she soon found out that teaching left her with no time to write and she gave up teaching to take up the job of a receptionist at a psychiatric hospital. She attended creative writing seminars where she met Anne Sexton and Robert Lowell. She shared the events of her psychotic episodes and attempts at suicide with them, freely, and they encouraged her to write from her experience. After spending some more time in America, she moved to England with her husband where their first child was born. After sometime when she got pregnant again, she couldn't have the baby as the pregnancy resulted in a miscarriage and she blamed Hughes for it as he had beaten her two days before this fateful event. This event added to her depression and she again tried to commit suicide by involving herself in a car accident. But she failed at it only to learn that her husband was having an affair. She separated from him in 1962 and moved with her children and rented an apartment in a house where W.B. Yeats had once lived. She had several bouts of depression following this period and ultimately committed suicide by putting her head in the gas oven and killing herself with carbon monoxide poisoning. Before committing this final act, she had gone about her day in her usual manner and set the breakfast table for her children, a clear sign of the struggle of Eros, her caring for her children, and Thanatos, her taking her own life.

## **Feminist and Psychotic Translation in Plath's *The Bell Jar***

*The Bell Jar* follows Esther's adventure—from inside the confines of her mind to the world outside. Her feeling of being entrapped builds up an unmistakable inclination for death since death isn't the end for her rather the start of another existence as her very own alter ego. As a modern female artist and activist, she battles against the clichéd parts allocated by preservationist society. The narrative of her book discusses the mental state of a person who has been diagnosed with chronic depression and who is entrapped. Sylvia Plath depicts the moderate mid-twentieth century United States of America in her book. Her book describes the battles suffered by a young lady in a world that stops women from advancing themselves. It is an unpleasant yet true evaluation of 1950s American society that had conservative rules, need for control, male bias and in addition physical restrictions on the female. Esther's sense of entrapment originates from having to lead a double life. Bright and young women of America at the time were expected to be virgins and to have a career in being a secretary to some rich and wealthy man. These restrictions of movement entrapped women in their society. She compares the hypocrisy of the society of America to that of the entrapment of a jar that doesn't allow enough space to breathe. The bifocal state of the community allowed men the sexual freedom that women were not allowed to explore. Women were also somewhat responsible for their poor state as they judged members of their community based upon their 'purity'. Women were passed judgment upon as being great or terrible and as far as being "unadulterated" or "polluted". "Decent" young ladies stayed unadulterated for marriage as indicated by Esther's mom. The deception of the society is reflected at the point that these same rules of purity were not applicable to the male members of the community. "When I was nineteen, immaculateness was a considerable issue. Rather than the world being separated into Catholics and Protestants or Republicans and Democrats or white men and dark men or even men and ladies, I saw the world partitioned into individuals who had slept with some individual and individuals who hadn't".

Additionally, it is collectively believed by feminists that marriage controlled female freedom and imagination by giving the male control of the relationship because of his financial standing. A consistent feeling of being suffocated in a container like community brings about her want for flexibility that she earlier looked for in death and lastly is accomplished through a women's activist rebellion by breaking the dividers of the community. Sylvia Plath's own rebellion in opposing social dogmatism is reflected in her defiant heroine. The need to rebel takes a dark turn when the protagonist wants to be sexually active not to enjoy or to start a relationship but to spit in the face of male chauvinism. At the end of the day, she needs to lose her virginity without losing her soul in light of the fact that for her it is simply a measure of women's activist resistance to the twofold sexual norms for men and ladies in the public eye. Ultimately her divided and dissected presence owing to the disparity between the desires of the physical and the spiritual results in her will to die. Dying isn't the end for her; it is fairly a start of another existence with a substituent character. At the end of the day, Esther needed to be reinvigorated with a specific end goal to metamorphose into another personality of her own. Esther's desire to die influences all the decisions of her life. But in the end, she decides to not end her life instead lead her life as a defiant social activist. This final act of optimism indicates all of Plath's attempts that were meant to better her life without having to end it.

## **The Life of Virginia Woolf**

Virginia Woolf was born in the year 1882, christened with the name Virginia Stephen and was an unusual kid from the starting of her days. She filled the notebooks and copies of her childhood days with short stories and poems whose inspirations she borrowed from established authors. She had started writing at a very early age and to anyone who noticed her genius as an author was apparent. The first tragedy she faced in life was the death of her mother. She was forced into a state of a nervous breakdown by this. She also had to move out of the family home in Hyde Park. She was reared and taken care of by her relatives. Eventually when she grew up got a lease of a four-storied large house in her name and rented out all the floors except the third floor where she lived. She shared the house with friends and other writers. In the year 1911, this was a very daring arrangement for most unmarried women but Virginia found it a convenient, practical and pleasant thing. Leonard Woolf was one of the tenants and he lived above Virginia, he fell in love with her in time and attempted to prolong his leave from Service when there was a delay in her answering to his proposal as he wanted to rejoin Service if he was to be refused by her. But he was forced to resign as the Service demanded an answer and he gambled his career for the sake of his love. He used to court her with long walks and tickets to the ballet and the theatrical plays but Virginia kept on delaying her answer. The day she agreed to marry him they made the day special by taking up a train followed by a boat up a river to spend the day. They married each other after a month of her saying yes to his proposal. They returned to Clifford's Inn at Fleet Street once they finished the honeymoon that took them through Spain, Italy and France. This section of London was very sooty from the emissions of the factories but they were happy to live in a place that had once housed Wordsworth, Tennyson and the Pepys. They worked on their respective books during the daytime. They had their dinners in the evenings at a tavern across the street. In 1913 Leonard noticed that his wife was getting to be increasingly anxious. She had taken a shot of maybe twelve drafts at her first novel and now that it was relatively done, she was suffering from agonizing migraines and was not able to rest. Leonard was not oblivious to the fact that Virginia had a past filled with mental precariousness before he wedded her. Amid her adolescence, Virginia endured a breakdown, and after her mom's passing in 1895 she endured another breakdown. Presently the old side effects were repeating. For half a month, Virginia consented to rest in a nursing home, however after she returned home, her restlessness returned, and even though Leonard tried to get her to rest in Holford, a calm little town where Coleridge and Wordsworth once lived, Virginia's condition stayed precarious. The Woolfs came back to London, and a couple of days after the fact, Virginia tried committing suicide. She gulped an overdose of Chloroform tablets. The specialists who treated Virginia amid these times of intense craziness were either adamant to put her in a doctor's facility or they were (like the specialists in Mrs Dalloway) just ready to recommend that she be given a lot of rest and great nourishment. In 1913 almost nothing was thought about psychological instability; about all cases were analyzed as different phases of neurasthenia. Virginia's breakdowns and neurotic episodes were continuous for about two years with just brief times of reprieve yet Leonard remained with her continually. Dinners, he recalls, would regularly take an hour or two. At times Virginia could be made to feed herself however frequently Leonard needed to spoon-feed her. Now and again Virginia was violent, even with the medical attendants; at different circumstances, she was discouraged and self-destructive; once she passed into a trance-like state for two days. The most of 1940 she suffered a great deal from her bouts of depression and in the March of 1941, she

composed a note to Leonard saying that she felt she was going distraught and did not have the strength to fight the voices and fancies once more. She recognized Leonard's integrity and his constant and kind care. While she was composing the note, Leonard passed her worktable and advised her that it was nearing noon. Somewhat later, he called to her yet there was no answer. He went to search for her and discovered her cap and her strolling stick on the stream bank. She had drowned herself.

### **Feminist and Psychotic Translation in Woolf's *Mrs Dalloway***

In *Mrs Dalloway*, the reader may visualize the shadow that lingers about in the presence of the protagonist. She transferred her Thanatos into the characters of the novel. After the completion of every one of her books, she experienced a sort of ghastly melancholy. It is believed that she destroyed each diary in which she had her works written. For what reason did she have such an abnormal reaction? The reason might be the autobiographical trait in her books. Since she started to write *Mrs Dalloway* in 1922, she had planned to take inspiration for the book from her own life. She at one point said that while Mrs Dalloway saw the reality of reason, Septimus saw the reality of madness. Septimus and Mrs Dalloway fill in as the distinctive sides of Woolf. They are both the alter-egos of the author. The Thanatos Mrs Dalloway is Woolf's Thanatos extrapolated to the novel.

The plot discusses the time post the first great war, however, the continuation of the conflict still kept on tormenting individuals' souls for quite a while. One of Woolf's alter ego, Septimus is a trooper who endured the injury of the war. Amid the war, he had built up his 'masculinity'. He figured out how to stifle his sentiments. At the point when his closest companion, Evans, was slaughtered, he neither uncovered any feeling nor understood that he had lost a companion until the end of time. He was to neither able to resume writing nor able to love his wife. He couldn't bear the thought of raising a child, a classic case of the winning of Thanatos over Eros. Most importantly, he kept seeing the ghost of Evans. He was unnerved by this and suffered depression and psychotic episodes.

There is a typical explanation behind the Thanatos of Septimus and Mrs Dalloway—they both felt desolate. He lost his war companion and endured the profound agony alone and she couldn't comprehend her companion when he was beside her. "I am distant from everyone else; I am separated from everyone else! She cried, by the wellspring in Regent's Park". (Woolf) At the point when the war broke out, Septimus was one of the main troopers who volunteered to partake in the war. Although he had been married to his wife for a long time, and she needed a child he declined to have one. The war denied him of his capacity to love his life. Mrs Dalloway's marriage was troubled as well. Any physical intimacy between her and her husband had ceased, and she never again expected the delight of love to return. To a certain degree, the absence of her sexual want mirrored the change in individuals' state of mind after the war. This additionally demonstrates the mental nervousness World War I instilled in the minds of the individuals. Both Septimus and she had a sort of nervousness about sex and marriage.

Death is resistant. Septimus got tested by a specialist before his suicide. At the point when Woolf describes his test by the expert, she likewise extrapolated into it her personal experience. She had been compelled to receive rest cure, which included segregation, rest in



bed and being compelled to put on weight and no mental exercise. This was an unendurable and angering cure, and she loathed it. Truth be told, what those patients required was love, care, a healthy lifestyle and walks in the fresh air. Septimus is the casualty of the therapeutic specialist. His suicide, as Clarissa stated, is a brave statement. His illness mirrored the social state at that point. In that post-war community, individuals were desensitized and they maintained a strategic distance from each other. The reverence of the doctor was such that once a person was given to the care of a mental facility or treatment their opinions no longer mattered even in the matters of their health. Their pain was not communicated to the loved ones let alone the specialists. Through suicide, he kept his identity autonomous and had a final say in his fate. In the wake of taking in the news of his suicide, Mrs Dalloway resigned to the little room, contemplating internally that he must be glad about his act of insubordination that ensured eternal peace. Her reaction to Septimus' demise is additionally an acknowledgement of her own need to do something similar. Death is salvation. Undoubtedly Woolf's depressed self is manifested in the depression of the characters in her novel.

## Conclusion

Death Drive exists in everybody's subconscious. It is a compelling instinct in individuals' cognizance. Many may not accept the presence of Death Drive in their consciousness but in the event, they inspect the thought it may be understood and found that simply like Eros, their want for death is once in a while likewise extremely strong. The confirmation of this drive is traceable in the work of writers whose compositions are self-portraying and autobiographical and reflect their feeling of permanent and pervasive gloom.

Like the majority of the works of Sylvia Plath, *The Bell Jar* is a direct outpour of her feelings. She said *The Bell Jar* was a personal work which she wrote during her student days and needed to write it keeping in mind the end goal to free herself from the past. She judged the crueller aspects of life by the uneasiness of her own spirit. A consistent feeling of misfortune, treachery and bafflement dominated her life and found expression in her work., Plath called her protagonist as her "alter ego" since she needed to accomplish a character that could fight and win the battles, she, as a person, couldn't. She wanted to challenge all the things that confined a woman and masqueraded amongst us in the name of society.

The theme of 'death' defines the outline of Woolf's book as it does her life. The powerful urge to embrace death originates from the need to escape all the troublesome vexations of life that have no solution. It is a cry for help and Woolf's wish for death is greatly inspired by her familial history. Her dad's family had a history of psychosis. Her father had himself faced a lot of difficulties in his life. He once walked past her wishing he was dead and he soon was. Woolf's mother was a woman troubled with despair. Her parents' troubles shaped her childhood and her own mental issues made her life further miserable. Inferable from the legacy of both her dad's and mom's families, her malady had assaulted her more than a few times in her life.

The authors of these novels utilize their pen as their primary platform for reflecting their thoughts and making their opinions known to the world and as such, they will to or cannot help but create an autobiographical narrative of their own troubles in life, the resulting

psychosis, the lack of emotional help and the following web of neurotic episodes that ultimately resulted in self-inflicted death. This narrative of the Thanatos is traceable with close reading, if not apparent at first look. Thanatos can be identified, tracked and understood in literary works in a manner similar to the studying of inherent Eros of humanity. This needs to be done not only to enable the authors' friends and family to help them but also to provide the readers who are possibly suffering from something similar in life with an account of a life that serves as a companion in the darkest hour as well as a meter for measuring their state of mind and quality of life.

### **Works Cited**

#### **Primary Sources**

Plath, Sylvia. *The Bell Jar*. London: Harper Collins Publishers, 1996. Print.  
Woolf, Virginia. *Mrs Dalloway*. London: Wordsworth Editions, 2003. Print.

#### **Secondary Sources**

Badia, Janet. *Sylvia Plath and the Mythology of Women Readers*. Amherst: University of Massachusetts Press, 2011. Print.

Berman, Jeffrey. "The Talking Cure and the Writing Cure." *Philosophy, Psychiatry, & Psychology*, vol. 17 no. 3, Baltimore: Johns Hopkins University Press. 2010. Print.

Caramagno, Thomas C. "Manic-Depressive Psychosis and Critical Approaches to Virginia Woolf's Life and Work." *PMLA*, vol. 103, no. 1, 1988. Web.

Freud, Sigmund. *Beyond the Pleasure Principle*. New York: Dover Publication, Inc., 2015. Print.

Johnson, Anne E. "Are We Prosaic Deep Inside?: Depression Memoirs, Resourceful Narratives, and the Biomedical Model of Depression." *Philosophy, Psychiatry, & Psychology*, vol. 24 no. 4, 2017. Web.

Kaufman, James C. "From the Sylvia Plath Effect to Social Justice: Moving Forward with Creativity." *Europe's Journal of Psychology*, vol. 13, no. 2, 2017. Web.

## A SOCIOLINGUISTIC ANALYSIS OF THE IMPACT OF EMERGING DIVERSITIES ON STUDENTS' WRITING SKILLS

**Amita Dhawan**, Research Scholar, Dr. B.R. Ambedkar National Institute of Technology, Jalandhar

**Dr. Aditya Prakash**, Assistant Professor, Dr. B.R. Ambedkar National Institute of Technology, Jalandhar

### *Abstract*

*This paper is written to shed light on the relativity of the textspeaks. The history of English language has turned a new leaf with the advent of Technology –mediated communication. It has given rise to varied forms of communication carriers. The new change is closely associated with coinage of deviated words, use of non standard abbreviated forms and phrases. The leading newspapers have also started using the deviated forms. Consequently, the horizons of language change have expanded at a wider level. Other than the informal use, students have started using these forms on answer sheets, jeopardizing conventional grammar rules. The present study is an effort to find out the existing diversities in the language of the newspapers. It is also an attempt to examine the perspective of youth, explicitly students towards these diversities and divergences with education as a demographic variable. One way Anova has been applied to find out the significance level. The analysis affirms that Education actually affects the reasoning capabilities of students which further affect their attitude and perspective towards English language.*

**Key words:** *Technology- mediated language, sociolinguistics, English language, Grammar, deviation, Informal to formal, education, newspaper headlines, students' attitude*

### **Introduction: The Perspective**

Long before the dawn of social media, English language was considered to be more structured and formal because its prime focus rested entirely on grammar- the structure of words, phrases and sentences for the sake of clarity in expressions. Words and sentences with distorted structure, though conveys meaning yet, they leave behind imprints of ignorance. Panini's Astadhyayi was not only an epitome of understanding the concept of language; it rather shows the clear path to learn a language from bottom to top. The authors such as Shakespeare, Milton, Wordsworth, Alexander Pope and so on, no doubt, deviated from the purity of language. They had been given a licence for slight deviation for the sake of literary expressions that could leave a classical and scholarly impact on the mind of the readers; otherwise people of their generation strictly followed rules that govern the English language. Anne Burns and Carolin Coffin, in 2001, asserts that during the regime of Queen Elizabeth I, English language was considered to be the emblem of nationalism and people proffer to authorize the purity of English language (244). English language have been evolving from old to middle to modern, but the change in writing system which has emerged in the contemporary era do not seem to be developmental: it is only transformative in nature. The history of language has turned towards a new dimension. The upsurge in innovative forms in English language such as use of slangs, contracted forms, omission of words and letters, and wrong spellings have come up with the advent of social networking sites such as 'Whatsapp, Facebook, Twitter, Instagram and LinkedIn'. These sites promote the new forms of English

language which captivates the younger people, especially students, to emulate the same. This imitation encourages the use of incorrect usage of English words in written language. They as users of language now reduce the words to the shortest level to give them a unique look; they play with words at the level of semantics<sup>2</sup>, graphology<sup>3</sup>, phonology<sup>4</sup>, syntax<sup>5</sup>, and morphology<sup>6</sup>. Marian R. Whitehead, in 2004, acknowledges that the supreme cause of language change is the arrival of new technologies, changes in political ideologies, the dogmas of identity, and adherence towards a particular social group. Whatever the cause may be, the new change is closely linked with coinage of words, use of abbreviations, and phrases being used by leading newspapers as well which seep into the language of common use. The language used on socializing websites is noticed to have become a part of newspapers' headlines as well. The reason may be economic benefit but the impact of such kind of contracted forms of language is far reaching. They are sure to forget "the basics of English Language", says Adam B. Bodomo (2010), a Professor in African Studies and Director of Global African Diaspora Studies, University of Vienna.

The present study, therefore, has been conducted to ascertain the relevance of recent changes in the language of newspaper headlines. The study basically aims at knowing students' attitude towards these changes. Whether they take these changes constructive in nature that helps those learning new forms of English Language (convergence) or they consider it to be a hindrance in learning English language accurately (divergence). Whatever the view may be, positive or negative linguistic deviations have intensely shaped students' notion of word structures of the English language. These diversities fascinate students because they feel impelled to follow the diverse language. Education develops the thought process of students and promotes a comprehensive and rational outlook towards the key issues existing and emerging in any society and era. It also makes overall personality of students when they ponder over these issues and focus their attention on finding solutions. Taking the above factors into account, education has been taken as an independent variable in this study and accordingly, following research questions have been framed.

### **Research Questions**

**RQ1:** Do newspaper headlines have linguistic diversities at grammatical level?

**RQ2:** Do diversities in the English language have an impact on the formal writing of the students?

**RQ 3:** Do students learn creative forms through emerging diversities in the English language?

**RQ4:** Do students divert from using acceptable English because of the emerging diversities?

### **Hypotheses**

The following hypotheses have been framed overall.

---

<sup>2</sup> Semantics deal with the study of meanings in a language

<sup>3</sup> Graphology is the level of linguistics that studies graphic aspect such as spelling, punctuation of a language

<sup>4</sup> Phonology is the study of sounds of English language.

<sup>5</sup> Syntax is concerned with the relation and meaning of words with other parts of a sentence.

<sup>6</sup> Morphology is a branch of linguistics that examines the internal structure of a word

**H1:** Newspaper headlines do not have linguistic diversities at grammatical level

**H2:** Education does not affect the attitude of the students with regard to the influence of diversities emerging in the English Language

### Literature review

The present global state of uncertainty over the diverse use of language has left students in a confused frame of mind. The protracted and voluminous use of compressed words, abbreviations, and symbols in place of traditional accurate words seems to be odd in formal writing. Reuben Abati (1999) has identified some of the mixed words such as “ ‘forget’ as ‘4get’ or ‘4git’, ‘forever’ as ‘4eva’, ‘at’ as ‘@’, ‘Sorry’ as ‘Sowie’, ‘to’ as ‘2’, ‘Oh My God’ as ‘OMG’, ‘One to one’ as ‘121’”. She has termed the new coinage as ‘Meta English’ i.e. the English beyond the Standard English language. Much research work has been done to unfold the implausible effects of the compact use of English words. Ruth Page et al. ,in 2014, state that the language used in social media has become more versatile and obscure because of the use of “semiotic resources”(29). They assert that the use of emoticons for example shows multiple meanings but it hardly makes any sense when it is used within the sentences of the English language.

A newspaper has also a role to play in promoting deviations. It not only informs but also has a key role in persuading people along with shaping their attitude as well. Therefore, the language of newspaper should be simple and precise as it reaches its readers and leaves an imprint on their thought process. Friedrich Ungerer, in 2000, observed that the first encyclopedic study of headlines was conducted by Simon Vandenberg in the nineteenth century who analyzed the changes in the headlines of *The Times* from 1870-1970 (45) . A number of attempts have been made to investigate modifications in the headlines of newspaper at varied linguistic levels afterwards. Deviation, according to Marcello Giovanelli and Dan Clayton (2016) , is delineated as an escape from the rules, conventions, and structure within (rhyming scheme of a poem, conceits, metaphors, traditional spellings) the text. Lesley Jeffries and Daniel McIntyre, in 2010, state that deviation has emerged from the genre of poetry. The Routledge Dictionary of English Language Studies states that deviation is the abandoning of the set linguistic norms. Geoffrey Leech (2014) considers linguistic deviation as the indispensable part of poetry. According to him, a poet has to deviate from the set norms to give his work an exclusive artistic appearance.

Many researchers have studied the newspaper headlines figuratively analyzing the rhetorical aspects and other linguistic features and strategies used by journalists and editors to make attractive headlines. Many of them have specifically worked on lexical, semantic, phonological, and graphical aspects of news and their headlines. A large number of studies have been conducted on errors committed by second language learners or ESL /EFL learners while translating the news in other languages. Researchers have also analyzed headlines with respect to errors in tense, connectors, disjunctive grammar, conjunctions and so on. A newspaper has become the medium of promoting language diversities by using new semiotic forms of English language. Grammatically challenged headlines already made a room in headlines decades ago but errors have been increased in number by the social media. Letters and numeric are combined to communicate with lesser words though with vital intensity. Researchers have acknowledged the existence of errors in headlines in distinctive ways as explicated earlier.

The need of the hour, therefore, is to explore what readers, specifically, students think about the changes in English language. The emerging diversities have accelerated the advancement in the English language without doubt. Literature review also shows that the usage of diverse expressions in the newspaper is not something new. These expressions have been used extensively.

### **Speech Accommodation theory and its relevance in exploring students' attitude**

Students learn language by following its grammatical norms. They are made to learn how to frame phrases, sentences, use of vocabulary through the grammatical rules that govern the English language. With the passage of time students assimilate the difference between accurate as well inaccurate English. In today's era because of the impact of technology the ways of communication has changed a great deal with which changes take place in the English language. The students are lured after creativity and thereby used ungrammatical words. They make lexical words diverse by transforming them into new version of English by applying diversities such as faulty spellings or by omitting verb, subject and other parts of speech. Creativity without accuracy is not at all creativity. It is mere art for arts' sake which reinforces aesthetic satisfaction on the part of language. In this regard, Speech Accommodation theory will be an appropriate explanation Researchers have relied on this theory to find out the mobility level of the language. Peter Garrett, in 2010, asserts that theory of accommodation provides a leading edge to the ever-changing communicative shifts which occur as a result of comprehensive interactions. He further said that adapting the ways of communication with others signifies our behavioural attitude which in turn elicits response from the other communicator. Howard Giles propounded Speech Accommodation or Communication Accommodation theory in 1970s, mentioned Coupland. He grounded his theory of accommodation on two motives-one according to him is to look for social attraction and second is gaining efficiency in communication. Jurgen Jaspers, Jef Verschuere and Jan-Ola Ostman, in 2010, opine that the focal point of accommodation theory is people's impression of their environment and language usage. Marianne Dainton and Elaine D. Zelley, 2011, affirmed that accommodation theory provided an educative podium to understand how people accommodate their speech and language structures to those whom they interact by imitating their language or via differentiating their language from their colleagues. Giles have given the concepts of accommodation or adaption through convergence and Divergence.

### **Convergence and Divergence**

The terms convergence and divergence are the two core dimensions of speech accommodation theory given by Howard Giles in early 1970's. Convergence and divergence, according to Giles, depicts the attitude of people of society towards the language. Literally, convergence means the speakers' instinct to get approval from the group to increase the effectiveness of communication. Divergence depicts the speakers' choice of dissuading himself from the group by following different patterns of speech. In this research work, the theory has been applied to written form of communication. Accordingly, Garret asserts that Convergence refers to the strategies used to decrease the differences between the groups and divergence means to increase the difference. He also refers that language strategies which are used include many features of language such as phonic variations, "lexical diversity", smiling faces and so on. He also mentions that the study conducted by White, in 1988, who through

his research work found convergence in the speech of American-Japanese people when they interact. He mentions that they used the expressions such as “uh-huh” and “mmhm”. Garret puts forward the view that when we talk in terms of practicing language convergence means accommodating (105). It follows that in the process of making longer communicative interactions, students make use of creative expressions to get acceptance from the group. Here begins the journey of forming innovative and unique expressions to lure the other readers of the group. In the whole process of forming unique identity, students actually learn to create more and more words. They sometimes, under the influence of day to day language use, form words such as ‘strn’ for station, ‘Whats’ for What’s, ‘breake’ for break, ‘K’ for Ok, ‘r’ for are, ‘Xams’ for ‘exams’ and so on. It marks the beginning of a new variety of language the future of which is uncertain. Under these circumstances, it is paramount to explore - Is convergence (learning of new words) happening or it is divergence (moving away from the accurate English) which is taking place. Students these days are accommodating words to give it a new form. They surpass the grammatical norms due to which, irrespective of promoting message, the words lost its structural sense and sometimes it does not even fall categorically in the list of word meanings given in the dictionary. The words such as “Sonshine” and “#freeJagginow” have got no dictionary meaning. Thus, the research paper aims at exploring students’ attitude towards convergence and divergence. In their view, are they learning to make new words or they are moving away from the set norms of grammar of the English language. Generally, divergence in language leads to forget the norms of grammar and results in liberal constructions of words which are not only inaccurate but ambiguous also.

### **Methodology**

The research has been done in three phases. In the first phase, the list of 25 headlines has been framed to find out the diversities in them. In order to evaluate diversities in headlines, widely used categorization given by Leech, Mardh and Saxena has been employed. In the second phase, the questionnaire comprising of two sections has been made. 1- 20 statements deal with the impact of diversities on the formal writing of the students and the next 40 statements – 20 pertaining to convergence and 20 with respect to divergence has been framed to identify the students’ attitude towards these aspects of a language. In the third phase, the recorded data has been put to analysis through one way Anova test to find out the students’ attitude towards diversities.

### **Quantitative Analysis**

The variables are always specific to any study. This study is a part of a major ongoing research. Consequently, a large sample size consisted of 500 undergraduate and 250 post graduate students -750 respondents overall have been considered in this study. Students of degree as well as professional institutes have been approached to administer the questionnaire in order to avoid biased approach. The responses have been evaluated according to the five parameters on the basis of scale of agreement. The rating scale follows the pattern given below:

- SD- Strongly Disagree
- D- Disagree
- NA/ND- Neither Agree/nor Disagree
- A-Agree
- SA- Strongly Agree

This scale increases the chance of receiving unbiased responses from the respondents. To maintain the interest and comprehensibility of the students, examples from newspapers were given to validate the statements and to let the students understand the relevance of the statement and direction of language change.

**Method of Analysis**

In order to analyze the students’ attitude on the basis of Education as demographic variable, One Way Anova test has been used for the comparative analysis. The analysis in this study has been to verify students’ attitude towards changes occurring in the English language, impact of such diversities onto their writing skills and their perspective towards convergence and divergence. In this study 0.1 % significance value has been taken to arrive at the conclusion. It suggests that confidence level is 90% which further indicates 10% probability that results might be due to chance factor. The value is considered to be statistically significance if the resultant value is more than the set significant value and non significant if the resultant value is less than the set significant value.

**Analysis**

**Table 1: Analysis of Headlines**

Sr. No.	Headlines	Type of Diversities
1	Was Mulayam unable to stand the sonshine?	Neologism
2	Why no job to terror informer, HC asks govt	Omission of verb and subject, Word Order, Omission of Article
3	RaGa to do a NaMo, will address diaspora at NYevent on Sept 20	Short words
4	I’M NOT DONE YET.PLEASE BEAR WITH ME, PRAY FOR ME	Capitalization, Omission of Conjunction
5	Docs confident of saving girl with liver ailment	Short word, Omission of Verb and Auxiliary



6	Officials not acting against congmen	Short word, omission of Auxiliary
7	Sampla invokes DeMo to woo voters at yatra	Short word
8	3rd Delhi-Mumbai Rajdhani express to run from Monday	To' infinite. Use of Number
9	Edudept orders for Mar exams	Short Word, Compound
10	Hritik breakes his silence	Spelling, affixation
11	M & M matches Tata Motors' but for electric vehicle order	Short word
12	Is New Delhi listening!	Punctuation
13	R JIO R com tie up for spectrum	Short Word, Omission of Conjunction
14	0,0,0,0,0,0,0,0,0,.;Nagalan all out for 2 runs	Use of numbers instead of words
15	2 IS men get seven yrs in jail	Use of number, Acronym
16		
17	Centre moots 3-yr jail and fine for instant triple talaq	Omission of article, Code Mixing, Use of Number
18	Un- of – the – mill revenge saga	Compounding
19		
20	Gurgaon's "chole-kulche" sensation gets licence, plans to have food truck	Code Mixing
21	Kohli the most watchable cricketer	Punctuation
22	Holy ecownomics!	Neologism

23	2mths on, govt get to find cause of 40 yavatmal deaths	Short words, Word order, Use of Number, Omission of Auxiliary
24	Def min visits forward Army posts in Arunachal	Short words
25	‘ Big’ celebrations in North Korea for latest missile test	, Omission of article

The analysis in Table 1 verifies the first objective (**RQ1**: Do newspaper headlines have linguistic diversities at grammatical level?). It depicts that maximum diversities have occurred due to the use of short words following the others diversities such as omission of verbs and auxiliaries, Article, punctuation marks and spelling errors. Some neologistic words have also been used but they have not got any structural relevance. Thus, Hypothesis 1(H1: Newspaper headlines do not have linguistic diversities at grammatical level) is rejected. Newspaper headlines have diversities of different types which are grammatically not accurate. Moving towards the education as variable, analysis has been done to find out the attitude of students’ towards impact of diversities on their formal writing, convergence (creating new words) and divergence (moving away from the accurate English).

### Students’ attitude towards the impact of diversities

Diversities leave an impact on the users of language as well as the students who are affected by the emergence of strange use of English words. Their formal writing skills are negatively promoted by the diversities in the newspaper headlines. To explore students’ viewpoint towards this phenomenon, this analysis has been done. The summary of one way Anova is as follows:

**Table 2:** Summary of Student’s attitude towards the impact on the basis of Education ANOVA

Impact					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1.785	1	1.785	10.317	.001
Within Groups	129.447	748	.173		
Total	131.233	749			

From the analysis in the table 2, it can be inferred that there is significant difference between students’ attitude towards diversities and their impact on students’ formal writing skills under the influence of education. It verifies the second research questions (**RQ2**: Do diversities in the English language have an impact on the formal writing of the students?). Danuta Reah, in 2002, opines that a large number of headlines have a peculiar effect of receiving recognition. Headline writers manipulate words due to space constraints. The modifications and kinds of accommodation often lead to uncertainty because lexical words are the base forms which cannot be grammaticalized. The new forms show not only creativity but complexity also, giving a way to negotiation on jeopardizing the accuracy of the

language. Thus, students’ attitude manifests that the emerging language diversities influence their language skills.

**Attitude of the students towards Convergence**

In order to analyze the students’ attitude towards convergence in the English language on the basis of education, comparison of the attitude of undergraduate students with postgraduate students has been done. The summary of the analysis is as follows:

**Table 3: Summary of Student’s attitude towards Convergence on the basis of Education**

**ANOVA**

Convergence

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.011	1	.011	.065	.799
Within Groups	123.438	748	.165		
Total	123.448	749			

The analysis in Table 3 verifies the third research question (**RQ 3:** Do students learn creative forms through emerging diversities in the English language?). The table shows that there is no significant difference between the students’ attitude with respect to convergence. Students think that they do not learn creative forms from the emerging diversities.

**Attitude of the students towards the divergence**

Students’ attitude towards divergence in the English language has been analysed on the basis of education. The summary of the analysis is as follows:

**Table 4: Summary of Student’s attitude towards Divergence on the basis of Education**

**ANOVA**

Divergence

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.876	1	.876	5.185	.023
Within Groups	126.369	748	.169		
Total	127.245	749			

The Table 3 verifies the third research question (**RQ4:** Do students divert from using acceptable English because of the emerging diversities?). The analysis in this table reveals that there is significant difference between the attitudes of undergraduate and post graduate students in regard to the divergence. They accept that they are moving away from the acceptable English through the medium of newspaper. The interesting aspect of newspaper here is to realize the use of language with which a story is woven in numerous ways by

different newspapers. The analysis indicates that the language of newspapers is actually the straightway version of readers' language for whom news is configured. It follows that journalists imitate the language of common man who in turn is under the influence of textual and grammatical diversities in the English language. Language being used in the newspapers does affect student readers' writing skills. They use language diversities casually in formal situations as well, apart from using it in a casual manner.

Overall, the two factors show a significant difference in students' attitude. Thus, hypothesis 2 (H2: Education does not affect the attitude of the students with regard to the influence of diversities emerging in the English Language) is rejected. Education actually affects the reasoning capabilities of students which further affect their attitude and perspective. Education helps students in advancing their knowledge. M. L. Dhawan (2005) opines that education is "ubiquitous" (23). It is persuasive. It follows that education can be acquired at any time in any learning environment. It affects individuals' personality and thought process. He further emphasizes that education instills wisdom which means attainment of practical knowledge based on "reflections "and "judgement" (219). Thus, education not only develops mind but also helps in perceiving things rationally.

## **Conclusion**

Technology-mediated communication has widened the prospect of language change whereas to embark upon the accurate meaning of any message, accuracy of language should be focused upon and conserved. Diversities in the English language have been used in the newspapers' headlines at the grammatical level. Education plays an important role in shaping students' attitude towards the emerging diversities in the English language. The analysis has revealed that ungrammatical elements have clearly marked diversity. Such diverse expressions have been repeated several times that depicts the conscious efforts on the parts of editors and journalists. A few headlines can be taken as an instance:

Un- of – the – mill revenge saga  
RaGa to do a NaMo, will address diaspora at NYevent on Sept 20"

There is a difference in significance level of students with respect to their views on diversities. Education modifies students' behaviour by making it more rational. Through adequate education, they develop the art of critical thinking. Though undergraduate and post graduate students do not agree that they are learning any sort of creative forms through the diverse expressions yet they agree on two factors – first, divergence is taking place and second, diversities leave an impact on their writing skills.

Emmy J. Favilla and BuzzFeed (2017) also affirm that the language of the contemporary times is incessantly shifting. Marianne Hundt et al. observe that the latest studies pertaining to the syntax have been influenced by "upsurge in interest in grammaticalization<sup>7</sup>". Therefore, the study leaves a message for Editors, Journalists, language users and learners that they should put heads together in annihilating the impact of text

---

<sup>7</sup> Grammaticalization is the study of changes occurring in the language with respect to the lexical words and constructions. The term has been coined by Antoine Meillet in 1912.

language. They should not put efforts to brush up the custom of writing diverse words and sentences having no logical sequence and semantic applicability, on the pretext of saving space and offhand and effortless communication. Why do we need a language if any message- based on non-standard abbreviations and contracted forms can be understood easily through signs, gestures and emoticons. Messages forwarded through emoticons are understood on the basis of assumptive meanings only unless a communicator has a formal discourse. The use of informal language, therefore, should be reduced strictly and due value should be given to grammatically accurate English in formal situations.

### Books Cited and Consulted

Abati, Reuben. *Social Media and the English Language*, 15 May 2016. Web. 5 April 2018 <<https://guardian.ng/opinion/social-media-and-the-english-language>>.

Abbate, Janet. *Inventing the Internet*, Cambridge: MIT, 1999. Print

Abrams, M. H. and Geoffrey Galt Harpham. *A Glossary of Literary Terms*, 11<sup>th</sup> ed. Melbourne: Cengage, 2015. Print

Akpan, Udo Usiere and Israel Francis Ntiense. "Grammatical Errors in Nigerian Local Tabloids: A Content Analysis of Global Concord and the Weekly Insight newspapers in Akwa Ibom State." *UNIUYO Journal of Humanities* 21.2 (2017): 329-349. Print

Bodomo, Adams B. *Computer-Mediated Communication for Linguistics and Literacy: Techonology and Natural Language Education*, Newyork: Information Science Reference, 2010. Print

Burns, Anne and Caroline Coffin, *Analyzing English in a Global Context: A Reader*. London: Routledge, 2001. Print

Burrow, J. A. *Medieval Writers and their Work: Middle English Literature 1100-1500*. 2<sup>nd</sup> ed. Oxford: Oxford University Press, 2008. Print

Cerasano, S. P., ed. *Medieval and Renaissance Drama in England*, Vol. 29. Plainsboro: Rosemont, 2016.

Crystal, David. *Internet Linguistics : A Student Guide*, London : Routledge, 2011. Print

*Language and the Internet*. 2<sup>nd</sup> ed Cambridge: Cambridge University Press, 2006. Print

"Texting." *ELT Journal* 62.1 (2008): 77-83. Print

*Txtng : The Gr8 Db8*, Oxford: Oxford University Press, 2009. Print

Dainton, Marianne and Elaine D. Zolley. *Applying Communication Theory for Professional Life: A Practical Introduction*, 2<sup>nd</sup> ed. US: Sage, 2011. Print

Reah, Danuta. *Language of Newspapers*. 2<sup>nd</sup> ed., Routledge, 2002

Dhawan, M. L., ed. *Philosophy of Education*. Delhi: Isha Books, 2005. Print

Favilla, Emmy J. and BuzzFeed. *A World Without "Whom": The Essential Guide to Language in the BuzzFeed Age*. London: Bloomsbury, 2017. Print

Garrett, Peter. *Attitudes to Language*. Cambridge: Cambridge University Press, 2010. Print

Giles, Howard, et al., *Contexts of Accommodation: Developments in Applied Sociolinguistics*. Cambridge: Cambridge University Press, 1991. Print

Giovanelli, Marcello and Dan Clayton. *Knowing about Language : Linguistics and the secondary English classroom*. London: Routledge, 2016. Print

Hundt, Marianne, Sandra Mollin and Simone E. Pfenninger, eds. *The Changing English Language: Psycholinguistic Perspectives*. Cambridge, 2017. Print

Jaspers, Jürgen, Jef Verschueren and Jan-Ola Östman, *Society and Language Use*. Amsterdam: John Benjamins, 2010. Print

Jeffries, Lesley., & McIntyre, D. *Stylistics*. Cambridge UP, 2010

Leech, Geoffrey N. *A Linguistic Guide to English Poetry*. Newyork: Routledge, 2014. Print

Leitner, Gerhard, ed. *English Traditional Grammars: An International Perspective*. Amsterdam: John Benjamins, 1991. Print

Maier, Scott R. "Accuracy Matters: A Cross-Market Assessment of Newspaper Error and Credibility." *Journalism and Mass Communication Quarterly* 82.3 (2005): 533-551. Print

McCombs, Maxwell. *Setting the Agenda: Mass Media and Public Opinion*. 2<sup>nd</sup> ed. Cambridge: Polity, 2014. Print

Mardh, Ingrid. *Headlines : On the Grammar of English front page headlines*. CWK Gleerup, 1980

Page , Ruth, et al. *Researching Language and Social Media: A Student Guide*. London: Routledge, 2014. Print

Ungerer, Friedrich. *English Media Texts, Past and Present: Language and Textual Structure*. Amsterdam, Philadelphia: John Benjamins, 2000. Print

Whitehead, Marian R. *Language and Literacy in the Early Years*. 3<sup>rd</sup> ed. London: Sage, 2004. Print

# INTERPRETATION OF STRUCTURAL AMBIGUITY AND ITS IMPACT ON ORAL COMMUNICATION PROCESS AMONG MEDICAL PROFESSIONALS

Angel Mary F, PhD research scholar, Dept. of Linguistics, Bharathiar University  
Dr.V.M. Subramanian, Asst. professor& head i/c, Dept.of Linguistics, Bharathiar University

## *Abstract*

*Ambiguity is a very usual occurrence in day-to-day communication which happens both consciously and unconsciously and unnoticed. The impact of ambiguity in communication may be positive or negative. Ambiguity is defined as a word, phrase or sentence that could fit in several ways within the same situation (Empson, 2014). John Lyons in Semantics II says that ambiguity as a phenomenon in which utterances can be interpreted in two or more ways but passing unnoticed in everyday language. There are two kinds of ambiguity that are linguistic and non-linguistic. The linguistic ambiguity again can be divided into phonological, lexical and structural ambiguity which is also known as grammatical ambiguity. Ambiguity in the oral communication process, may sometimes act as an advantage and sometimes as disadvantage. Structural ambiguity is generated because of different sentence construction in the surface structure. This paper attempts to study the interpretation of structural ambiguity and its impact in professional life among the health professionals. For data collection, a depth interview method followed. Ten health professionals are taken as respondents. The subjects were given four examples with structural ambiguity and followed by their opinions and concepts regarding the occurrence of ambiguity and the ways to resolve were being asked. The number of responses for each interpretation is given the subjects' opinion is described. Every subject has the opinion that ambiguity plays a negative role in their communication in the workplace. Because of the time limitations and a greater number of casualties, they find it difficult to unravel ambiguity in speech. There are situations where the subject is able to resolve problems in communication however at times it becomes a difficult task. And the paper concludes saying the consequences faced by health professionals due to ambiguity in communication.*

**Keywords:** *Ambiguity, syntactic ambiguity, communication*

## **Introduction**

Ambiguity is a very usual occurrence in day-to-day communication both consciously and unconsciously. In spite of the fact that it occurs in everyday language, it remains unnoticed and makes it an interesting feature. Studies show that ambiguity has both negative and positive effects in communication. Ambiguity can happen in the pronunciation, arrangement of words and in their meaning. The general meaning of ambiguity is the vagueness of ideas provided by either of the language components. The impact of ambiguity in human life is unpredictable since it has both positive and negative effects in the communication process. Ambiguity is defined as a word, phrase or sentence that could fit in several ways within the same situation (Empson, 2014). A general example is the sentence *flying planes can be dangerous* (Lyons: 402) that provides meaning in three ways. In oral communication, if not the same meaning is generated in the hearer's mind, the speaker would

not be a satisfying communicator. Brown (1995) explicitly stated that unless a man's words excite the same idea in the hearer which he makes them stand for in speaking, he doesn't speak intelligibly.

Besides the general division of ambiguity as linguistic and non-linguistic ambiguity, linguistic ambiguity can specifically be divided into three important kinds.

1. Phonological ambiguity: This ambiguity gives emphasis on the phonological aspect of language. To illustrate, the word *flour* could be heard as *flower* while using it in a conversation which would result in miscommunication.

2. Lexical ambiguity: As the term itself suggests, this ambiguity occurs in the lexical items. This is also termed as semantic ambiguity. The word *bark* conveys two different meanings, one is the noise produced by a dog and the other one is the outer layer of a tree.

3. Structural ambiguity: It is also termed as grammatical or syntactic ambiguity. The meaning difference is because of the structures that are based on different rules provided in syntax.

Ambiguity requires listeners to determine the meaning according to the context. Ambiguity is a condition whereby any linguistic form has two or more interpretations (Kreidler, 1998:298). Hence, it affects the communication process. The concept of ambiguity is interlinked with the concepts of garden path sentences and vagueness. Ambiguity is useful in different situations of day today life. It is used generally in humour, sarcasm, puns and headlines of newspapers in a positive way. Since ambiguity becomes a natural process in language, obviously it has a crucial role in the communication process whereby the ideas are disseminated between the people. The communication process researched over the years came up with different ideas on factors contributing to proper communication and miscommunication. Ambiguity falls in both the categories because it helps to improve the effectiveness of communication at times and it also becomes a hindrance for the effectiveness of communication. While considering the professionals who are in need of communicative competence, ambiguity plays the role of a catalyst. This paper is an attempt to describe the role of linguistic structural ambiguity among professionals in the process of communication and the way they interpret such sentence structure.

### **John Lyons on Ambiguity**

John Lyons in the book *Semantics* discusses ambiguity. According to Lyons, ambiguity is an everyday language behaviour though it passes unnoticed. Since the context is such that all but one of the possible interpretations are irrelevant or relatively probable. (Lyons, 1979:396-397). He concentrates on the point that ambiguous utterances are usual in every language so as in English language. In the similar case, the sentence *they passed the port at midnight*, (Lyons, 1979:397) clearly presents its meaning purely depending upon the context. In this example 'port1' and 'port2' mean harbour and fortified wine respectively. From these two utterances, the context gives an intimation to the possibility of the 'port1'. He lays a view on the difference between linguistic and non-linguistic ambiguity. According to Lyons, two spoken utterances are linguistically ambiguous if their ambiguity is such that it can be explicated in terms of identity of representation at some level of analysis in the correlated system sentence. Linguistic ambiguity solely depends upon the structure of the



language system. Whereas other kinds of ambiguity actual or potential are to be accounted for in other ways. (Lyons, 1979:398). He says that context word-forms may be superimposed by prosodic features.

### **Role of ambiguity in communication**

As discussed earlier, ambiguity has greatest relevance in the process of communication. Despite the fact that communication is possible through just transferring ideas, the effective communication is derived only from the proper transmission of concepts. Little (1986) points out a way of a good communicator as: though second meanings have a way of appearing in what one writes without being aware, to produce a sentence capable of only one meaning every time one writes or speaks must be one's aim as a good communicator. While communication happens with the involvement of a sender and a receiver, the absoluteness of it lies in the clarity of the message being sent and the understanding of the true essence of it. A salient factor involved in the communication is the context in which it is being communicated. Ortony (1979) comments on the prevalence of the context of communication as knowledge of reality, whether it is occasioned by perception, language, memory, or anything else, is a result of going beyond the information given. It arises through the interaction of that information with the *context* in which it is represented, and with the knower's pre-existing knowledge.

Sentences we use have certain roles to play in the meaning making process. Sentence certainly has physical form, and also has some characteristics of communicative or expressive function whether it expresses in written, spoken or even tapped out in Morse. The goal of the linguistic description of a language is to correlate, by means of some well-motivated and precisely stated principles, the physical form of expressions of the language with their content. (Fodor, 1973:3)

### **Aim**

This study looks into the response and the interpretation towards the linguistic ambiguity in communication among the health professionals, particularly to the structural ambiguity. And this paper attempts to throw light on the impact of linguistic ambiguity in the workplace.

### **Methodology**

#### **Depth Interview**

The method of data collection followed in this study is depth interview which is a popular qualitative research method. It is defined as a set of probing questions posed one-to-one to a subject by a trained interviewer so as to gain an idea of what the subject thinks about something or why he or she behaves in a certain way. (Burns and Bush,1995). Its objective is to obtain unrestricted comments or opinions on a concept. And to ask questions that will help the researcher better understand the various viewpoints of these opinions as well as the reasons. Through this method, meanings, description of an experience and collections of a subjective opinion about a phenomenon can be achieved. A person's thought and behaviour can be summarized through this method.

For this paper, the researcher has done depth interviews with ten employees working in the health profession. They were asked the questions related to ambiguity in communication in their work place by giving emphasis on structural ambiguity. The researcher enquired about the positive and negative experiences that were caused due to the obscurity that happened in their communication. Apart from collecting their opinions, the researcher tried to provide examples on structural ambiguity and obtained their responses in this regard. The interviews have taken place in a duration of 30 minutes for each respondent.

The qualitative data analysis is followed for this study. The aim of this type of research is to discover the underlying motives of human behaviour. Through such research we can analyse the various factors which motivate people to behave in a particular manner in which people like or dislike a particular thing. (Kothari, 2004).

### **Limitations of the study**

This particular study is limited with the structural ambiguity though there are different kinds of linguistic ambiguities existing in communication. The accuracy of the examples given to the respondents in order to collect their responses, has been checked only through the interpretation using surface structure in syntax. The data has been collected only from 10 respondents. The study is restricted with the communication among health professionals.

### **Analysis**

In order to find out the interpretations of the sentences with syntactic ambiguity, four examples were given. According to the surface structure, those examples will have the following interpretations.

1. *Nurse A nurse B and nurse C should go to the paediatric ward*, according to Kreidler and Charles (1998) shows such a sentence construction ambiguity in surface structure containing the coordinators *and* and *or* can be interpreted as follows;

- a. ([Nurse A] and [Nurse B or Nurse C] should go to the paediatric ward).
- b. ([Nurse A and Nurse B] or [Nurse C] should go to the paediatric ward).

2. *The only people vaccinated are old men and women* is a construction is coordinate head with one modifier can be interpreted as follows;

- a. (The only people vaccinated are [old men] and women).
- b. (The only people vaccinated are old [men and women]).

3. *I didn't give injection because he agitated* is an example for constructions with certain function words like *not*, have possible differences in scope which can be interpreted as follows;

- a. ([I didn't give injection] [because he agitated]).
- b. ([I didn't] [give injection because he agitated]).

4. *The senior doctor said that on Wednesday surgery would be conducted* is a sentence construction with one complement and a modifier or two complements can be interpreted as follows.

a. ([The senior doctor said] [on Wednesday surgery would be conducted]).

b. ([The senior doctor said on Wednesday] [surgery would be conducted]).

The number of respondents for each interpretation is given below in the tables.

Example 1

Interpretations		Number of responses
1	([Nurse A] and [Nurse B or Nurse C] [should go to the paediatric ward]).	3
2	([Nurse A and Nurse B] or [Nurse C should go to the paediatric ward])	7

Example 2

Interpretations		Number of responses
01	([The only patients vaccinated are] old [men and women])	8
02	([The only patients vaccinated are] [ old men] [ and women])	2

Example 3

Interpretations		Number of responses
01	([I didn't give injection] [because he agitated])	6
02	([I didn't] [give injection because he agitated])	4

Example 4

Interpretation		Number of responses
01	([The senior doctor said] [ on Wednesday surgery would be conducted])	4
02	([The senior doctor said on Wednesday] [ surgery would be conducted])	6

Respondent 1: This person has the opinion that ambiguity in communication occurs often in the workplace. The chances of occurring ambiguity with the patients are higher when compared to the colleagues. However, it is not possible to deny the fact that mishaps are happening in the working place because of this kind of improper communication among the colleagues too. This respondent has a prevalent feeling that inclusion of more communication practices giving importance to ambiguity will help to fix this problem. And another way to unravel ambiguity is by asking to repeat what is not clear to them.

Respondent 2: This subject felt difficulty in clearly understanding the 3rd and 4th example and felt that the way those sentences are structured are difficult to understand. According to this respondent, to unravel ambiguity in such sentences, alternative conversation may help. And about the mishaps happening in their workplace, most of them are due to the lack of experience in the field and some of them are happening because of the communication gap between the patient and the nurse and the doctors. This subject could experience some troubles due to miscommunication.

Respondent 3: According to this subject, communication has a vital role to play in the success in the workplace. Health professionals confront many different kinds of patients every day. Since health is the important thing for human beings, diagnosing the illness and providing essential treatments are crucial for them. This respondent infers from the given examples that ambiguity in communication may become a serious issue at times. Circumstances may demand quick actions especially in the hospitals. So, in such cases, right messages and the ability to comprehend it in the proper way quickly is inevitable

Respondent 4: This person opined that from the given examples, 2 and 4 was difficult to understand. Context plays a big role in meaning. For the fourth example, chances are there to note the date of the surgery in the patient’s report. So even if it is not clear in the conversation, it is possible to clarify later checking their reports. However certain situations become complex as a result of such utterance as in the example 2.

Respondent 5: For this person, a second thought is necessary in any important information in the workplace. As the 3rd respondent, this subject also pointed out about the time limitation in the cases of casualty. So, in such situations, it is important to comprehend the information correctly. There will be no room for repetition. And so unravelling ambiguity becomes a difficult task. Other features like proper usage of stress and tone may help resolving ambiguity.

Respondent 6: According to this subject, it is certain that clarity of the meaning of expression is vital for any profession. For the health profession, it is as important as giving the most effective treatment for patients because accurate diagnosis of the illness is possible when the patient or the bystander explains every symptom in detail. There are diseases diagnosed through machines. But for every disease it is not possible to reach a conclusion about the illness through machineries. In such cases, communication has the preliminary role. Most of the time mishaps are due to the miscommunication with the patients.

Respondent 7: This respondent suggested that failure in communication is a subtle reason for the issues in the workplace. Admittedly, it is a big reason for the problems everywhere. While talking particularly about the professional life, this subject could experience some difficulties because of the vagueness in the idea transferred. As given in the examples, when there will be chances of two or more interpretations of the same idea, especially for the newbies in the workplace it becomes the reason for mishaps. Yet experienced people also confront these difficulties.

Respondent 8: According to this respondent 4th and the 2 nd sentences were confusing. So, it felt difficult to understand 'which kind of people were vaccinated' and 'on which date the surgery would be conducted'. As such, this respondent has the view that the majority of the difficulties are between the patient and the doctors and the patients and the doctors. Less chances for the misinterpretation among the employees.

Respondent 9: The 9 th respondent described about the complications happening because of the different perceptions of the same information in the profession. As claimed by this subject ambiguity in the information and the communication is not an infrequent occurring in professional life. For this subject 1st and the 3 rd sentences provided a vague idea and was confused to interpret in the right way and was unsure whether it gives the exact meaning of the expression. Likewise, ambiguous expressions are difficult to provide the actual meaning. According to this subject, context has a place in deriving a meaning but it will not always help and stress in the correct place is also important to understand the meaning.

Respondent 10: This respondent has the opinion same as some of the other respondents that even if ambiguous situations are numerous in the communication process, to fix this problem repetition could help. But at the same time, it is not worth depending on this solution because in most situations it is urgent to take action in hospitals. More communication practices while studying may help solving this issue. There is no doubt that many of the hurdles in the profession are attributed to a dilemma in perception.

## **Conclusion**

Communication is always perfect when one could convey the ideas and thoughts in a meaningful way. Impediments may come in many forms such as noise, other distractions and in the form of differences in perception. When perception becomes different due to the structure of the utterance, it can be called as ambiguity. Since communication has a significant role in the professional world, it is worth studying the different factors influencing the communication process.

From the study conducted, by collecting the opinions from medical professionals, it is clear that they go through distractions in their profession because of ambiguity in oral communication, especially between the patients and also with their colleagues. A Research conducted to investigate medical mishaps happened because of the communication failure pointed out that communication failures are increasingly being implicated as important latent factors influencing patient safety in hospitals. A retrospective Australian survey of hospital admissions showed that communication problems were the most common cause of preventable disability or death. More recently Chassin And Becher analysed how it was possible for the wrong patient to undergo an invasive procedure and concluded that a “a frighteningly poor communication” was a causal element. (Sutcliffe, Kathleen M., Elizabeth Lewton, and Marilynn M. Rosenthal. 2004)

It can be concluded that in the medical profession, ambiguity results only in a negative way. Disambiguation can be possible through the proper use of prosodic features like pitch, intonation, stress and tone. And to unravel ambiguity repetition of the utterance may also help.

## **References**

- Brown, Gillian. *Speakers, Listeners and Communication: Explorations in Discourse Analysis*. Cambridge: Cambridge University Press, 1995.
- Burns, A. C., and R. F. Bush. *Marketing research*. 2006.
- Empson, William. *Seven Types of Ambiguity*. New York: Random House, 2004.
- Fodor, Janet D. *Semantics: Theories of Meaning in Generative Grammar*. 1980
- Kothari, C. R. *Research Methodology: Methods and Techniques*. New Delhi: New Age International, 2004.
- Kreidler, Charles W. *Introducing English Semantics*. London: Psychology Press, 1998.
- Little, Peter. *Communication in Business*. 1986.
- Lyons, John. *Semantics: Volume 2*. Cambridge: Cambridge University Press, 1977.
- Ortony, Andrew. *Metaphor and Thought*. Cambridge: Cambridge University Press, 1979.
- Sutcliffe, Kathleen M., Elizabeth Lewton, and Marilynn M. Rosenthal. "Communication Failures: An Insidious Contributor to Medical Mishaps." *Academic Medicine* 79, no. 2 (2004), 186-194. doi:10.1097/00001888-200402000-00019.

## THE INDIGENOUS JACQUARD WEAVING OF ELAMPILLAI – A SOCIO-CULTURAL STUDY

**Dr. R. Anil Kumar**, Assistant Professor, Dept. of Textiles and Apparel Design, Periyar University  
**Dr. M. Kasirajan**, Assistant Professor, Dept. of English and Foreign Languages, Bharathiar University,  
Coimbatore

### *Abstract*

*The Indian subcontinent's textile history is multi-layered and multi-faceted, influenced by the thoughts and ideas of empires, religions and philosophy. In addition to the patronage of royalty and the abilities of migrating artisans, the expressions of the master weavers are determined by the environment, food and shelter. A part of Indian culture and heritage is the handloom industry. The handloom weaver still has a pride of position in the cultural life of the Indian people from the point of view of caliber and quality. Power loom manufacturing requires medium sized technology; the expenditure per unit is relatively very small and the ratio of capital production is favorable and handloom weavers can therefore turn to power looms to increase performance and productivity. They could increase the earnings from power looms, along with reducing operational strains. For the durability of the colors used in the yarn, the indigenous jacquard weaving of Elampillai, in Tamil Nadu has been described in this study. Durability is given by the color mixture. The sum used in weaving produces the fabrics softness and hardness. During the late 19<sup>th</sup> century, Elampillai sarees were originally woven on a sort of draw loom with a sort of inverted heddles and the heddles were immediately above the warp, the other end of the cords being fastened to a horizontal band running under the warp.*

**Key Words:** Religious, Philosophy, Patronage, Environment, Handloom, Durability, Indigenous

### **Evolution of Elampillai Fabrics**

The discipleship of the young man named Thirumoolar was an old man named Kalinganathar is from Kalinga. The young guru Thirumoolar went into the forest in search of the Kayakalpam which can turn the body into an immature stone and always keep him young. In the mean-time the disciple began to prepare the food for the guru. To prevent the food from charring the disciple took a stick from ground and stirred occasionally, but the food is charred. So, he started to prepare fresh food for his guru. The disciple didn't want to waste the charred food, so he ate the food without throwing it away. After eating it the old man Kalinganathar became an infant (Elampillai) in Tamil. It is a myth that this is the place where he was transformed.

### **The Late 19<sup>th</sup> Century Traditional Weaving Culture of Elampillai Fabric**

Elampillai sarees were originally woven on a kind of draw loom during the late 19<sup>th</sup> century having a kind of inverted heddles and above the warp immediately being the heddles, the other end of the cords being fastened to a horizontal band running below the warp.

The following are the classification of Elampillai fabrics.

Pure cloth of gold or silver

Brocade, mostly gold or silver with small amount of colour showing to emphasize the design.

Closely-woven silk with selected parts in gold or silver.

Silk gauze or muslin with certain portions fold or silver, or having a gold border and an end piece sewn in.

The Jalla draw loom mechanism is difficult to set up and to control, and in the 19<sup>th</sup> century, when the Jacquard mechanism was introduced to Elampillai, it was slowly appended onto other existing looms. Once set up this type of loom is simple to operate and much less time consuming than other older draw looms, though it requires time and skill to transfer the designers idea from graph paper to the cards and to set the cards up on the loom. Once the cards are punched and stung together it is difficult to change the design and the weavers does not have the freedom to change the design as he goes along. Jacquard looms are now almost exclusively used for weaving in Elampillai (5).

### **Limitations in designing a Jacquard design pattern**

The major limitation to designing for a Jacquard attachment is the size of a repeat, for if each card represent one line of the pattern and Jacquard attachment is limited in the number of cards it will hold, the design must hold no more weft that the number of cards, or warp than the number of spaces for holes in a card. Thus, the maximum size of a repeat is usually 110 warp threads and 5-1/2 inches of weft.

The kind of fabrics one is designing is also limited by the equipment used. For example, if the fabric is to be worn as a sari or stole with a border, then either two Jacquard mechanism can be used, one for the pattern in the ground and for the patterning of the border, or the cards can be split so that half the spaces on each card control the border threads and half control the pattern warps to be lifted in the ground. The first method is again costly and is used for the most elaborate saris; the second severely limits the size of each repeat or motif by limiting the number of spaces available on each card.

### **Design Pattern Adopted in Traditional Weaving**

The main traditional style of motif includes the buta or isolated floral or geometric shape in gold on a solid ground, the phulkari or wandering floral vine, the Jhaldar or trellis, and the vettai or hunting scene, incorporating people and animals. These are combinations of these designs and rapidly multiplying variations of traditional motifs and modern materials. There are also stripes and checks, and sarees in which writing appears in the form of devotional or auspicious phrases worn for religious observations, wedding and similar occasions (3).

When choosing one of these types of design, among the considerations are the specific market the finished piece is intended for the time allowed in which to finish the piece, the cost of material and the use for which the piece I designed, as well as its projected



retail price. There has been less of this obvious, direct influence in the textile industry than in others of the Indian hand textile industries, such as Kashmir shawls and painted chintz.

### **Structural Design Elements of Elampillai Saree**

Designing for a sari is a rather specialized undertaking the most elaborate areas are generally the borders and the pallu which is wide decorative and worn draped over the shoulders or the head.

The border of a sari may have a ground of the same color or a contrasting color to the rest of the sari. Borders may vary in width, generally between three to ten inches. Within the last ten years it has become fashionable to wear saris without borders, but there are not as popular in Elampillai saris as in some of the less traditional styles from other parts of India (6).

The body of a sari is patterned with separate spots of gold, or stripes, or any of the other kinds of patterns. The ground is usually a solid color or is short woven although occasionally a plaid is used. Ground interest is often achieved with a twill or satin weave for the heavier, more expensive and more elaborate saris.

The pallu presents special problems for the designers. They try to make it as elaborate as possible while maintaining the balance and harmony with the borders and the body of the sari. Traditionally throughout the 19<sup>th</sup> century, the pallu or anchal of saris usually had, within a compartment or enclosure a number of buta or the designs of plants, arranged side by side or a group of buta – shrubs or florets. But under the western influence these motifs were replaced by springs or flowers all over the compartment.

Since the 1940's the design of the pallu has become much simpler; the borders at top and bottom which enclose it are often missing and the motifs are less intricate. Until about 25 years ago, for example, it was quite common to see a special type of mango design which was on the ground of a sari within the inside border of the pallu and which was placed in the corners pointing inward on a diagonal. This type of motif has been almost completely discontinued for the sake of simplicity of design and of production.

### **Decorative Design Elements of Elampillai Saree**

Phulari brocades often contain one dominant flower, which may alternate in direction. The most common motif for these larger flowers is sometimes called a marigold and appears in profile, although there are many variations in other styles of design. The petals may be rounded, pointed, or serrated like those of a carnation. The center of the flower is usually a cluster of circles or a wedge shape. This is not a new motif, nor is it indigenous to Elampillai. It has appeared repeatedly in European design history since Greek vase painting of the 6<sup>th</sup> century B.C. It is likely that in Elampillai it was derived directly from a Persian or Mughal source or from European textile designs sent to India to be copied in brocades for export back to Europe. The name marigold is applied locally to flower and would not be surprised to see it given other appellations elsewhere.

## **The Mughal Influence on The Tradition of Elampillai Design**

In the 19<sup>th</sup> century it seems that white, dark purple, and violet were popular colors for the satin or twill grounds of these saris, all of the phulari designs from 1870 to 1900 were woven with a ground of one of these colors. Since individual leaves and flowers are very similar from one piece to the next in this style of design, an effective way of achieving some variation is to change the basic linear arrangement of the leaves and flowers. The larger flowers are arranged in rows perpendicular to each other, many other types of brocade have the flowers arranged so that the one in the top row forms a diagonal with the one below it. This difference requires some variation in the pattern of the stems and surrounding leaves and flowers. In the first arrangement the stem forms an open circle around the main flower with leaves and smaller flowers joining the stem and filling the space. Each circular unit is complete and does not join with other stems all over the ground. The separateness of each motif creates the appearance of a thin vertical line separating sections of the design. The stem pattern is more complicated though it also is not continuous. The diagonal placement of the main flowers is reminiscent of the Mughal arrangement of individual buti on a ground and is probably an extension to the Mughal influence on the tradition of Elampillai design (6)

The airiness of this pattern captures some of the feeling of an Indian chintz or crewel embroidery, but the stem is more restrained since it lacks the absolute freedom to meander over the ground that a surface technique offers. It is more difficult and complicated to design and to set up the loom for a pattern with a continuous stem than for one that is broken at regular intervals. Modern phulari fabrics often show a marked deterioration of design that accompanies volume production and less precise standards. This includes the use of looser weaving with fewer pattern threads to the inch which produces a much rougher product. Often the flowers are much smaller with random, sketchy sprigs and leaves, no longer joined to the flowers.

The flowers and scrolls are outlined and accented in pink. The silver, like much modern gold in fabric, is no longer even metal, but a slightly twisted, soft, shiny silk yarn which has been dyed to approximate metal. In a modern context this may be even more satisfactory than fabrics incorporating the genuine metal, for the cost of gold or silver would be prohibitive for the manufacturer and the consumer, and for either Indian or Western dress this fabric will be much lighter and more comfortable than its metallic counterpart. The flowers and scrolls have less of the Mughal precision that marks the 19<sup>th</sup> century pieces, and the leaves are much larger and closely parallel the feather designs found in the 16<sup>th</sup> or 17<sup>th</sup> century European damasks. The pattern is larger than the 19<sup>th</sup> century designs which still follows the conventions of diagonal arrangement and reversal of the direction of the flower. The flower itself is a departure from the earlier and traditional motif (4).

The style of fabric known as butidar shows the strong influence of a continuing tradition in the pattern development of Elampillai fabrics. Since Mughal times it has been especially popular, and though some of its appeal was lost during the early part of the 20<sup>th</sup> century, in the last fifteen or twenty years it has enjoyed a tremendous revival of interest. The word buta means simple “flower” (buti is a small flower), but is used to describe any single, disconnected, repeated motif, whether floral or not. There are a number of categories of these buta or buti. Varieties of the buta include the motifs of pan buti in the inverted heart shape of

a pan or betal leaf, canda buti, which is round or “moon” shaped, and most often, the disconnected sprig or shrub or the traditional mango shaped motif.

The round buti are generally of a fairly uniform size (1 – 1- ½ in diameter), and crowded spacing, in rows arranged diagonally to each other but within the medallions there is a wide variety of motifs. While there are many flowers some of them are flowers on bushes which have been described as roses, marigolds or poppies. In the early 19<sup>th</sup> century it was common to employ such central Asian motifs as the lotus, jasmine, and champa flowers, as well as many that the artists were not personally familiar with, such as the iris, tulip, poppy, rose and narcissus. The oval-shaped buti is not as common as the circular, but the same motifs, spacing, and backgrounds are found applying to the oval shape. Often the oval is much larger, up to four inches long, whereas the circular buti is rarely over two inches in diameter. The pan buti is an interesting motif. Taking its shape from the betel leaf, it looks like a spade or inverted heart and is often as large as four or five inches long.

### **Geometrical Pattern of Mango That Grows in the Krishnagiri Region**

The single motif most likely to be associated with Indian design in the minds of most westerners is the cone or mango (commonly called the “Paisley” in reference to the town of Paisley, Scotland, which took up the copying of Kashmir shawls in the 19<sup>th</sup> century). In Elampillai it is maintained that no matter where the Kashmiri shawl weavers got their version, the Elampillai weavers developed their own mango design without the influence of other. The Elampillai mango is usually wider at the base than the Kashmir cone, and in general is very similar in shape to the young mango that grows in the Krishnagiri region.

The cone is known all over India by various names. In Kashmir it is sometimes referred to as badam or “almond,” While further north and west into Persia it is compared to a cypress tree. In Elampillai it may be called as “plume” in reference to the peacock plume in Lord Krishna’s crown, or it may simply be called kerī or “mango”. Indeed, this is true throughout India; a style of design is rarely completely superseded, but rather, becomes part of a vast artistic tradition that designers draw on at will (1).

There is a difference between the mango (the pan buta) and the geometric buti in that the mango already represents an organic shape and the flowers within it fill up the empty space and are therefore rather abstract or disconnected. With the circle or oval, the plant seems to be the basis for the design and the geometric shape merely its superficial form. Thus, the mango seems to emphasize a contained symmetry and rhythm, while the circles have, coupled with an inner grace, an emphasis on the symmetry of the complete pattern of circles on a solid ground. This difference is also shown in the size of these motifs. In many modern examples the rough outline has been dropped and only the line is left, but more often it is still there or has been transformed into a slight ruffle or more abstract zig zag. As regards the enclosed motifs of these larger mangoes and pan buta there is a symmetry and rhythm which are distinctive, the pan buta are the most symmetrical, with flowers branching off from a central stem. Mangoes often have a symmetrical or balanced interior, especially those from before the 20<sup>th</sup> century or in a traditional style.

The Ogival shape and the meshwork that often surrounds it are characteristic of Byzantine fabrics of the 10<sup>th</sup> and 11<sup>th</sup> centuries. The motif became popular in Italian silks and velvets of the 13<sup>th</sup> to the 16<sup>th</sup> centuries. Through Turkey it spread to Persia and India. It is unlikely that the pattern grew up independently in Elampillai, as there was contact between weavers of Elampillai and those of all of other places. It is interesting that while fabrics of Ellampillai show a very strong Kashmiri influence in the area of butidar designs, particularly the mango, there doesn't seem to be the emphasis on mesh patterning in Kashmir that there is in Elampillai saris.

The mesh itself may have first developed from a simple geometric check or diamond pattern whose sides became vines and were enriched with interspersed flowers. The character of these vines has changed over the years, at first maintaining a strict geometry and later branching out and becoming thicker to more completely fill the space surrounding a buta. In the early Mughal period, the vines became sparser, with slender, graceful stems and delicate flowers, but during the 19<sup>th</sup> century they again solidified to a constant width for any given piece without the rhythmic fluctuation of the more open motifs. As with the buti there are particular motifs with appropriate names; the bulbul chasm, for example, is a small check with a dot in the center, usually woven so that it is reversible (2).

### **The 7<sup>th</sup> Century A.D Sikargah and Jangala Patterns**

In the History of Indian textile design, the sikargah and jangala patterns are ancient and famous. Both are characterized by tiny animals or people; sikar means "hunt" and many brocades represent hunting scenes. Jangala means "wild" or "jungle" and is used to describe any pattern incorporating wild animals. It is impossible to tell if the designs on the fabrics depicted are printed, woven or embroidered, but they are examples of designs common to all the textile arts of the 7<sup>th</sup> century A.D. The goose motif was considered especially auspicious when worn by brides. In the patola or ikat wedding saris of Gujarat of the 12<sup>th</sup> to the 16<sup>th</sup> centuries it was traditional to find bird motifs inhabiting geometric surrounds of squares or diamonds. These patola are now copied all over India, with birds and animals inside squares.

During the 19<sup>th</sup> century the sikargah motifs were often incorporated into an all-over phulari pattern on a fabric for coat or trousers. Many times, they were used to inhabit mangoes or in wide and elaborate borders. More recent use of animals and human figures emphasizes each figure by isolating it somewhat, as individual buti, or in small groups in narrow borders or oval buta such as the one surrounding the figures of Krishna, Radha, and the Cow. The size of the motifs has remained the same, approximately two inches long, but the spacing has changed with the new demands for simple sophistication from western consumers and for inexpensively produced motifs from the producers.



**Figure: Mango Motif Design from A Traditional Elampillai Saree**

Geometric patterns, and particularly stripes, are among the most ancient of textile designs, they are simple and effective. While vertical stripes are produced in Elampillai, diagonal stripes have long been more common in Elampillai weaving. Both of these styles often incorporate the kind of running floral or bel that is so common in sari borders. The diagonal stripes may run in either direction, and are often combinations of bel and wavy or zigzag outlines spaced with rows of butis. The width of the stripe is usually between one and two inches. It is common to find a number of colors incorporated into both the striped patterns and similar border designs, but it is equally common to find stripes of gold flowers on a solid colored background.

Some of these designs are very modern but are drawn from a vast resource of Indian traditional design. Many of the designs that westerners really like are “traditionally Indian” are indeed “traditional” and “Indian,” but are from sources other than Elampillai weaving tradition. Some designers and historians resent the intrusion of designs from other parts of Indi into western popularity in the form of Elampillai, but I feel that with the careful understanding of experienced designers the designs can be easily adapted within the design tradition of Elampillai itself. The history of design in India is one of growth and the assimilation of ideas from other areas and if this were not true designs would quickly become standardized and rigid.

## **Conclusion**

The production of Elampillai saris are becoming more expensive, and in order to keep up with a widening Indian market and a growing demand abroad, the manufacturers are

trying to speed up design and production while minimizing costs. With the process of tremendous commercialization there is a necessity in deterioration in the quality of design, materials and weaving. However, in contrast to a large group of ordinary, inexpensive sarees are still being produced by modifying the magnificent pieces, which are fitting tributes to the skill and artistry of the designers and weavers of Elampillai. These awe-inspiring pieces are quite expensive, but the sarees of Elampillai have always been luxury items, and it is encouraging that this tradition of quality has not entirely been relinquished in favor of mass production.

## **References**

Hooper, Luther, Pitman's common commodities and industries; silk, its production and manufacture, London, Sir Issac Pitman & Sons, 1924.

Irwin, John, Shawls: A study in Indo-european influences, London, Victoria & Albert Museum, 1955.

Journal of Indian Textile History, Calico Museum of Textiles, Ahmedabad, Vol. VII 1967, including: "Flowers in Indian textile design" by Vijay Krishna and "Naksha bandhas of Banaras" by pupul Jayakar.

Mehta, Rustram J., Handicrafts and Industrial arts of India, Bombay, Taraporevala's Treasure house of books, 1960.

Mookerjee, Ajit, ed., Brocades, New Delhi, Crafts Museum, 1966, including: "Historical Background" by Rai Anand Krishna, and "Living weavers at work" by Vijay Krishna.

Wheeler, Monroe, ed., Textiles and ornaments of India, texts by Pupul Jayakar and John Irwin, New York, Museum of modern art, 1956.

## **TEXTBOOK ANALYSIS OF SPECIAL SCHOOL CURRICULUM IN KERALA: A CASE STUDY**

**Anisha Stephan G.S**, Research Scholar, Department Of Linguistics, University Of Kerala

**Dr. Darwin L**, Assistant Professor, Department of Linguistics, University of Kerala

### ***Abstract***

*This study mainly focuses on the special school curriculum in Kerala and its analysis. Here it is analyzing special schools' teaching and learning materials as well as the teachers' guide. Through this study, the gaps and values of the present teaching-learning materials for mentally challenged students. This study mainly focusses the mentally challenged students and their teaching, learning material. Here, the material is analysed by the existing methodology. This study looking again that, the present existing methodology of teaching material analysis that is enough to do the mentally challenged students' materials also. In the Kerala situation, the mentally challenged students are getting special consideration in the education sector, here the SCERT has done a brief study among the mentally challenged students and made a report, according to that report, the SCERT has developed a new curriculum for those students and made teaching materials accordingly.*

**Keywords:** *Textbook analysis, special school, mentally challenged students, curriculum, teaching material, SCERT, Classification of students.*

### **Introduction**

Textbooks have always been an integral part of education. The textbook is one of the materials that are most frequently used in the teaching-learning process. A course book also plays an important role in teaching; it facilitates students in learning activities because a coursebook offers advantages that constitute useful resources. Textbooks are widely accepted as a common feature of classrooms worldwide and are important vehicles for the promotion of curricula. Consequently, their content and structure are very important for the promotion of a specific vision of the curriculum. The textbooks have a major influence on classroom practice. The textbook should be assessed for methodology, aims and approaches, and the practicability of the textbook in the classroom. The textbook should pertain to the representation of cultural and gender components in addition to the extent to which the linguistic items, subjects, content, and topics match up to student's personalities, backgrounds, needs, and interests as well as those of the teacher and/or institution. With the advent of modernization, the trend and technology have changed, but the way of thinking of people that have some kind of learning disabilities is not changed. Due to this, most of the time they receive negative feedback from their schools and could not be able to develop any kind of positive attitude to the outside world.

But, it is the right of every child to receive equal and same opportunity for receiving basic education. Special education is known due to the policies and programs based on education specially designed for the children gifted or handicapped, children with mental, physical, or emotional disabilities. They require a special type of teaching approach or care or equipment that can be used both within and outside the regular classroom.

The special classes organized for these disabled or gifted children have become a necessity. It allows enjoying education and gaining confidence due to individual learning. For the personal growth and development of special children, all of them need to receive a proper education. Disability cases could include emotional, mental, physical, or developmental. There are multiple numbers of impairments that a student could go through, like, Autism Spectrum Disorder, Multiple Disabilities, Developmental Delay, Traumatic Brain Injury, Orthopaedic Impairment, Speech and Language Impairment, Visual and Hearing Impairment (including blindness), and many more. Therefore, it is necessary that who, disabled children must maintain the pace in the learning process with the children who do not have any special need, as they have the right to fulfill the requirements and explore their potential regardless of any disability. The concept of special education mainly focuses on the designing of an educational structure that has the potential to overpower the disadvantages of any disability along with helping the children to get a quality education. So, it has become very important for the educator or the teacher, to follow the classroom rules that could fulfill their requirements.

1. To meet the requirements of the students, proper and well-maintained instructions should be structured which can be faster or slower according to the need of the student. For providing individual attention to each student, the size of the class should be kept smaller. This will enable the student to understand the entire information provided to them by their tutors.

2. The educators of special education should have well-determined education so that they can individually educate each student. Before the proper encoding of the information, repeated trials and opportunities should be given to them.

3. Tutors should use unique aids and tools for teaching students with special needs. Educators should use special and unique ideas for increasing their understanding of the information given to them. They should adopt the trial and error methodology. Alternative usage of tools can be performed. If one tool does not work, the tutor can use another tool that could easily replace the previous one.

4. Patience and tolerance are meant to be the most important key in the classroom of special education. About the behaviours the student, a positive attitude is essential. The cognitive capabilities can be affected by the wrong attitude of the teachers or tutors. These are the various things that have to be analyzed but this study mainly focuses on the textbook or teaching-learning materials for the mentally challenged students in the Kerala curriculum.

Textbooks are artifacts. They are a part of schooling that many stakeholders have the chance to examine and understand (or misunderstand). In most classrooms, they are the physical tools most intimately connected to teaching and learning. Textbooks are designed to translate the abstractions of curriculum policy into operations that teachers and students can carry out. They are intended as mediators between the intentions of the designers of curriculum policy and the teachers that provide instruction in classrooms. Their precise mediating role may vary according to the specifics of different nations, educational systems, and classrooms. Their great importance is constant (Valverde et al., 2002: 2). According to both Ravitch (2003) and Valverde et al., (2002) textbooks are vitally important, they play a significant role in shaping teachers', students', and families' views of school subjects.



Textbooks can be defined simply as books that are written for teaching and/or learning. However, as noted by Venezky (1992: 437) "from a single set of curriculum guidelines an infinite number of textbooks could be built, each with its interpretation of the intent of the guidelines". Textbooks are the closest thing students have to work from the curriculum and the purpose of these textbooks is to assist with student learning. Despite such an obvious relationship between the textbook and the student, there is limited evidence, which outlines how students use their textbooks. Textbooks are a vital ingredient of successful learning. The importance of their role can never be exaggerated.

“Special Education System for Mentally Challenged in Kerala: A Status Study” (2013) done by SCERT proposed a special educational system for the mental challenge. The study points out that 'children with mental challenges are a distinct category requires a specialized curriculum to meet their specific educational needs. When developing such programs, the varied needs of children with mental challenges in different ages and severity levels, belonging to different socio-economic levels, and having various cultural practices need to be taken into consideration. This makes it difficult to develop an ideal curriculum and educational plan uniformly. This is one of the major challenges for not having a common curriculum for individuals who are intellectually disabled'.

### **Aim**

The study aims to find out the peculiarities and issues or gaps of the teaching materials for the mentally challenged students at Kerala.

### **Methodology**

The methodology is significant in any field of empirical and research study to achieve an accurate result. This study has used both primary data and secondary data. Primary data were collected from special schools in Thiruvananthapuram. The secondary data collected from the Deputy Director of Education, General Education Department in Thiruvananthapuram. This study describes the primary and secondary data. The secondary data collected from education departments describe with the help of tables. It shows the district ways the total number of special schools and students in Kerala, primary level students in Thiruvananthapuram, also the IQ based classification of primary level students in Thiruvananthapuram.

The primary data collected from schools includes the workbooks and teacher's assistants prepared by SCERT for the primary level mentally challenged students in Kerala. This helps to describe the form and the content of both the textbooks and the teacher's assistants. The normal textbook analysis methodology has been adopted for data analysis.

### **Special Schools and Classification of Mentally Challenged Students in Kerala**

The classification of mentally challenged students in Kerala is, based on 3 sectors;

- Emphasize shift from intelligence score to the intensity of support services required to develop.
- The PWD Person with Disabilities Act 1995.
- The psychological classification based on IQ

### **Emphasize shift from intelligence score to the intensity of support services required to develop**

As per this classification, based on the most recent classification system, four levels of support services are required for a person;

1. Intermittent: Support on 'As Needed basis' and shorten term.
2. Limited: Intensity of support characterized by consistency over time but not intermittent,
3. Extensive: Support characterized by regular involvement in at least some environment.
4. Pervasive: Support is characterized by constancy and high intensity across the environment.

### **The PWD Person with Disabilities Act 1995**

The PWD the Person with Disabilities Act 1995 has included four categories of intellectual disability.

1. Mental Retardation
2. Cerebral Palsy
3. Autism, and
4. Multiple Disability; as a single entity known as mentally challenged.

### **The psychological classification based on IQ**

The psychological classification based on IQ functioning has categorized the mentally challenged into four categories such as:

1. Mild: IQ level 50-70
2. Moderate: IQ level 30-50
3. Severe: IQ level 20-40
4. Profound: IQ is below 25

### **Special schools and IQ level classification in KERALA**

As per the above classification; especially with the twelve classifications, in Kerala, there are 311 Special Schools are running for the mentally challenged students and providing education to 24820 mentally challenged children. All districts in Kerala have these types of schools.

## List of District wise Special schools

Sl.No.	District	No. Of Schools	No. Of Students
1	Thiruvananthapuram	26	2497
2	Kollam	15	1236
3	Pathanamthitta	11	974
4	Alappuzha	20	1409
5	Kottayam	27	2448
6	Idukki	11	876
7	Ernakulam	52	3590
8	Thrissur	27	2541
9	Palakkad	12	930
10	Malappuram	29	2480
11	Kozhikkode	29	2332
12	Wayanad	9	697
13	Kannur	30	1926
14	Kasargod	13	884
	Total (Kerala)	311	24820

Thiruvananthapuram district has 2497 students studied in 26 schools, and around 450 children studying at the primary level. The students, age 7-11 are considered as primary level students.

**Four levels of categorization according to IQ level. They are;**

- Profound retardation
- Severe
- Moderate
- Mild

The education system classifies the children with mental retardation as educable mentally retarded- those with IQ between 70 and 50; trainable mentally retarded- those who IQ between 50 and 35; and the children with IQ below 35 are termed as custodial who are severely and profoundly mentally retarded need lifelong care and supervision', point out by SCERT in their report.

**Students' classification in school**

The collected data shows that in Kerala, the mentally challenged students are classified according to their age. The students between 3 to 18 age are studying in these types of special schools. There are four levels of categorization according to their age.

- Pre- Primary

In this category, the students with 3 to 6 years old.

- Primary first

7-11 age groups are included in the primary first category.

A) secondary

The category contains students between 11 and 14age. The students who achieve the goals of the primary first level are selected for the secondary level.

B) Primary second

The age is the same as the secondary (11-14) level. However, the students who cannot achieve the goals of the primary first level came under this primary second level.

A) Pre-vocational first

The age between 15 -18 students are included in this category. The student is passing through the secondary level, is continuing in this section.

B) Pre- vocational second

The age between 15 -18, in these category students, can't achieve the level primary 1st and them passing through the primary 2nd reach this stage.

### **Analysis of Workbooks And Teacher's Assistants**

According to SCERT, the workbooks are prepared for primary level students with age level between 7 and 11. It contains eight workbooks and corresponding eight teacher's manual. The names of workbooks and teachers manual shown below;

1. tēntuḷḷi
2. kaḷicceppu
3. āghōṣaṅṅāḷ
4. viruṅṅuṅṅāṁ
5. pōmpōmvaṅṅi
6. vīṭumkūṭum
7. kākḱēmpūccēm
8. maṅcāṅi

The eight sectors, aimed by the curriculum are;

- 1) ārōgyajīvitaṅaipuṅiyummūlyabōdhavum.
- 2) bhāṣāṅaipuṅi

- 3) gaṇitaṇaipuṇi
- 4) parisaraṇaipuṇi
- 5) kalākāyikaṇaipuṇi
- 6) sāmūhikaṇaipuṇi
- 7) pṛātamikagārhikaṇaipuṇi
- 8) sāṅkētikavidyāṇaipuṇi

### Form of the material

Form and content of the material	Teacher's assistants	Workbooks
Cover design	It shows the name with a picture	It contains the name with a picture
Printing pattern	Clear to make reading	Clear to make reading
Content page	Page number and serial number of the chapter	Page number and serial number of the chapter
Beginning of the chapter	Objectives of the chapter.	Exercise.
Font size	Equal font size	Equal font
Readability	It is readable.	It is readable
Pictures	It contains pictures.	It contains pictures.
Sequence of chapters	Chronological order	Chronological order
Charts	No	No
Graphs	No	No
Content of the material	Like activity plans. It gives instructions.	It contains exercise for the students.

### Content of the material

This curriculum is prepared by SCERT for mentally challenged students and focuses at students seven years to eleven years (primary level). It aims at the talent, abilities, values secured by the students. The talent of students spreads in eight fields. The curriculum selects

these talents and gives the students by evaluating their IQ. Also, it gives more positive opportunities for the students to secure their talents. Each activity is child-oriented and we can give it with a music background. The teacher can select an activity by evaluating the students. The teacher also has the right to consider a different group at the same time. The Teacher can change or modify these activities. The Teacher should be linking these activities with their previous knowledge. By linking students immediate environment we have activities such as 'vīṭumkūṭum', 'pōmpōmvaṇṭi', 'kākkēmpūccēm', 'viruṇṇuṇṇām', 'āghōṣaṇṇal'; for improving language skills it has 'tēntuḷḷi'; for improving arithmetic's it has 'mañcāṭi'; also it has 'kaḷicceppu', from kaḷicceppu teacher can select different games. They can use this teacher's handbook for selecting activities for different age groups based on their previous knowledge and IQ. We can never complain about lacks but do something for enhancing the skill of students. Through preparation planning implementation, scientific evaluation, teachers lead students to active knowledge. The teacher's handbook has an important role here. Only this much book has to be used three levels of students, which means the trainers or tutors will decide to change the pattern or change the category of students from one category to another one. As per the SCERT report, these books have been prepared for the pre-primary level, but this is for all levels of category students.

## **Findings**

- Only the primary level (age 7-11) students have workbooks and teacher's manual. Not all students at the primary level can use this workbook properly, because the IQ level is different within the same age.
- The study done by SCERT points out that, the IQ of 50-70 is educable mentally retarded. Students who have an IQ score of 50 are trainable mentally retarded, and those who have IQ below 25 are termed as custodial who are severely and profoundly mentally retarded need lifelong care and supervision.
- Students who have IQ below 50 cannot use these workbooks. Only the Mild level (IQ score 50-70) students can use this workbook properly.
- According to the data 2018-2019 of primary level students, only 97 students have IQ scores 50 to 70 (mild). The total number of Moderate students is 184 (IQ score 33-50). The Severe (IQ score 20-40) contains 169 students, and the Profound category (IQ score below 25) contains 19 students respectively. There are 311 special schools for the mentally challenged providing education to about 24,820 mentally challenged children in the state. Only one special school is run by the government while others get grant-in-aid.

## **Conclusion**

- The workbooks and the teacher's manuals prepared by SCERT (2017) are valuable work done by them. The eight workbooks would focus on eight different skill sets.
- These books provide activities for the learning development of mentally challenged students.
- These books are prepared for age between 7 and 11 that is primary level students only. Pre-primary (age between 3 and 6), secondary (age between 11 and 15), vocational level (age between 15 and 18) students have not any proper books or education system. So, the new materials should be produced according to their IQ.

- However, not all students at the primary level can use these workbooks. According to the students at the primary level (age between 7 and 11), have four levels of IQ.
- Only those who have an IQ between 50 and 70 (mild) can use these materials. Other students at the same level (primary level) could not use this material; because of their IQ, the level is less than 50. In such case new materials should be prepared for them, it is their right to learn. And as well as some of the category books are not available to learn, so such types of books also can be included.

## Reference

Gelfman, E., A. Podstrigich, and R. Losinskaya (2004). On the problem of typology and functions of school texts, Discussion Group 14, Focus on the Development and Research of Mathematics Textbooks. ICME X, Copenhagen, Denmark, July.

Linda Rahmawati 2018. "A content analysis of the English textbook primary English as a second language".Submitted in partial fulfillment of the requirement for the degree of SarjanaPendidikan (S.Pd) in Teaching English.

NAIR, S. K. (2011). The language intervention program for the mentally retarded: A psycholinguistic perspective. Thiruvananthapuram: Department of Linguistics.

O'Keeffe Lisa (January 2013). "A Framework for Textbook Analysis". Article in International Review of Contemporary Learning Research

Rachna Sharma, Ph. D. "content analysis of 6th - grade NCERT science textbook to study the scope of developing desirable values in students". Scholarly Research Journal for Humanity Science & English Language, Online ISSN 2348-3083, SJ IMPACT FACTOR 2017: 5.068, www.srjis.com PEER-REVIEWED JOURNAL, OCT-NOV 2018, VOL- 6/30.

Ravitch, D. (2003). The language police: How pressure groups restrict what students learn. New York: Alfred A. Knopf.

SCERT. (2017). Akhoshangal teacher's assistant for primary level mentally challenged students. Thiruvananthapuram: Education department of Kerala.

SCERT. (2017). Akhoshangal workbook for mentally challenged students. Thiruvananthapuram: Education department of Kerala.

SCERT. (2017). KaakkeemPoocheem workbook for primary level mentally challenged students. Thiruvananthapuram: Education department of Kerala.

SCERT. (2017). Kaakkeempuucheem teacher's assistant for primary level mentally challenged students. Thiruvananthapuram: Education department of Kerala.

SCERT. (2017). Kalicceppu workbook for primary level mentally challenged students. Thiruvananthapuram: Education department of Kerala.

SCERT. (2017). Kalicceppu teacher's assistant for mentally challenged students. Thiruvananthapuram: Education department of Kerala.

SCERT. (2017). Manjaadi teacher's assistant for primary level mentally challenged students. Thiruvananthapuram: Education department of Kerala.

SCERT. (2017). Manjaadi workbook for primary level mentally challenged students. Thiruvananthapuram: Education department of Kerala.

SCERT. (2017). Poompoomvandi teacher's assistant for primary level mentally challenged students. Thiruvananthapuram: Education department of Kerala.

SCERT. (2017). Poompoomvandi workbook for primary level mentally challenged students. Thiruvananthapuram: Educational Department of Kerala.

SCERT. (2017). Theenthull workbook for primary level mentally challenged students. Thiruvananthapuram: Education department of Kerala.

SCERT. (2017). Veedumkoodum teacher's assistant for primary level mentally challenged students. Thiruvananthapuram: Education department of Kerala.

SCERT. (2017). Veedumkuudum workbook for primary level mentally challenged students. Thiruvananthapuram: Education department of Kerala.

SCERT. (2017). Virunnunnam teacher's assistant for primary level mentally challenged students. Thiruvananthapuram: Education department of Kerala.

SCERT. (2017). Virunnunnam workbook for primary level mentally challenged students. Thiruvananthapuram: Education department of Kerala.

SCERTT. (2017). Theenthulli teacher's assistant for primary level mentally challenged students. Thiruvananthapuram: Education department of Kerala.

training, S. c. (2013). The special education system for mentally challenged in Kerala: a status study. Thiruvananthapuram: Vidyabhvan.

Valverde, G. and L. Bianchi and R. Wolfe and W. Schmidt and R. Houang, (2002), According to the Book: Using TIMSS to Investigate the Translation of Policy into Practice through the World of Textbooks, London: Kluwer Academic Publishers.

Venezky, R. L. (1992). Textbooks in school and society. In P. W. Jackson (Ed.), Handbook of research on curriculum: A project of the American Educational Research Association. New York: American Educational Research Association, 436-464.



## A COMPARATIVE ANALYSIS OF KUKI-CHIN NUMERAL SYSTEM

**Anujeema Saikia**, Research Scholar, Jawaharlal Nehru University

**Kumari Mamta**, Research Scholar, Jawaharlal Nehru University

### *Abstract*

*The paper seeks to study the numeral system of six Kuki-Chin languages spoken in the northeastern states of Assam, Manipur, and Mizoram in India, and in Myanmar. Two languages each, from the Central and Northwestern groups, and one each from Northern and Southern groups have been selected. Their data for both cardinals and ordinals have been described, compared and analysed. The languages largely follow a decimal system, even though evidence for a vigesimal root is still preserved in some of the sister languages. The cardinals from 1 to 9 are largely prefixal in nature. The six languages described below display an array of prefix runs—from a non-innovative long prefix run in case of Mizo, to an exhaustive segmentation of runs in Lamkang. These atoms form higher cardinals by the processes of addition, multiplication, and, multiplication-cum-addition to form their Base-Atom, which has been further described and analysed in the paper.*

**Keywords:** *Kuki-Chin, cardinals, ordinals, morpho-syntax, numerals*

### **Introduction**

Numeracy has been an integral part of grammar of any language. Most meaningful linguistic discourses make reference to quantity, time, size, distance and weight in definite numbers (Omachonu, 2011: 84). The definition of numerals as given by Harald Hammarstrom, as “spoken normed expressions that are used to denote the exact number of objects for an open class of objects in an open class of social situations with the whole speech community in question.” (Hammarstrom,2009). Throughout this paper, the term numeral will be used to refer to a sequence that describes a number. Examples of numerals are two, seventy-three, five hundred, and twenty-nine etc. Each morphological unit within such a sequence is a numeral word. With a single numeral word, numeral is called *simplex* and with more than one and when numerals are joined in different ways, it forms *complex* numerals. The numeral system is most prone to extinction, especially with minority and lesser-documented languages, as the younger generation shifts to a socio-politically dominant language. This can also be seen in terms of the Kuki-Chin (henceforth K-C) languages, with some of the sister languages showing the remnants of a vigesimal system with *\*m-kul* as the base for 20. This base, however, is not used to form higher numerals of 40 or 200.

The K-C languages are one of the most important, and puzzling sub-groups of the Tibeto-Burman languages. There are more than a million speakers in more than fifty K-C languages, yet it is difficult to claim the exact number of speakers and languages within the sub-group. The reason remains embedded in their migration history, and relative isolation. The term “Kuki” is an exonym given to the various hill tribes that were driven from Lushai land, into the neighbouring areas. Most of them have been living in nomadic state for centuries. (Grierson,1905:510). However, recent works on K-C migration history does away

with this hypothesis, calling it an instance of “superficial understanding” by the Colonial writers, and points towards the mention of Ko-Ki land in the historical records of the Meitei Kings (Chongloi, 2019: 39). Numerous attempts have been made to ascertain the status of the various languages within K-C and divide them based on either their migration history (into Old and New Kuki) or based on their shared linguistic characteristics or their geographical locations into Kuki-Chin-Naga. It was not until Matisoff’s sub-grouping of the Sino-Tibetan languages, that Kuki-Chin emerged as a separate group based on verbal stem alternation, and a phonological change of the PTB initials \*s/sy to PKC \*th (VanBik, 2009: 9). Matisoff (1991) paved the way for more works on PTB and PKC reconstruction, an increased rigour, and a better understanding of the Kuki-Chin languages.

The sub-grouping followed in the paper is based on VanBik (2009), and further by DeLancey et.al (2005). Primary data for Saihriem, Thado and Mizo were collected for the paper, whereas the data for Lamkang, Aimol and Daai were collected from Thounaojam et.al (2007), Aimol C.D. (2009) and So-Hartmann (2009) respectively.

## Numerals

A numeral can be used in a cardinal sense when it is applied to a set of objects, usually with plural nouns, for example, “these four books”. The given example refers to a collection with a reference cardinality of 4. In its ordinal sense, a numeral is often used in connection with a singular noun, for example, “the fourth book”. In the given example, the expression refers to the event of picking out the book occupying the fourth position from amongst a linear sequence of books.

## Cardinal Numbers

Cardinal numerals are further divided into two, namely,

- Basic Cardinal Numerals, and
- Compound Cardinal Numerals.

## Basic Cardinal Numerals

Table 1 below shows the basic cardinal numerals in the K-C languages. They largely employ the decimal system, even though several important works on TB and KC have pointed towards non-decimal bases as the building blocks (Matisoff, 1997:5). Of the data shown in Table 1, the K-C languages in consideration follow a Decimal system, even though Daai seems to have preserved a vigesimal root<sup>8</sup> in ‘mku’ for twenty (So-Hartmann, 2009:128).

Number s	Analysis	PTB	Central		Norther n	Southe rn	Northwestern	
			Mizo	Saihrie m			Lamkang	Aimol
One	1	*t(y)i k	pa- khat	in-k <sup>h</sup> at	k <sup>h</sup> ət	mat	khət	ənk <sup>h</sup> ət

<sup>8</sup>Benedict (1972:93) points to a vigesimal unit in TB in ‘m-ku’, the root for twenty.

Two	2	*g-nis	pa-hnih	pa-n <sup>h</sup> i	ni	nghng ih	kini	ənni
Three	3	*g-sum	pa-thum	in-t <sup>h</sup> um	t <sup>h</sup> um	kthum	kudúm	ənt <sup>h</sup> um
Four	4	*b-liy	pa-li	in-l <sup>h</sup> i	li	kphyü	pəli	mənli
Five	5	*l-ŋa	pa- ngá	ri-ŋa	ŋa	mhma	pəŋa	rəŋe
Six	6	*d-ruk	pa- ruk	kə-ruʔ	gup	kkhyu k	trúk	kəruk
Seven	7	*s-nis	pa- sarih	sari	səgi	kkhyü h	tikhiyu	səri
Eight	8	*b-r- gyat	pa- riat	kə-rjet	gjet	kkhye t	tret	kəret
Nine	9	*d- kuw	pa- kua	kó	ko	kko:	tuku	kuə

Table 1: Atoms of some Kuku-Chin languages

### Cardinals and Prefixes

Table 1 clearly reflects at a similarity of the K-C numerals across the branches, pointing towards a common etymon. In Mizo, the atoms from 1-9 are prefixed with ‘pa’, an example of a single, long “prefix run”<sup>9</sup>. (Matisoff, 1997:109) This can also be seen in some other Kuki-Chin languages (Hmar and Vaiphei for instance). However, in case of Aimol and Saihriem, we see a more innovative prefix run. Aimol follows the runs enlisted in STC in the PTB level, i.e. 1<-->2<-->3, whereas in Saihriem we see a broken run in case of numeral two. Of all the Cardinals enlisted above, Lamkang presents a pure system of a three-way exhaustive segmentation, with no discontinuities from 2 to 9. Cardinals 6-9 presents the highest run, with 2-3 and 4-5 with velar and labial runs respectively<sup>10</sup>. Thado remains the only language with largely monosyllabic numeral morphology.\

### Compound Cardinal Numerals

They can be classified into three types:

- Additive Compound
- Multiplicative Compound
- Multiplicative-cum-additive compound

### Additive Compounds

In all of the mentioned languages, additive compounds are formed from 11-19 by adding the basic cardinals to 10 ‘som’<sup>11</sup> in most K-C languages, with the exception of ‘xa’ in Daai. In Mizo, we do not see the use of the additive particle.

<sup>9</sup>Consecutive numerals copy the prefix.

<sup>10</sup> ‘two’ and ‘three’ are composed of a prefix kV- and a verb root, ‘four’ and ‘five’ are composed of a prefix pV- and a verb root, ‘six’ is composed of a prefix tV- and a verb root (Thounaojam et.al, 2007:411)

<sup>11</sup>10 is frequently an un-prefixed monosyllable in TB (Matisoff, 1997:101)

Numbers	Analysis	Central		Northern	Southern	Northwestern	
		Mizo	Saihriem	Thado	Daai	Lamkang	Aimol
Eleven	10+1	som-pakhat	som-le-ink <sup>h</sup> at	som-lə-k <sup>h</sup> ət	xa-lei-at	som-lei-khət	som-ləj-k <sup>h</sup> ət
Twelve	10+2	som-panhih	som-le-pan <sup>h</sup> i	som-lə-ni	xa-lei-nghngih	som-lei-kini	som-ləj-ni
Nineteen	10+9	som-pakua	som-le-kó	som-lə-ko	-----	som-ləy-tuku	som-ləj-kua

Table 2: Additives of some Kuki-Chin languages

In additive numerals, we see that Mizo, Saihriem and Lamkang have retained their prefixes. In case of Aimol, however, we see a clear loss of the prefix in case of 11-13, when the decimal base is used which can be further illustrated by Table 3 below.

Numbers	Analysis	Aimol
Eleven	10+1	som-ləj-khat
Twelve	10+2	som-ləj-ni
Thirteen	10+3	som-ləj-thum
Fourteen	10+4	som-ləj-manli
Fifteen	10+5	som-ləj-raŋa
Sixteen	10+6	som-ləj-kəruk
Seventeen	10+7	som-ləj-sari
Eighteen	10+8	som-ləj-kəriet
Nineteen	10+9	som-ləj-kua

Table 3: Additive numerals of Aimol

### Multiplicative Compounds

Multiplicative Compounds can be further divided into:

- Lower Multiplicative Compounds, and
- Higher Multiplicative Compounds

The lower multiplicative compounds are 20,30,40....till 90, and are formed by compounding two cardinals. They are formed by multiplying atoms to 10 (base).

Numbers	Analysis	Central		Northern	Southern	Northwestern	
		Mizo	Saihriem	Thado	Daai	Lamkang	Aimol
Twenty	10*2	som-hnih	som-n <sup>h</sup> i	som-ni	mku	som-kini	som-ni
Thirty	10*3	som-thum	som-t <sup>h</sup> um	som-t <sup>h</sup> um	kthumkip	som-kudúm	som-t <sup>h</sup> um

Fifty	10*5	som- ngá	som-ŋa	som-ŋa	mhma kip	som- pəŋa	som- raŋa
Ninety	10*9	som- kua	som-kó	som-ko	-----	som-tuku	som- kuə

Table 4: Lower Multiplicatives of some Kuki-Chin languages

In table 4, it is clear that both Mizo and Saihriem drop their prefixes while combining with the base. While in Saihriem, the difference between an additive and a multiplicative compound is reflected by both the loss of the prefixes, as well as the conjunctive participle ‘lei’, in Mizo, the prefixal drop is the sole criterion of differentiation (som-**pan**hih for 12 versus som-nhih for 20). On the other hand of the spectrum is Aimol, which retains the prefixes from 4 to 9<sup>12</sup>. At the end of the spectrum is Lamkang, which doesn’t lose any of its prefixes.

The higher multiplicative compounds are the multiples of 100 and 1000.

Numbers	Analysis	Central		Northern	Southern	Northwestern	
		Mizo	Saihriem	Thado	Daai	Lamkang	Aimol
One hundred	100	za	za	žə-k <sup>h</sup> ət	phy-a-at/ aphya	ča-khət	re- k <sup>h</sup> ət
Five hundred	100*5	za-ŋa	za-ŋa	za-ŋa	-----	čakhət- pəŋa	re- raŋa
One thousand	1000*1	saŋ- khat	saŋ-k <sup>h</sup> at	səŋ-k <sup>h</sup> ət	thoong- at/ athoong	-----	lisiŋ- khət

Table 5: Higher Multiplicative numerals of some Kuki-Chin Languages

Mizo, Saihriem and Thado have similar base ‘za’ for 100, wherein the atoms are multiplied to form the numerals. Aimol, for higher multiplicative compounds, seems to have starkly different bases for both 100 ‘re’ and 1000 ‘lisiŋ’. The etymologies of these bases remain beyond the scope of the paper. The prefixes are still retained for atoms 4-9. Lamkang also retains all its prefixes. Probably the most interesting picture emerges out of Daai, as (So-Hartmann, 2009:129) describes two forms (older and newer) for higher multiplicative compounds, as can be seen from the table. This would be discussed in section 2.1.3.3. The base for one thousand is further a loanword from Burmese, but has been integrated into the two-way counting system of Daai. (So-Hartmann, 2009: 129)

### Multiplicative-cum-Additive Compound

All other numerals from 21-29, 31-39, 41-49...101-109.... known as running numerals are multiplicative-cum-additive compounds.

<sup>12</sup>/sommənli/ for forty, /somkəruk/ for sixty and so on.

Numbers	Analysis	Central		Northern	Southern	Northwestern	
		Mizo	Saihriem	Thado	Daai	Lamkang	Aimol
Twenty three	(10*2)+3	som-hnih-pa-thum	som-n <sup>h</sup> i-lei-int <sup>h</sup> um	somnilət <sup>h</sup> um	-----	som-kini-ley-kudúm	somniləjthum

Table 6: Running numerals of some Kuki-Chin Languages

Table 6 shows a comparison in the given languages of the numeral 23. Here, the base 10 multiplies with 2 (atom 1), and 3 (atom 2) is further added to the operation. What we see here is a combination of the operations of addition and multiplication, discussed above. In Daai, one can see a more diverse pattern in case of the multiplicative-cum-additive compounds, with both the old and the new system. (So-Hartmann,2009:129) presents the following data for Daai:

Numbers	Analysis	Daai	
		Old system	New system
Twenty one	(10*2)+1	athumkih mat	mku mat
Twenty nine	(10*2)+9	athumkihkkko:	mkukko:
One hundred and two	(100*1)+2	phya-at konanghngih	phya-at nghngih
One hundred and thirty	(100*1)+(10*3)	phya-at konakthum kip	phya-at kthum kip

Table 7: Running numerals of Daai

What we clearly see happening above is a loss of the conjunctive participle<sup>13</sup> among the newer speakers of Daai. Further discussion on the temporality in Daai remains beyond the scope of the paper.

The order of the complex numerals among all these languages remains same. Either it is additive, multiplicative or multiplicative-cum-additive, all type of numerals has same word order, i.e., Base-Atom.

### Ordinals

Ordinals show position and rank, it has nothing to do with the quantity. Ordinals are basically derivatives of their respective cardinals. They are generally formed by various morphological processes, and the most common processes involve suffixation and prefixation. A table of ordinals is provided underneath. Data for Lamkang and Daai couldn't be found, hence the analysis would not include these two languages.

Ordinals	Central		Northern	Northwestern
	Mizo	Saihriem	Thado	Aimol
1 <sup>st</sup>	pa-khat-na	in-k <sup>h</sup> at-na	əmasa/ k <sup>h</sup> at-na	ə- ənk <sup>h</sup> ət-cəŋnə

<sup>13</sup> 'kih' meant 'incomplete', whereas 'kona' was used to indicate 'afterwards'.

2 <sup>nd</sup>	pa-hnih-na	pa-n <sup>h</sup> i-na	ə-ni-na	ənni-cəŋnə
3 <sup>rd</sup>	pa-thum-na	in-t <sup>h</sup> um-na	ə-t <sup>h</sup> um-na	ənt <sup>h</sup> um-cəŋnə

Table 8: Ordinals of some Kuki-Chin languages

We see that K-C ordinals are formed by suffixing ‘nə/na’ after the cardinal. In Thado, we encounter a vocalic prefix /ə/ while forming the ordinals alongwith suffix /na/. This kind of construction is called ‘External Ordinal Marking Circumfixal Types’ and are rare across the language families of India.

## Conclusion

The K-C languages show an interesting range of differences and similarities in their numeral system. On one hand, while the decimal system remains common and widely used, the vigesimal root has also been preserved. The lower cardinals are prefixing in nature—the prefixal system for Mizo shows a non-innovative prefix run with ‘pa’ whereas in Saihriem and Aimol we see broken runs. Lamkang retains an innovative run with a tripartite exhaustive segmentation of its prefixes. In Additive numerals, Mizo, Saihriem and Lamkang have retained their prefixes, however, we see a clear loss of the prefix in Aimol in case of the numerals between 11-13. In case of Multiplicative numerals, both Mizo and Saihriem drop their prefixes while combining with the base. While in Saihriem, the difference between an additive and a multiplicative compound is reflected by both the loss of the prefixes, as well as the conjunctive participle ‘lei’, in Mizo, the prefixal drop is the sole criterion of differentiation. Aimol retains the prefixes from 4 to 9. On the other hand, Lamkang doesn’t lose any of its prefixes. In case of Multiplicative-cum-additive compounds, Daai can be seen shifting to a new system, in the process losing its conjunctive participle. K-C ordinals are formed by suffixing ‘nə/na’ after the cardinal, although Thado represents ‘External Ordinal Marking Circumfixal Type’ of language.

## References

- Aimol, C. D. n.d. A Comparative Study of Kom and Aimol Numerals. *North East Indian Linguistics*, 162–172.
- Benedict, P.K. 1972. Sino-Tibetan: A Conspectus. *Princeton-Cambridge Studies in Chinese Linguistics*, 2. In Matisoff, James A. (ed.) New York: Cambridge: Cambridge University Press.
- Chongloi, H. 2019. Wave Theory Kuki Perspective on Migration. *Economic and Political Weekly*. Vol 28, 38-41
- Comrie, B. 2005a. Endangered Numeral Systems. In Jan Wohlgemuth and Tyko Dirksmeyer (eds.): *Bedrohte Vielfalt: Aspekte des Sprach(en)tods [Endangered diversity: Aspects of language death]*, 203–230. Berlin: Weißensee Verlag.

DeLancey, S. 2005. The blue bird of ergativity. In F. Qeixalos (ed.), *Ergativity in Amazonia* Vol. III, 1-15. Paris: Centre d'Études des Langues Indigènes d'Amérique, Centre National de la Recherche Scientifique.

Grierson, G.A. & Konow, S. eds, 1903-28. *Linguistic survey of India*. Vol. III, 1-3, Tibeto-Burman family. Delhi: Motilal Banarsidass.

Hammarstrom, H. 2009. Unsupervised Learning of Morphology and the Languages of the World. PhD Dissertation. University of Gothenburg.

Hurford, J. R. 2001. 'Numeral Systems'. Pp. 10756-10761 in *International Encyclopedia of the Social and Behavioral Sciences*, edited by N. J. Smelser & P. B. Baltes. Amsterdam: Pergamon.

Matisoff, J.A. 1991. Sino-Tibetan Linguistics: Present State and Future Prospects. *Annual Review of Anthropology*. 20(1): 469-504

Matisoff, J.A. 1997. Sino-Tibetan Numeral Systems: Prefixes, Protoforms and Problems. Canberra: Pacific Linguistics.

Matisoff, J.A. 2003. *Handbook of Proto-Tibeto-Burman*. Berkeley: University of California Press.

Omachunu, G.S. 2011. Derivational Processes in Igala Numeral System: Some Universal Considerations. *Journal of Universal Language*. 12(2):81-101.

So-Hartmann, H. 2009. *A descriptive grammar of Daai Chin*. University of California, Berkeley.

Thounaojam, H. & Chelliah, S.L. 2007. The Lamkang Language: Grammatical Sketch, Texts and Lexicon. *Linguistics of the Tibeto-Burman Area*. 30(1), 1-212.

VanBik, K. 2009. *Proto-Kuki-Chin: a reconstructed ancestor of the Kuki-Chin languages*. Berkeley: University of California.



## IMPACT OF MODERNIZATION ON MUTHUVAN, PALIYAR AND ERAVALLAN TRIBES IN TIRUPPUR DISTRICT

**Dr.R.Arjunan**, Assistant Professor, Department of Social Work, Bharathiar University

**Dr.R.Baskar**, Assistant Professor, Department of Social Work, Bharathiar University

**Dr.V.Kaviyarasu**, Assistant Professor, Department of Statistics, Bharathiar University

**Mr.K.Ruban Gnanadurai**, Research Scholar Department of Social Work, Bharathiar University

### *Abstract*

*In an era where Industrialization and modernization have ushered in changes globally tribal culture too has undergone several changes. This study highlights the important issues which are linked to the culture of Paliyar, Muthuvar, and Eravallan tribe living in Tiruppur District. We should realize the fact that preserving tribal culture is important which needs to be nurtured and protected. Industrialization and modernization has impacted the world so much that Udumalpet town too has undergone tremendous change in various aspects of life. In this study we have postulated a hypothesis that the beliefs and cultures of these indigenous people acquire a historicity of its own, which we should learn to respect and understand. This research also tries to analyze the impact of modernization on the religious customs and traditions of the tribes living in Udumalpet region of Tiruppur District. It is observed that many modern practices have intruded into the life of tribal replacing the old traditions which they were following. Culture and tradition of these primitive people has been greatly ravaged by the impact of development putting aside all old practices. Reviews were collected from few publications and documented literatures. Material culture as well as non-material culture these tribal groups has witnessed changes due to the advent of modernization. This research tries to throw light upon the important aspect of deteriorating traditions which once was the hot bed of tribal culture.*

**Keywords:** *Muthuvan, Paliyar, Eravallan, Modernization, Tribal Culture.*

### **Introduction**

India a land of diversity is having the second highest population of tribes in the world. Reports from census indicate that around 8.2% of our country's population are tribes. There are various tribal groups having uniqueness based on geographical location, linguistics and race. Their interaction with the outside world has resulted in their exploitation which has damaged their cultural identity to a great extent. The self reliant economy of the tribes got severely damaged due to their economical transaction with the outside people. Tribal people play a prime role in preserving the cultural heritage of India. They occupy a major part in the history of India as they are considered as the true habitants of India. Tribal people are found scattered in different parts of India and they they are in good numbers across India. The traditional and cultural distinction of each tribal community has made them distinguishable from each other and their cultural and traditional heritage add color and variation to the Indian culture. Indian tribal people reside in approximately fifteen percent of the country's land area. They primarily live in various ecological, geo-climatic conditions ranging from plains, forests, hills and inaccessible areas that perhaps lie dotted in the panoramic Indian terrain.

## **Modernization among Tribes**

It is being widely seen today that the traditional features of tribal life is gradually changing from being deeply ingrained in tribal customs and traditions to something that is more modernized, in a developmental sense, due to adaptation of modern ways of living and altered life-style pattern.

This research attempts to analyze the impact of modernization on the religious customs and traditions of the tribes living in Udumalpet taluk of Tiruppur district. It shows how the modern practices initiated by modernization and urbanization has brought major changes in the lives of the tribes living in Udumalpet. Rapid modernization has brought all along the method of reduction in the culture and traditions of these primitive people. The focus of the study is on a few selected tribes living in Udumalpet taluk i.e. Paliyar, Muthuvan, and Eravallan. Reviews collected from a few published, documented literatures. This study makes an attempt to unearth the slow destruction of the tribal traditions which once was the abode of Indian culture.

### **Muthuvan Tribe**

The name Muthuvan is believe to be derived from the fact that they carried the goddess of Madurai on their back and hence termed Muthuvans. Another version says that these Muthuvans carried Kannagi the lady deity known for chastity of women through the silapathigaram literature. Seniors belonging to the community express the view that both Kannagi and

Goddess Meenakshi are one and the same. There is also a belief that Muthuvans carried the dethroned king on their back and also the Muthurvan women carry their children on their back hence the name Murthuvan has come in to practice.

### **Language**

Unique dialect is the identity Muthuvans have for themselves. The dialect termed Enavan Pech which is closely linked with Tamil language with Malayalam words form their language. A separate script does not exist for Muthuvans and now many people belonging to this tribe are following Malayalam script.

### **Dress**

**Usually Muthuva men wear a leg cloth known as Languti. To prevent them from cold they wear a turban like cloth termed as Uruma.**

Ornaments such as Ear studs (*Kadukkan*) made of gold, with bits of glass of different colors in them, and also silver or brass finger and toe rings, and sometimes a bangle on each arm or on one leg. Mudugas are supposed to grow *koondal*(lengthy hair) and make tuft (*kudumbi*). Amidst several changes the discarded coats of the planters and even trousers are worn by them and they are not strictly adhere to the traditional dress patterns.

Muduga women prefer beads, strings of them adorning their necks (*Kella*), white and blue being their favorite colors. The ornaments of Muduga women include Rings for the ears, fingers and toes (*Metti*) and sometimes many glass bangles (*Vala*) on the arms, *Mookku*

*Minni*(nose-stud) and an ankleton each leg are the usual things worn by women. Muduga women who are married wear silver anklets and *mayirmatti*and they also practices tattooing now. Due to women going for employment in various sectors they have started wearing saree in such a way that a pouch is made on their back to carry their babies and this arrangement is termed as *Kunju poonardu*. Young and Unmarried girls wear less ornament than the married women, and widows wear no jewels till they are remarried.

The food habits of Muthuvan tribe are totally traditional based. It included cereals such as ragi and maize. They also consume various other forest produce such as tapioca and sweet potato. Milk and fish are also source of nutritional supplement. Muthurvans being traditional hunters are restricted from hunting due to stricter wild life acts. They are fond of Tea and they consume it without adding any sweetening agent.

Life of teenagers is very different from other communities in case of Muthuvan community. Community dormitories are maintained to take care of unmarried boys and girls. Unmarried boys and girls have to stay in the separate dormitories maintained for them. The main reason behind this practice is to orient the teenagers for community life and to make them learn sharing.

### **Social Organization of Muthuvans**

**Muthuvan community has six clans. The clans are called as Koottams.** The existence of clan divisions are mainly for marriage alliance and to keep up the social status and to indicate descent and ancestry.

In this kind of clans there are certain koottams considered rulers. The Melae and Kana koottams are considered the rulers whereas tribes belonging to other clans are their subjects. Marriage among the non-ruler koottams happen and they marry among themselves. Caste endogamy and clan exogamy is the tradition followed by the Muthuvan community. Girls get married from the age group of 14 to 18. Marriage happens only after the girl attains puberty. The average age at which the boys get married is between 18 and 25 years. Marriage expenses has to be borne by the bridegroom's family.

Traditional aspects such as the comb, bangles, nose-ring and bead necklaces are to be gifted by the bridegroom. Preferred mate choice among the muthuvan community is Monogamy. In certain cases the man is allowed to marry another women when they don't have children. This marriage also happens only with the consent of the first wife. Divorce and separation happen in this community also. Divorced men and women are permitted to marry again.

### **Unique knowledge systems of Muthuvan Community**

unique knowledge systems are in the following fields. Shifting Agriculture is the practice that exists among Muthuvan community. They shift to the land adjacent to water bodies and it happens during the month of January for religious reasons with the consent of the religious headman.

The native knowledge of Muthuvan tribes on medicines is tremendous. They identify the medicinal plants easily and do not grow them. They always go in search of medicinal

plants. Storage of medicines also not in practice. Presently these people access modern medical facilities too.

### **Paliyar Tribe**

The Paliyar tribe are also called by other names such as Cherumas meaning small in Malayalam. Cheru means small or tiny in Malayalam. This tribe have a tiny body physical stature and hence they have acquired this name. There is also another meaning for their name cheru meaning soil meaning son of the soils.

### **Eravallar Tribe**

Eravalla a tribal group living in the Anaimalai hills near Pollachi and Udumalpet taluks of Coimbatore and Tiruppur districts respectively. Usually their places are named as pathi. These Eravallan tribes are also found in Kerala. It is believed that these people have migrated from Tamilnadu. Statistical reports state that more than four thousand Eravallan tribes are living in Kerala. They also live close to the forest and were traditionally dependent on the forest produce. Due to rapid urbanization these traditional people also now go for jobs in tea plantations and take up other jobs.

### **Methods**

There are 14 settlements in Thirumoorthy Malai which contains of different tribes includes, Paliyar, Muthuvan and Eravallan as per the tribal system each tribes have their own culture, beliefs, customs, religion and tradition but due to the modernization and development their whole tradition has been changing and eradicating now a days so that the aim of the study is to know the impact of modernization on tribes in Thirumoorthy Malai, this study closely deals with how far they attached with modern world and how the modernization impacted and changed their culture, beliefs, religion, customs and tradition.

A major issue that the study reveals is the large-scale impact of modernization and urbanization on indigenous tribal areas of udumalaipet that is rapidly eroding the age-old customs and traditions of the tribal groups. The government policy of industrializing remote areas has led to the emergence of high-tech industries and modernization in the tribal belts.

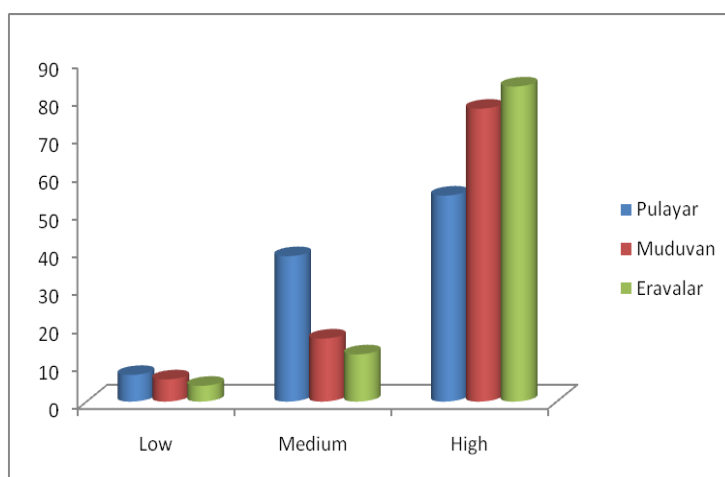
Particularly each tribe have their own beliefs, customs, religion, tradition and culture but now a days it's being widely seen today that tradition, culture, religion, beliefs of tribal is gradually changing due to the adaptation of modern ways of living and altered lifestyle pattern even from their culture to occupation is widely changing. This study would be highlighting the important issues, linked to their cultural life, which the tribal are facing today they have gone through some changes not only changes occurred in their relation with land but also in their relation with forests tribal people were very much dependent on forests for their day-to-day requirements, including food, shelter, equipment, medicine, and in some cases even clothes.

The objective of the study are to know about the impact of modernization and changes in tribal culture and tradition, livelihood changes, other religious influences which effects their tradition, beliefs, and religious custom. The Universe of the study constitutes the tribal community located at Thirumoorthy Malai area of Udumalpet Taluk. The total universe

for the study is 1537. Proportionate stratified random sampling method was adopted for selecting the respondents from the universe and data was collected from 306 tribes.

### ***Results related to socio economic background of tribes***

The results show that 51.0 % of respondents are belongs to the Paliyar, 33.3 % of respondents are belongs to the Muthuvan Community, 15.7 % of respondents belong to the Eravallan Community. 65.7% of respondent's occupations are daily wages, 15.7% of respondent's occupation are wood collection, 9.8% of respondent's occupation are honey collection and 8.8% of respondent occupation is agriculture. With regard to educational level 62.1% of respondents are completed elementary level, 33.3% of respondents are illiterate, 4.6% of respondents are completed higher level.



***Figure 1: Income of the Tribes***

### ***Results on tribal culture and tradition due to the impact of modernization***

It could be understood that there a exists difference in gender and changes in tradition and culture, the mean score shows that there is not much difference between the gender of the tribes as male 71.24% and female 28.76% both of them have undergone changes equally. The t test shows that there is significant difference between gender and changes in tradition and culture but the mean difference is not statistically significant at 5% level it shows that there is no difference between gender and changes in tradition and culture.

It could also be inferred that in the 18-35 years age group of respondents 26.79% of the respondents were lowly impacted with regard to tradition and culture was lowly impacted by the modernization when compared to other age group of 39- 45 where it was found to be as high at 54.58%, and for the age group of 46 and above is 18.63%. One way ANOVA was carried out to find out the significant difference between the age of the respondents and impact of modernization on tribal culture and tradition, the F ratio (6.484) shows the statistically significant at five percent level. The post hoc test shows that 46 and above age

group of respondents differs significantly from the other age groups that is 18-35 years and 36-45 years. This envisages that the 46 and above age group of respondents culture and tradition was highly impacted by the modernization.

It could be inferred that the Paliyar group of tribes culture and tradition was highly impacted by the adaptation of modernization (50.09%) their dress code, dialect, traditional festival, rituals, traditional occupation everything has changed due to the adaptation of modernization, the Eravallan tribes culture and tradition was highly changed (33.33%) than Muthuvan community was 15.68% shown the difference was noticed among them.

One way ANOVA was carried out to study the significant difference between the educational status and impact of modernization on tribal culture and tradition, the F ratio shows (.069) is not statistically significant at 5% level. The ANOVA shows that there is no significant difference between the type of tribes and impact of modernization on tribal culture and tradition.

#### ***Results linked to livelihood changes due to modernization.***

It could be inferred that the Muthuvan community livelihood has highly changed due to their modernization, they are not depending on forest for their livelihoods their main occupation is daily wages and wood collection when compared to Paliyar and Eravallan communities are also changed slightly but still they depending forest for their livelihoods but not fully affected. One way ANOVA was carried out to study significant difference between the types of tribes and livelihood changes, the F ratio (155.176) is statistically significant at 5% level. The ANOVA result shows that there is significant difference between the types of tribes and livelihood changes. Post hoc test shows that the livelihood was changed in all communities that are Paliyar (18.72), Eravallan (25.20), Muthuvan (29.72).

#### ***Results connected to other religious influence***

The Muthuvan tribe was highly influenced by the other religion than other tribes that is Paliyar(13.6) and Eravallan(12.04). One way ANOVA was carried out to study the significant difference between types of tribes and other religion. The F ratio is 20.65 is statistically significant at 5% level.

#### ***Results with regard to tribal development in their perspective***

It is clearly understood that the Muthuvan tribes are highly developed when compared to other group of tribes that is Paliyar(21.4) and Eravallan(21.6) but there is not much difference was found between the Paliyar and Eravallan group of tribes its clearly states that the two group of tribes (Paliyar and Eravallan) development level is same.

One way ANOVA test was run to find the statistical difference between the types of tribes and tribal development, the F ratio (7.765) is statistically significant at five percent level. The ANOVA result shows that there is significant difference between the types of tribes' tribal development. The result of post hoc test it could inferred that Muthuvan(22.7843) tribes are significantly deviates from the other tribes that is Paliyar (21.4744) and Eravallan(21.6250), this test conclude that the Muthuvan tribes are highly influenced by the development.

## Conclusion

The impact of modernization is found to be high in both material as well as non-material culture of the tribes in this study. Traditions, culture, rituals, dress code, dialect, traditional occupation everything has undergone changes due to the intrusion of modern culture. As modernization has entered tribal lifestyle, there are more chances of losing their traditions and tribal uniqueness in the long run. Impact of visual media like television and gadgets like mobile phone has impacted their tradition to a great extent. Life of these tribes has changed considerably that their dependence on agriculture and forest has seen a declining trend thus opting new sources of income. The socio economic conditions are still to be improved even if they are developed but still they are backward in education. The literacy rate is still very low among these tribes. Modernization is seen to be slowly killing the original tribal life as it is gradually disintegrating the cultural resources of the tribal community. It is right time that suitable measures shall be initiated to preserve the original culture through efforts such as promoting Eco-tourism that their original way of life brings them sufficient income. Also measures shall be taken to motivate the tribal women to undergo training in producing value added products from the forest produce that is available to them. Documenting, recording and preserving their important aspects of life like language, marriage, family system, artifacts, music instruments, domestic utensils and others needs to be done.

## Reference

- Balfour, Henry. "Presidential Address: The Welfare of the Primitive Peoples." *Folklore*, 34(1):12-24
- Beck, P. and Mishra, B.K. (2010). Socio-Economic Profile and Quality of Life of Selected Oraon Tribal Living in and Around Sambalpur Town, Orissa. *Current Research Journal of Social Sciences* 2(6): pp. 340-349
- Bakshi S. R. and Bala Kiran (2000). Social and Economic Development of Scheduled Tribes, Deep and Deep Publications Pvt. Ltd. New Delhi.
- Bose Pradeep Kumar (1981). "Stratification among the Indian Tribes" Kurushethra.
- Chasie, Charles. "Administrative and Social Factors: The Change in Naga Society." in *Naga Society: Continuity and Change*. Neivetsi Venuh; Delhi: Shirpa Publications Pages 129-139
- Dean Joros (1973). Socialization of Politics, Higgim Bofhem, Madras.
- Eaton, Richard M. "Comparative History as World History: Religious Conversion in Modern India." *Journal of World History* 8(2): 243-71
- Fordham, M. (1998). The Politics of Language and the Survival of Indigenous Culture: From Suppression to Reintroduction in the Formal Classroom. *Equity and Excellence in Education* v31 n1 p40-47

Gallinat, Anselma. New York: Berghhn Books, 2010 “Playing the Native Card: The Anthropologist as Informant in Eastern Germany.” in *The Ethnographic Self as Resouce: Writing Memory and Experience into Ethnography*. Edited by Peter Collins and Anselma Gallinat; Pages 25-44.

Hiebert, Paul G. “Critical Contextualization.” *International Bulletin of Missionary Research* 11 (July 1987): 104-12.

Joyful, Worrinkhui Lawrence. Vendrame Institute Publications, 1996 “A Response to Dr. Visier Sanyu Christian Impact and Conflict Resolution in Nagaland.” in *Impact of Christianity on North East India*. Edited by J. Puthenpurakal; Shillong: Pages 516-19

Kala, C.P. (2011). Indigenous uses & sustainable harvesting of trees by local people in the Pachmarhi Biosphere Reserve of India. *J. Med. Arom. Plants*, Vol. 1, No. 2, pp.153-161.

Khatana R. P. (1976). Marriage and Kinship among Gujjars and Bakarwals of Jammu and Kashmir. Manhor Publishers, Delhi

Longchari, Akum. Kolkata: Shipra, 2004 “World View and Transformation.” in *Naga Society: Continuity and Change*. Edited by N.Venuh. Pages 141-156



## THE MODERN METHODS IN LANGUAGE TEACHING

**K. Bhuaneswari**, Research scholar, Annamalai University.

**P. Kumaresan**, Associate Professor, Annamalai University.

### *Abstract*

*Languages have been taught from time immemorial and it is a astonishing fact there has been little improvement in the methods of teaching, until practically our own times. Educationist held referent opinions for which there was no experimental basis support, because the tradition and certain fixed notions ruled everywhere. Certain practices had prevailed for decades, as they were held to be right and as nobody cared to question their validity then. Up to the early 1950's, oral language training led to the emphasis on reading. And the Traditional method-Grammar translation method-tried to teach the language by rule rather than by use, but it failed to lay emphasis on speech. In the middle of the 19<sup>th</sup> century, a new brought to bear upon the old educational problems, including those connected with foreign language, i.e. teaching of English as a second language.*

**Keywords:** *Language, Teaching, Modern Educationist, Traditional method, Structural method and foreign languages.*

### **Introduction to Structural Approach**

During the later 1950's, Michael West introduced the structural approach, it which controlled vocabulary, situational presentation and respected practice were the salient features.

### **Direct method**

In the sixties and seventies of the 20<sup>th</sup> century, English language teaching in India underwent remarkable changes towards improvement. At this juncture, a question "How to teach a foreign language? The categorical answer came, "All Foreign languages ought to be taught by the Direct Method".

"Direct method is a method of teaching language, especially a modern language, through conversation, discussion, and reading in the language itself, without the use of the pupil's language, without translation and without study of grammar. The first words are taught by pointing to objects or by performing actions". Webster's New International Dictionary.

Many educationists felt that the name Direct Method does not sufficiently indicate all that it means or implies. So they invented other names such as Natural Method, Oral Method and Psychological Method. The Direct Method was originated in France in 1901. It is based on the principle that fluency in reading and facility in writing follows fluency in speech. This method says that speech must come before everything else in language learning. So the essence of the direct method is 'speech first'. The Direct Method insists that the learner should, from the outset, think in English. It discourages the practice of thinking inwardly in the mother tongue and then overtly translating the thought into English

## **The Direct Method**

1. Insists on speech from the beginning
2. Avoids interference of L<sub>1</sub> (first language)
3. Follows the child's natural way of learning a language
4. Tries to teach the language by use and not by rule and
5. Recommends functional grammar and formal grammar.

The direct method merely laid down the general principle according to which the foreign language to be taught. It said 'verbal communication first', and left all matters concerning the implementation of this principle entirely to the discretion of the teacher. It did not go into details as what the teacher should do from day to day and from lesson to lesson.

## **Implementation of Structural Approach**

In these circumstances, Michael West's structural approach could offer the teacher some standardized guidance and help based upon objective study, experimentation and research. It is only a technique evolved after considerable research in the nature of language and the best way of teaching it.

According to Brewington, "Structural is a scientific study of the fundamental structures of the English language, their analysis and logical arrangements: structural approach cannot function in isolation. It always goes hand-and-hand with situational approach and oral approach.

Noam Chomsky belongs to psycho-linguist group. According to Chomsky "Language development is the result of maturation of the child's genetic capability for language i.e. Language acquisition Device". The second language is learnt, but the first language is acquired in the natural family situation and social situations. So, similar situations are to be created by the English teacher to teach the foreign language. The modern method is actually called SOS approach, i.e. Structural oral and situational approach. It implies that every structure is orally presented to the pupils through meaningful situations which may be either real or artificial.

In order to help the teacher in his classroom work, the essential sentence structure and vocabulary to be acquired at each stage, have been worked out carefully and elaborately by many experts in the field of ELT, notably by H.E. Palmer and A.S. Hamby.

The new method and the idea in teaching of English have led to a revolution in the planning and construction of readers or textbooks. Formerly, the textbook writer merely brought together a number of lessons and poems, and arranged them in an order of difficulty level, as he conceived it. Today we find a radical change in textbook instruction. The textbook is no longer the centre of instruction in the old sense.

It study is no longer an end itself it is only a means to an end. The end is supposed speak, to read and to write English correctly by following the right way. The fundamentals of language teaching and principles of textbook construction have been scrupulously followed. Every prose lessons or poetry does not end with the text poet and comprehension questions as it was earlier. Now the textbook is no longer a textbook, it is a reader-cum-workbook. Every lesson-proper consists of exercises relevant to the development of the listening, speaking and reading the new content words (to be introduced), the content part or the textual part. Glossary (with pronunciation of new words), comprehension questions, short testing of

vocabulary, synonyms and antonyms, reading comprehensions exercises, pronunciation practice/test, grammatical categories (to be taught in functional grammar) and exercises for developing writing competency, creative competency and occupational competency. So to say shortly, the text part of the lesson runs about four or five pages and the exercise parts run about fifteen or sixteen pages.

When all these parts of every lesson are properly dealt with by the teacher, the direct bond between the word and experience is established. English is taught without the interference of mother tongue. Pronunciation is taught systematically. Words, phrases and sentences are explained and grammar is taught inductively. As the emphasis is laid more on oral work, the students can speak with correct pronunciation. This method enables the pupils to think in English and express their thought/emotions directly in English.

Ultimately the direct method, the SOS approach and readers can well develop the four-language skills L.S.R.W in English. According to Champion, "The Direct Method fulfills certain aims of teaching English".

All this method naturally places a big burden upon the teacher, and since all teachers are not equally well qualified and do not possess equal powers of initiative and imagination, it is unlikely that all of them will be able to fulfill their task satisfactorily.

Gordon has predicted well in advance, some fifty years ago, what would happen in the English class and how far the direct method would be successful after 50 years. His prediction has become literally true and we find only a very poor English knowledge even among the postgraduates.

### **Existing Case**

The English teachers in the primary school and high schools are not competent to teach English, and they do not follow the modern method, simply because they cannot teach English through English. There is no interaction or English atmosphere in the English classroom. The content words are not introduced through simple familiar situations with correct pronunciation. The phonetic transcription given for new content words incorporated in the respective lesson are not cared for. Sufficient chance for the pupils is not given to speak in English in the English classroom. Functional grammar is not taught through the inductive method, despite the grammatical category, its explanation and exercises given after every lesson.

The teacher does not follow the procedure/steps given in the modern method. The teacher straight away starts reading the lesson, given a poor translation or little explanation for a few sentences and covers the portion. The pupils have to depend upon the question and answers given by the teacher on black-board and taken by them in their exercise notebooks. The tenth and twelfth standard students have to depend upon the bazaar notes, read the answers and essays, mug up them and reproduce them in the exam to get a pass mark.

### **Problems**

In a nut shell, we find no development of communicative skills, speaking discourse and written discourse, in English. And the pupils can learn only a very few lexical items and a small number syntactic items.

As the language skills are not at all developed among the pupils at primary and secondary level, and their attainments is very poor, even the student at the postgraduate level finds it difficult to speak or write in English on his own. And now the people feel it well that fluency in English is the felt need of the hour. This is the sinister for the mushroom growth of Spoken English centre's is all towns.

## Conclusion

The first and foremost thing is that only the English literature gradates should be assigned with teaching of English from standard sixth to tenth. All these English teachers should be a sent to the ELT centre to undergo the 4 week training there. There should be hard and fast rule to the effect that the English teachers should teach English only through English and use correct pronunciation. He can be allowed to use the L<sub>1</sub> judiciously, where the words of abstract sense are to be introduced and explained

Teachers should scrupulously follow the classroom procedure in teaching prose, poetry and grammar. When they follow these steps properly, students' listening, speaking and reading skills are developed and the students can learn a number of content words, phrases, idioms and sentences patterns. When the pupils are able to speak correct English they are can definitely write good English.

Above all, there should we administrative officers (ELT) specially trained at RIE, to pay a surprise visit to every school periodically, observe English classes and give contractive suggestions for the improvement of teaching English and that of the standard of English.

### **The class room procedure/steps for teaching different areas in English**

#### **I. Teaching Prose**

Introduction about the prose lesson

Introducing the new content words,(including phrase verbs, idioms) through Contextualized passage/simple familiar situations/contrived situations.

Pre-reading questions given on pb
-----------------------------------

- |   |     |
|---|-----|
| Modern reading oral reading by the teacher (pupils keep their books closed) | (L) |
| Pre-reading questions/global questions asked-(pupils answer the questions)  | (S) |
| Silent reading by the pupils  | (R) |
| Comprehension questions (pupils find out the answer and say)                | (S) |
| Same more questions given on bb (assigned as home task)                     | (W) |

#### **II. Teaching poetry**

Introducing about the poem

Introducing the new content words through lucid contexts

Pre-reading questions pb pbonpb bb
---------------------------------------

- |  |     |
|--|-----|
| Modern reading by the teacher (pupils keep their books closed)                           | (L) |
| Pre-reading questions asked-(pupils say the answers)                                     | (S) |
| Rhythmic reading by the teacher<br>(Pupils keep their books open and follow the teacher) | (L) |
| Salient reading by the pupils  | (R) |
| Comprehension questions asked  |     |

(Pupils say the answers)	(S)
Appreciation questions (pupils say the answers)	(S)
Some more questions given on bb (assigned as home work)	(W)
<b>iii) Teaching Functional Grammar</b>	
Oral preparation of sample sentences through situations (by Teacher)	(L)
Graphic presentation of some of the sample sentences on the blackboard	(R)
Reading the sentences off the blackboard by the pupils.	(R)
Pupils to study where to use/when to use the structure.	
Teacher asked questions/pupils answer the questions (Arrive at generalized rule)	(S)
Some exercises to be given by the teacher (pupils to them orally)	(S)
Some more exercises given as home-work.	(W)

(Prescribed steps are there for teaching composition also)

So, it is evident that there is interaction and students' involvement which can wonderfully develop the communicative skills, when the classroom procedure/steps are followed scrupulously and systematically by the teacher.

### References

N. Chandh. **Modern methods of Teaching English**, RIE Publisher, Bangalore. 1976.

D.S. Gordon, **Teaching English in Free Ind**, The Christian Literary Society, Madras, 1960.

P. Kumaresan, **Value Education Promote to Human Values**, Maruthi College of Education, Salem, 2013.

C.K.Subhalashmi. **Teaching of English**, NCBH Publisher, Chennai, 2008.

K.Theivanantham, **Contrastive Linguistics and Language Teaching**, Annamalai University, 1973.

## **KATTA AGANA: AN OVERVIEW OF THE A·CHIK EPIC TRADITION**

**Cassie Neelam M. Momin**, Research Scholar, Department of Garo, North Eastern Hill University, Tura Campus, Tura.

### ***Abstract***

*The A·chiks also known as the Garos are endowed with rich tradition and culture. This rich tradition and culture has helped in shaping the A·chik community as well as the A·chik society. They also have a tradition of epic narration that is passed down from one generation to another by word of mouth. This epic tradition is known as the Katta Agana. The Katta Agana portrays the heroic adventures of legendary A·chik heroes Dikki and Bandi. The narration of Katta Agana comprises a poetic chanting as well as recitation of the deeds and life of the ancient A·chik forefathers by a bard known as the Katta Agangipa. It is a verbal art form through which great heroes and heroines who represent the ideals of the community are introduced to the people. Life's lessons are also imparted as the characters and events depicted are believed to be true by the A·chiks. The present paper gives an overview of the tradition of Katta Agana as well as its importance to the A·chik community. It also sheds light on the Katta Agangipa or the epic narrator.*

**Key Words:** *A·Chik, Katta Agana, Katta Agangipa, Identity, Culture.*

### **Introduction**

The A·chiks are one of the major tribes of the state of Meghalaya in India. Also known as the Garos, they make up the second largest population in the state. According to their oral tradition, the A·chiks migrated from Tibet. They are now scattered in different parts of the North-Eastern region of India, West Bengal and Bangladesh. However, they are more dominant in the state of Meghalaya in India, especially the Garo Hills region.

The A·chiks entered the Garo Hills in batches from different directions which can be inferred from their Migration legend. All the different groups settled down in different regions for centuries. These isolated settlements resulted in the evolution of certain linguistic and cultural differences among them. These linguistic and cultural differences among the A·chiks gave rise to the eleven sub-groups of the A·chiks. These eleven sub-groups are A·kawe or A·we, Chisak, A·beng, Dual, Matchi, Matabeng or Matjangchi, Chibok, Ruga, Gara-Ganching, A·tong and Me·gam. Linguistically also, they are divided into the above mentioned dialects.

### **Katta Agana**

Katta Agana is an epic tradition found among the A·chiks and is found throughout the different parts of Garo Hills. It has existed among the A·chiks since time immemorial as part of their oral tradition and folklore. The narration of the Katta Agana comprises a combination of chanting and recitation of stories and myths. The narration tells of the grand life of heroes like Dikki and Bandi and heroines like Giting and So·re and their interaction with Gods and Goddesses. Katta Agana is episodic and is narrated in episodes. It is usually chanted to a tune and it mostly takes place at night. The session sometimes continue till the morning with short breaks in between. During the day the people work in their jhum fields and also perform other household duties. But in the evening during leisure time, the stories of

the mighty heroes are narrated to an audience. The A·chiks who still practise the traditional religion known as the ‘Songsarek’ adhere to strict rules regarding the narration of the Katta Agana. It is believed that the Katta Agana cannot be narrated during the rainy season. During the narration the names of Gods like Goera- the God of thunder are also chanted. It is believed that this would anger the Gods which will bring bad luck to the village. The narrative is sometimes very long that it takes several days to complete an episode. According to a traditional belief, the narration of Katta Agana has to be completed in one sitting once it has started even if there is no audience.

Dewansing Rongmuthu, a noted A·chik Scholar in his work the Epic Lore of the Garos identifies different versions of the Katta Agana belonging to almost all the different sub-groups or dialects. The different versions include Dokkotchua, Ring·badria, Katchi Doka or Katchi Ring·a, Dokmandea or A·beng Katta, Ruga Katta, A·we Katta, Saling Ring·a or Chisak Katta, and Ring·dikgila (2). There are certain differences in the style of narrating, character names, names of places, etc. in the different versions. Milton S. Sangma in his History of Garo Literature describes the Katta Agana as

The epic lore of the Garos which describes a land where mighty heroes and enchanting ladies lived, where people were wise and where occurred mighty deed of valour (11).

Katta Agangipa:

The narrator of the Katta Agana is known as the Katta Agangipa among the A·chiks. He holds an important place among the A·chiks as he is the one who gives form to the Katta Agana through his narration. The Katta Agana is traditionally handed down by word of mouth from one generation to another. However, some Katta Agangipas claim to be gifted and their ability to narrate the stories is believed to be gifted by deities known as ‘mite’ in Achik language. Mackenzo Momin, from Rongjeng village in East Garo Hills District of Meghalaya, India claimed that his ability to narrate was ‘taught’ to him after he had ‘died’ for three days in the year 1986. He was probably in a state of coma for three days and when he regained consciousness he knew how to narrate the Katta Agana. He further said that a ‘mite’ came to him and took him to Balpakram where he was taught ability to narrate the Katta Agana. Another Katta Agangipa from Rajasimla in North Garo Hills District of Meghalaya, India Willingston K. Momin said that his ability was also gifted to him in his dreams. He claimed that a ‘mite’ appeared in his dreams every night and sometimes during the day while he took naps and gifted him the ability to narrate the Katta Agana. The Katta Agangipa is a bard who has the ability to improvise and hold the attention of the listeners. Dewansing Rongmuthu in the Epic Lore of the Garos states that,

Katta Agangipa usually handles the theme of his stories with insight into characters (4). The chanting style of the Katta Agangipa has a polish that makes the most common place pleasant to listen to. His characters with names preordained from time immemorial, come to life as real men and women (5).

### **Katta Agana as a Reflection of the Identity of the A·chiks:**

The Katta Agana is an important part of A·chik Culture. It is a source of identity. The beliefs, symbols, characters, situations, etc. represented in Katta Agana relate to the A·chik people as they believe that Dikki and Bandi are their brave forefathers. The stories of Dikki

and Bandi, Giting and So-re have become examples for the younger generation. It is an example to boost their moral values and also educate them to be better people. It is also a source of A·chik culture.

Lauri Honko in his article *Epic Identity: National, Regional, Communal, Individual* quotes from his book *The Epic* and writes

Epics usually rank very high among literary and traditional genres. They are great narratives or superstories that excel in length, power of expression, and weight of content compared with other narratives. Their value, however, derives less from their literal content than from their cultural context and function: they are seen in relation to something beyond their text, such as people's perception of group identity, core values of the society in question, models of heroic conduct and human endeavour, symbolic structures of history and mythology. This means that a rather tedious and repetitive narrative may also attain greatness in the consciousness of the particular group that identifies itself with the personages and events of the epic. Thus the reception of epics is part and parcel of their existence. Without social approval and even enthusiasm registered by at least some group, it becomes difficult to place a narrative in the category of epic (21-22).

Katta Agana is considered by the A·chiks to be a narration of the past A·chik society. The events narrated are believed to be true and is widely accepted in the A·chik society.

Honko in his article *Epic Identity: National, Regional, Communal, Individual* points out the identity-structuring functions of epics and further gives an example and quotes Susan Wadley,

Epics have a unique relationship with the community in which they are performed: they are "our story" and stands apart from other songs and stories because of community identification with them. As presentations of regularized world views, oral epics make a statement that other folk genres cannot. Hence epics are sung: through the non-discursive statements of music and with paradigmatic metaphoric constructions, they are not making arguments, but are stating fundamental realities. (22)

The Katta Agana can be thus be said to be a representation of A·chik way of life and culture. Dikki and Bandi are legendary heroes of the A·chiks and the stories of the Katta Agana revolve around the heroic deeds of these legendary heroes. The warriors have to fulfil their obligation to their community. They protect their homes and families, provide shelter as well as food. They are strong both physically and mentally and they are also courageous. The A·chiks were headhunters. They slayed their enemies and decorated the outer portion of their houses with the heads of their slain enemies. The strength and courage of a man was judged by the number of heads on his house. The more the heads the braver he was. This belief is also reflected in the Katta Agana. In the glorious past of the A·chik society the brave men protected their house and especially the women of their village. They were fiercely protective of their women and many a war took place because of women. In *Dikkini Gro Dinga* by Llewellyn R. Marak, the struggle between Dikki and Wal-di when Wal-di tries to abduct Giting is described below:



Dikki Wal·di sikgrikjok  
 A·dram gjelpilange,  
 Kinte dimu changpile,  
 Wa·chong ginde changpile,  
 Balroroni balao  
 Songdu an·cheng satana batjok,  
 Salgi wal·ang napiljok,  
 A·bangguri mopiljok,  
 Gao-oo-gao-  
 Wal·ku aram changpiljok,  
 Silga charangpiljok. (7)

Translation:

Dikki and Wal·di wrestled,  
 And the cliffs crumbled down,  
 The ground became dust-filled,  
 And the bamboos pulverised,  
 It was greater than the sandstorm in the River Songdu  
 during the windy season,  
 The sky became red,  
 And the earth trembled,  
 Gao-oo-gao-  
 Clouds of smoke rose,  
 And the sky was overshadowed.

Katta Agana reflects the wealth and grandeur of the ancient A·chik society which was believed to be prosperous. It is believed that the A·chiks were well off in the past. This belief is reflected in the Katta Agana. The land of the mother of Dikki and her countrymen are all prosperous which is beautifully described in the following lines of the Katta Agana:

Chisam do·me gongbatram  
 Chat sona banpakram (ELG:20)

Translation:

Where the do·me tree bends across rivers,  
 Where at the watering-places bullions of gold are flodded up (Sangma:20)

The A·chiks were self-sufficient in meeting the different needs of their society from the resources available around them. They grew their own foodgrains, vegetables and other crops. They were also skilled in basketry and woodcarving. They spun and dyed their own clothes out of locally available cotton, made ornaments, musical instruments, etc. according to their needs. All these way of life of the a·chiks are also narrated in the daily lives of the characters in the Katta Agana. Katta Agana is an aspect of A·chik culture that represents the worldview of the a·chik people and the a·chik society. Through these stories the lives and culture, both material and non-material, of the A·chik community are mirrored. The A·chiks are able to relate to the characters as well as the events portrayed in it. In the opening lines of

Dikki-II, Dikki and Bandi builds a Nokpante or bachelor's dormitory and also carve out a drum, flute, bugle, etc. which are important part of A.chik material culture.

Dikki, Bandi adasa  
Nokpantena, do·kakuna  
Do·sateke, sol·e repe,  
Mikkango mande dake,  
Sambengo biang sol·e,  
Jang·ki den·a ritichasa done,  
Gambareko damana pue,  
Matbigilko baratna rate,  
Matma grongko singgana ra·e,  
Wa·tesako bangsina den·e,  
Dama bangsi sike,  
Dikki adasa ma·drangde,  
An·sengtokenga bisongde! (1)

Translation:

Dikki and Bandi, the two brothers,  
For the nokpante and the do·kaku,  
Carved and shaped da·sateka,  
A human form in the front,  
On the side hewed a figure,  
And leaned a ladder with a hundred rungs,  
From the Gambare hollowed out a drum,  
From a hide made a thong,  
From the horn made a bugle,  
Slashed a wa·tesa for a flute,  
Playing the drum and the flute  
Dikki and his brothers  
Are enjoying away!

Certain features of Katta Agana have their roots in real-world practises and customs. The tradition of a·kim gaa which is when a boy or a girl is claimed by a relative to marry their daughter or son. The tradition of taking the sokchi (son of an elder or younger son) or the nephew as the son-in-law is related to akim gaa. This tradition is reflected in Katta Agana time and again, in the determination of Dura Racha, the father of Giting, to have Dikki, his nephew, as his son-in-law. The tradition of nokkrom, which is when the husband of the youngest daughter is claimed by the family to look after the parents and the household. The practise of exogamy (inter-clan marriage), etc. are traditional practises of the A·chiks reflected in the Katta Agana which are still followed by the A·chiks till date. The inclusion of material cultures such as nokpante, boring, dama, bangsi, etc. also brings out the beauty of the A·chik culture.

There are also many symbols in Katta Agana. For instance, Dikki and Bandi are considered to be symbols of strength, courage and bravery. The mil·am or sword which the warriors wield also are symbols of bravery. The rangs or gongs that are considered to be

symbols of wealth and considered valuable by A·chiks are possessed in great numbers by the people in the country of Dikki.

With the development of science and technology, influence of Christianity as well as the evolution of economy, the cultural life of the A·chik people is slowly changing which has affected the epic tradition of Katta Agana. This tradition is slowly dying out and the number of Katta Agangipas are also getting smaller. Therefore, there is an urgent need to study and preserve this unique tradition of the A·chiks before it vanishes.

### Notes

Balpakram- According to A·chik belief, it is the land of the dead.

Borang - A·chik tree house

Do·kaku - The kingpost of the Nokpante.

Gambare - Specie of tree

Goera- According to A·chik belief, Goera is the God of Thunder and Lightening

Mil·am - Traditional sword of the A·chiks.

Mite - Deity/God

Nokkrom - Husband of the youngest daughter who looks after the household.

Nokpante - Bachelor's dormitory.

Nokrek - Highest peak in Garo Hills, Meghalaya, India.

Rang - Traditional gongs of the A·chiks.

Salgira- According to A·chik belief, Salgira is God of Light

Sokchi - Nephew; a son of an elder or younger sister

Songdu - A·chik name for the River Brahmaputra.

Wa·tesa -Specie of bamboo.

### Works Cited

Honko, Lauri. "*Epic Identity: National, Regional, Communal, Individual*". Oral Tradition, Vol. 11, No. 1,1996, pp18-36, <http://journal.oraltradition.org/issues/11i/honko>

Marak, Llewellyn R. *Dikki-I*, Tura: D. J. Publication, 2008.Print.

Marak, Llewellyn R. *Dikki-II*, Tura: D. J. Publication, 2008.Print.

Marak, Llewellyn. R. *Dikkini Gro Dinga*, Tura: Tura Book Room, 2008. Print.

Rongmuthu, Dewansingh. S. *The Epic Lore of the Garos*, Guwahati: Publication Department, Guwahati University, 2008, Print.

Sangma, Milton. S. *History of Garo Literature*, Tura: D. J. Publication, 2014. Print.

## DIACHRONIC ANALYSIS OF SOCIATIVE CASE IN TAMIL

Dr. P. Chandramohan, Associate professor, CAS in Linguistics, Annamalai University

### Abstract

Tamil is a classical language has the best geographical extension and therefore the richest and most ancient literature that is paralleled in India solely by that of Sanskrit. Its phonological and grammatical systems correspond in several points to the ancestral parent language referred to as Proto-Dravidian. It has its own literature and grammars dating back to two thousand three hundred years and is the sole protector of the Dravidian tradition of old literature. This present research paper explains the sociative case with two different verb construction in early Tamil, middle Tamil and modern Tamil having wide applications of the linguistic theory of case grammar by **Tolka:ppiyar** as well as the Western Case grammarians like Fillmore, McCoy and others. Sociative constructions the verbs in the matrix and in the subordinate sentences are always identical. The transformations involved to derive surface sociative sentences i.e., by the identical verb deletion transformation and the verb of the subordinate sentence is deleted. Then by the sociative suffix substitution transformation, the sociative suffix replaces the case suffix of the subordinate NP. In Tamil, there are some sociative constructions which are not in the purview of the above transformation. Because these constructions have two different verbs in the matrix and in the subordinate sentences in the deep structure. In early Tamil, the sociative surface case is represented by the suffixes **o:fu**, **o:fu** and **u:tan**. There are no deep case relations for the sociative constructions because this type of constructions are conjoined structure. But in the meaning level, the sociative constructions have a deep structure. So the present work explores how the verbs functioned with sociative marker **o:fu**, **o:fu** and **u:tan** of three different periods of Tamil. The Tamil traditional grammarians views and modern linguists' approaches are applied in the analyses.

**Keyword:** Case, Sociatives, Conjunction, Surface case, Deep case relation

### Introduction

In all the world languages the syntactic relationships between nouns and verbs are identified by the grammatical category – case. Case is not only a syntactic phenomenon but also a semantic phenomenon. It is considered a surface case when it denotes the case form states and it is considered a deep case when it denotes the case relation. The former is a grammatical category while the latter is a semantic function. Consider the following examples:

**aravinth a:ryaa-vai konRa:n**  
aravinth aryaa-ACC kill-past-III MAS.SG.  
‘Aravinth killed Arya.

**aravinth kamala-vo:fu vanta:n**  
aravinth kamala-SOC came-III- MAS.SG.  
“Aravinth came with Kamala”

The sentence (1) and (2) the noun Aravinth occurs in the grammatical relation of nominative. In the example (1) 'Arya' is in accusative sense. This accusative sense signalled by the case marker **-ai**. In the sentence (2) the noun 'Kamala' occurs with the marker **-o:tu** to express the sociative meaning. In both sentence the noun Aravinth having the agent relationship with the verbs **kol** 'kill' and **va:** 'come' respectively. Because of the reason the action **kol** and **va:** are done by Aravinth. In the example (1) the action is on the noun Arya. That is why in the deep level Arya is the patient who received the action. In (2) the noun Kamala is also an agent because the action was done by Kamala.

In the modern linguistic field, the American Linguist Charles Fillmore (1929) devised a theory which focusses on the semantic roles are cases played by elements of sentence structure. This theory is also known as case grammar. This grammatical model is a modified version of Noam Chomsky's transformational grammar. Fillmore altered the structure of the base and provides the information about semantic roles on the deep structure. Deep structure of Fillmore does not contain subject or object as proposed by Chomsky. According to him, the surface cases are grammatical cases which are associated with the logic communicative position of the sentence and which are semantically indefinable. There is another view known as localistic view based on the location of the noun and verb of a sentence. Anderson (1977:9) define the term case to refer both to a certain inflectional category and to the set of semantic distinction carried by the forms of that category. The inflectional category can be referred to as case forms and the semantic distinction as case relation or case functions. He differentiates cases on the basis of directional notions.

### **Aim and source of this work**

The data for this present work is collected from early Tamil works of literature also known as **caṅkam** literatures, middle Tamil literatures and modern Tamil. The **caṅkam** literatures classified into two main groups viz., **pattuppa:ttu** 'the collection of ten big poems' and **eṭṭuttokai** 'the collection of poem on the basis of meanings in eight sub-division'. Based on the available data the present work discussed how the verbs functioned with sociative marker **o:tu**, **o:tu** and **u:tan**.

### **Early works on Sociative case**

There are ten traditional Tamil grammatical treatises available from **Tolka:ppiyam** to **suva:mina:tam** which deals with sociative case in Tamil. A few modern scholars and Linguist have also written on sociative case of Tamil. **Tolka:ppiyar** includes sociative case in the third case. According to him the third case signalled by **-o:tu** and **-a:n** (Tol.581). In the deep level third case have the deep case relations Agentive, Instrumental, Causative, Comitative and Comparative relations.

*mu:nra: kuvate:*

*o:tu-v-ena-p peyariya ve:RRumai-k ki|avi*

*vinai-mutar karuvi y-anai mutaR Ratuve:*

-73

..... *atano:tu mayankal*

*atano:t-iyainta oru-vinai-k ki|avi*

*atano:ṭ-iyainta ve:Ruvinaik kiḷavi*

*atano:ṭ-iyainta v-oppa l-oppurai*

-74

From the above **su:tram** Tolka:ppiyar says that there are four types of sociative viz., **atanoṭu mayanḱal** ‘symmetrical sociative’ **oruvinaik kiḷavi** ‘single verb and two agents’ **ve:Ruvinaik kiḷavi** ‘two different verbs and two agents’ and **opal oppurai** ‘comparative’. From 11<sup>th</sup> century AD to 19<sup>th</sup> century AD there are some grammatical works dealt the sociative case. Most probably they follow the way of **Tolka:ppiyam**. But **vi:raco:liyam**, **pirayo:ka vive:kam** and **ilakkanakottu** are included Sanskrit model to explain Tamil grammar.

### Modern Tamil Linguists

Agesthiyalingom, (1976) classified the third case as instrumental, material, causative and sociative. He differentiates conjunction from comitative. Through the transformational analysis, it is also pointed out by him that the conjunctive phrase does not denote the initiator of the action whereas the comitative phrase denotes. The conjunctive sentences are formed by conjunction transformation, whereas the comitative sentences are formed by a kind of embedding. Annamalai (1976) explains the conjunctions and conjunctive case in Tamil. The differences between phrasal conjunction and sentence conjunction. He also associates the term conjunctive case to denotes sociative case. It is argued by him with the support of syntax. The meanings ‘principality’, ‘asymmetry’, ‘in addition to’ and ‘take-along’ are identified in conjunctive case constructions. The sociative NPs that could be converted as the head of relative clause construction. For instance,

<i>avan</i>	<i>pa:l-o:ṭu</i>	<i>ni:r-ai-k</i>	<i>kala-nt-a:n</i>
he	milk-SOC	water-ACC	mix-PAST-III MAS.SG

‘He mixed water with milk’

<i>avan</i>	<i>ni:r-ai-k</i>	<i>kala-nta-pa:l</i>
he	water-ACC	mix-PAST-milk

‘The milk that which he mixed water’

**Vasu** (1988) and **Natarajan** (1989) classify the sociative constructions into two types, viz., adnominal sociative and adverbial sociatives. The adnominal sociative constructions consist of two simple sentences viz., main sentences and subordinate sentences. In the adverbial constructions the sociative NP is not preceded by another NP because these NPs occur in simple sentences, unlike the adnominal sociative constructions. According to them in the adnominal sociative constructions, there are four types based on meanings viz., principal actor, additive, symmetrical and accompanier. There are two meanings in the adverbial sociative constructions viz., limitative and manner. The sociative NPs that could not be converted as the head of relative clause construction.

*selvi murukan-o:tu cenRa:|*  
 selvi murugan-SOC went-III-F-SG

‘Selvi went with Murugan’

*selvi cenRa murukan*  
 selvi go-INF murugan

(No gloss is possible)

Further, they substantiate this view by pointing out the sentences in which **-o:tu** suffix is substituted by the adverbial marker **-a:y** as in

*selvi co:rv-o:tu va-nt-a:|*  
 selvi tired-SOC come-PAST-III-F-SG

‘Selvi came with tired’

*selvi co:rva:y vanta:|*  
 selvi tired-ADV come-PAST-III-F-SG

‘Selvi came tiredly’

### Sociative Case

As already noted, the surface case is the surface realization of the deep semantic function. This realization is represented by various markers. In Tamil, this is represented by suffixes and postpositions. In early Tamil, the sociative surface case is represented by the suffixes **o:tu**, **o:tu** and **u:tan**. There are no deep case relations for the sociative constructions because this type of constructions is conjoined structure. But in the meaning level, the sociative constructions have a deep structure.

### Deep Structure

There are two types of sociative sentence viz., adnominal sociative and adverbial sociatives. The adnominal sociative NP always precedes another NP. The adverbial sociative NP always precedes a verb. The adnominal sociative constructions consist of two simple sentences viz., main sentence and subordinate sentence. This is because of the fact that the sociative noun phrase functions as adnominal and it has a relationship with the verb which is identical with the main sentence.

### Adnominal Sociatives

The adnominal sociative is classified into four types based on meanings viz., principal actor, additive, symmetrical and accompanier. These meanings derived from the nature of participation of particular NP with another NP in carrying out the action.

### Principal actor

**Tolka:ppiyar** (5-575) speaks about the meaning ‘principal actor’ in chapter **ve:RRumai mayan:kiyal** the special functions of case. He says that the suffix **-o:tu** is used with the word

denoting the superior of the two when both do the same action. *Oruvinaḷ oṭuḷ uyarpin vaḷitte*. The suffix - **oṭu** is used with the word denoting the superior of the two when both do the same action. Here the commentator *teyvaccilaiya:r* contradicts with other commentators. According to him “the **oṭu** will occur after the noun which follows the important noun. For him, *uyarvu* means importance to the action or verb and *vaḷi* means the ‘position behind or after’. He exemplifies differently as follows.

.....*maṭantai*      *yoṭu*  
 Girl                      with  
 .....*vitalai*              *munni (na:n)* ..... (Aink 388-4)  
                                     Youngman              went  
 “The young man went with a girl”

.....*namo:*              *ṭa: ṭiya*  
                                     us with              behave lovely  
 ..... *turaivan* ..... (Aink. 115-2)  
                                     Noun  
 “Thuraivan behave lovely with us”

The verbs in this type of sentences are capable of taking the adverb *ce:rntu* ‘together’ (having joined) additionally since the action is carried out simultaneously. Thus, the above examples have paraphrase relationship with the corresponding sentences.

*maṭantai-yoṭu viṭal - ai ce:rntu munnina:n*  
 girl - SOC young man-ACC together went-III-MAS-SG  
 ‘The young man went together with a girl’

*nam-o:ṭu ce:rntu a:ṭaiya turaivan*  
 us -SOC together behave thuraivan  
 ‘Thuraivan behave lovely together with us’

From the above examples (9) and (10) the sociative suffix **oṭu** occurs with the nouns **maṭantai** ‘girl’ and **nam** ‘us’. The verbs **munu** ‘go’ and **a:ṭu** ‘behave’ have concordance



with the nouns *viṭalai* ‘young man’ and *turaivan* ‘Thuraivan’ respectively. These verbs identified the principal actor.

### Additive

This type of sociative constructions have the conjunctive meaning.

*ka:lamum vicumbun ka:RR-o:ṭu kanalum* (Pari. 13-25)

time space air with fire

.....*a:yinai*  
to become

‘You (God Vishnu) are the time, the space, the air and the fire’

.....*piṭavam-oṭu ..... lerukki* (Mullai. 25)

Pidavam flower with mader flower

*ve:ttuppulai yaruppa* .....

vettuppuzai cut

‘He cut pidavam flower and mader flower at vettuppuzai’

The noun phrases have different deep case relations, viz., source, agent and patient. According to **Vasu** (1988) in the additive constructions, the sociative phrase occurs with the noun with the suffix **-um**. The suffix **-um** denotes the unusual event. Even though in early Tamil the sociative constructions take place without this type of **-um** ending.

### Symmetrical

When the sociative phrase occurs with another noun phrase and the symmetrical association verb, it denotes the symmetrical meaning. In this type of construction, both the NPs (Sociative NP and the other NP) participate in the action mutually particularly in this type of constructions the sociative NPs denotes the Non-initiator of the action and the nominative NPs denote the initiator of the action.

*ka:l-oṭu mayañkiya ..... kaṭal* (Pari 8-31)

air with mixed sea

‘Air mixed with sea’

*ka:l-oṭu paṭṭa ma:ri* (NaRR. 2-9)

air with mixed rain

‘Air mixed with rain’

*aRanoṭu puNarnta..... ceṅko:l* (Poru. 230)

virtue with joined good and just rule of a king

‘The good and just rule of a king joined with virtue’

In the above examples (13), (14) and (15) the verbs **mayañku** ‘mix’ **paṭu** ‘mix’ and **puNar** ‘joined’ are symmetrical association verbs. The nouns **kaDal** ‘sea’ **ma:ri** ‘rain’ and **cenko:l** ‘good rule’ are the initiator of the action. The noun **ka:l** ‘air’ and **aRan** ‘virtue’ are non-initiate of the action.

**Accompanier**

When a human noun possessed with an inanimate object or another human noun during the activities carried out by the agent. The accompaniment relation between the two nouns is expressed by the suffix - **oṭu** or -**uṭan**.

..... **ciRu**                    **mi:n**

small quantity of fish

..... **yuran** .....**noṭu**

u:ran with

**koNtanan** .....

Received and went

(Aink 10-4,5,6)

‘u:ran went with small fish’

**a:vo:        ṭallatu        yakara        mutala:tu**        (Tol. Col. 65)

phoneme a:      neg.      phoneme y      not occur initially

‘The phoneme /y/ not occur initially without the phoneme /a:/’

**nanaiyuru        naRavi na:kuṭan        kamalac**        (Pati. 51-18)

honey    fragrant    mast with        to emit    flower

‘The mast flower emitted with the honey fragrant flower’

The example (16) the noun u:ran ‘u:ran’ is a human noun is also a nominative NP. This nominative NP accompanied the accompanier **ciRumi:n** ‘small quantity of fish’. In the remaining example the nouns are inanimate.

**Comparative and Contrastive**

The sociative suffix - **oṭu** and – **o:ṭu** also explicit the meanings comparative and contrastive. In this type of constructions, the verb is most probably comparative verbs.

..... **ni:lamoṭu        neyita        nikarkkum**

Folwer ni:lam with      flower neytal      equal

**“The flower neytal is equal to flower ni:lam”**

..... *poyikaiyo: tokkunin kunRin*  
 Natural spring with equal your mountain  
 aruvi... waterfalls (Pari. 8-15)

**“Natural spring water is equal with your mountain waterfalls”**

*vaḷaiyoṭu puraiyum va:li ya:Rkavan* (Pari. 2-20.)

conch with resemble noun --

**“va:liyo:rpavan (paladevan) resembled as in colour of conch”**

*ma:a meiyiyoṭu muraNiya vuṭukkai*

black body with contradict cloth

**“The cloth’s colour contradicts with his black colour body”**

The example (19), (21) and (22) the verbs *nikar* ‘equal’ and *purai* ‘resemble’ are comparative verbs. In (14) the verb *muraN* ‘contradict’ expressed the sense the contrastive.

### Adverbial sociatives

The sociative suffix **oṭu** and **o:ṭu** also occur in the manner of adverbial function. In the adverbial constructions the sociative NP is not preceded by another NP because these NPs occur in a simple sentence, unlike the adnominal sociative construction. The adverbial sociative phrase does not have any deep case relationship but have the meanings which modify the verb of the sentence. There are two meanings in this function viz., Limitative and Manner.

### Limitative

The sociative NPs in the following sentences show the limit of the action denoted by the verb. The limit can be in term of time.

*va:nampolutoṭu curappa* ..... (Pati 89-1)

Clouds in the wright time rained

**“The clouds rained along with its write time”**

..... *poluto:ṭu*

Time limit with  
 ..... *vantaviv vacai va:ʃai*  
 Came this north wind

**“The north wind came with in the limit of time”**

In the above examples the sociative suffix **-oʃu** and **-o:ʃu** occurs with abstract noun **poʃutu** ‘time’

### Manner

When the sociative suffixes **-oʃu** and **-o:ʃu** occur with abstract nouns **no:yi** ‘sorrow’ and **uʃam** ‘intention’.

..... *avan*  
 he  
 ..... *no:yoʃu pukuntu (ta:n)* (Maturai. -557)  
 sorrow with entered

**“He entered with sorrow”**

.....*avar* .....  
 he  
*oʃiya: uʃamotu ..... iyaintu* (Pari 2-36)  
 contradict -neg. intention with joined

**“He joined along with non-contradict intention”**

### Two different verb construction

Normally in the sociative constructions, the verbs in the matrix and in the subordinate sentences are always identical. The transformations involved to derive surface sociative sentences are as follows: By the identical verb deletion transformation, the verb of the subordinate sentence is deleted. Then by the sociative suffix substitution transformation, the sociative suffix replaces the case suffix of the subordinate NP. But in Tamil, there are some sociative constructions which are not in the purview of the above transformation. Because these constructions have two different verbs in the matrix and in the subordinate sentences in the deep structure. **Tolka:ppiyar** identifies this type of constructions as **atano:ʃu iyainta ve:Ruvinaik kiʃavi**. The commentators of **Tolka:ppiyar Ilampu:raNar**, **ce:na:varaiyar**, **naccina:rkiniyar**, and **kalla:ʃana:r** gave the following example.

*malaiyoʃu poruta ma:lya:nai*  
 mountain with fight big elephant

**“Elephant fight with mountain”**

Further, they argued that there is no verb for the mountain. So it has two verbs in its construction. They didn't identify another verb. The verb **poruta** is asymmetrical association verb may be for symmetrical meaning. Yet another commentator **teyvaccilaiyar** gives as example follows.

*ka:voṭu aRakkuḷam toṭṭa:n*  
 grow – soc. virtue tank excavate

**“He excavates virtue tank with grow”**

Here in the deep structure, there are two different verbs viz., **amai** ‘to construct’ and **toṭu** ‘to excavate’. Consider the following examples from pattuppa:ṭṭu and ThirukkuRaL.

..... *munkai*  
 wrist  
 ..... *vaḷaiyoṭu* ..... *nu:l ya:ttu*  
 bracelet with thread tie

**“She tied a thread and bracelet on wrist”** (NeTu. 141.42)

..... *toTiyotu*  
 bracelet with  
*tolkavin va:ṭiya to:l* (KuraL. 1235)  
 beauty withered shoulder

**“Her shoulder beauty withered and her hand loosed bracelet”**

From the above example the verb pairs are non-identical but related verbs.

## Conclusion

Syntactic relationships between nouns and verbs are recognized by the case. It is not only a syntactic phenomenon but also a semantic phenomenon. It is considered a surface case when it denotes the case form and it is considered a deep case when it denotes the case relation. The former is a grammatical category while the latter is a semantic function. The sociative case signalled by the surface case marker **-oṭu, -o: ṭu** and **uṭan** which express the deep case relations. The nouns and verbs the deep case relations analysed into three levels, viz., Adnominal sociatives, Comparative and contrastive and Adverbial sociatives. The Adnominal sociatives which include principal actor, additive, symmetrical and accompanier and the Adverbial sociatives discussed with two meanings viz., Limitative and manner. Further, the sociative constructions have two different verbs in the matrix and in the subordinate sentences in the deep structure.

## **Abbreviations**

Aink.=Ainkurunu:ru, Pari.=Paripa:tal, Mullai.=Mullaippa:ttu, NaRRi.=NaRRiNai, PoRu.= PoruNara:RRuppaDai, Tol.=Tolka:ppiyam, Pati.=PatiRRuppattu, Maturai.=Maturaikka:nci, NeTu.=NeTunalva:Dai, KuraL.=ThirukkuraL, ACC=Accusative case, SOC=Sociative case, MAS.SG=Masculine singular, F.SG=Feminine singular, INF=Infinitive, ADV=Adverb

## **Reference**

AGESTHIALINGOM, S.1976. “The so-called Sociative case in Tamil” Dravidian case

system (eds.) Agesthialingom, S and K. Kushalappa Gowda, Annamalai University, Annamalai Nagar.

ANNAMALAI, E. 1976. “Conjunction and the Conjunctive case” Dravidian case system (eds) Agesthialingom, S and K. Kushalappa Gowda, Annamalai University, Annamalai nagar, Pp. 33-47.

ARULRAJ, V.S. 1981. “Case system in Tamil”, Ph.D; Dissertation, Annamalai University, Annamalai nagar.

CALDWELL,R. 1875. A Comparative Grammar of the Dravidian or South Indian Family of Languages (Reprinted in 1913) Oriental Books Reprint corporation, New Delhi.

FILLMORE, CHARLES, J. 1968. “The case for case” Universal in Linguistic theory (eds.) E. Bach and R.T. Harms Holt, Rinehart and Winston, Pp. 1-88.

KOTHANDARAMAN, R. 1990. Tamil Syntax: New Perspectives, Pondicherry Institute of Linguistics and Culture, Pondicherry.

MCCOY-ANA MARIA, B.C. 1969. “A case grammar classification of Spanish verbs” Ph.D., thesis, University of Michigan, Michigan.

NATARAJAN, A.G. 1989. Case system in Middle Tamil, Ph.D., thesis, Annamalai University, Annamalai nagar.

VASU, R. 1988. Case system in Modern Tamil, Ph.D., thesis, Annamalai University, Annamalai nagar.

## IS KINSHIP TERMINOLOGY A LINGUISTIC TOOL FOR GENEALOGICAL ANALYSIS: A CASE STUDY

Dr. Darwin L, Assistant Professor, Department of Linguistics, University of Kerala,

### *Abstract*

*Kinship terminologies consist of the terms used to address and reference culturally recognized kinship relations between persons. These terms have been assumed to identify categories of genealogical relations (despite ethnographic evidence to the contrary), and kinship terminologies are classified using differences in genealogical referents of kin terms. This study mainly focuses on how the Kinship terminology became a linguistic tool for genealogical identification. This study is comparing the kinship terminologies among the two fishermen communities at Kanyakumari District in Tamil Nadu and Trivandrum District in Kerala. These two fishermen communities of both states have been selected because these two communities are bordering the state and their all activities, cultural activities, occupational activities and so on are the same, as well as their spoken form of communication variety, is also more or less common. Through the comparison of their data, it shows that these two communities are originally the same community and their kinship relationship and kinship terminologies are showing the sameness. This study shows that; the Kinship terminology can be considered as a Linguistic tool for genealogical identification.*

**Keywords:** *kinship terminology, kinship relationship, fishermen communities, comparative study, consanguineal, affinal, genealogical analysis, linguistic tool*

### **Introduction**

This study mainly focuses on how the Kinship terminology became a linguistic tool for genealogical identification. This study is comparing the kinship terminologies among the two fishermen communities at Kanyakumari District in Tamil Nadu and Trivandrum District in Kerala. These two communities are bordering the state with each other. This comparative study aims to find out the similarities and differences of kinship terminologies among the society, through these findings, this study can state that, linguistic tool can be used for the genealogical identification process.

In the genealogical analysis, various methods have been used to identify the genealogy of a person or a clan. In sociology, there is an another method for finding the genealogy, through the development of a genealogy tree of a family; through this method, sociologists and anthropologists can find out the genealogy of a person. In the same way instead of developing genealogy tree of a family, make a tree of kinship terminologies of a family. In the genealogical tree, all the places it owns kinship terminology should be used, in such a way it can trace it out through the linguistic analysis. Various domains have various methodologies for finding out the genealogy of

a person or clan. Especially the fake claim by the people, this kinship terminology analysis of Linguistic tools can be used to find out the genealogy of a clan or a person.

Kinship is the most universal and basic of all human relationships and is based on ties of blood, marriage, or adoption. There are 2 basic kinds of kinship ties: those based on blood that traces descent and those based on marriage, adoption, or other connections. Some sociologists and anthropologists have argued that kinship goes beyond familial ties and even involves social bonds.

Kinship is one of the most important organizing components of society. This social institution ties individuals and groups together and establishes a relationship between them. The breadth of those interlocking ties depends on how you define kin and kinship. If kinship involves only blood and marriage ties, then kinship defines how family relationships form and how family members interact with one another.

Kinship is important to a person and a community's well being. Because different societies define kinship differently, they also set rules governing the kinship, which are sometimes legally defined and sometimes implied.

Kinship has many roles in society, like:

- Maintains unity, harmony, and corporation among relationships.
- Set guidance for communication and interaction among people.
- Defines the right and obligations of the family and marriage as well as the system of political power in rural areas or tribal societies, including among members who are not related by blood or marriage.
- Helps people better understand their relationships with each other.
- Helps people better relate to each other in society.
- Where marital taboo exists it decides who can marry whom.
- It regulates the behavior of different kin.
- It acts as a watchdog of social life.

## **Kinship**

The term kinship means relationship. In all societies, people are bound together in groups by various kinds of bonds. Kinship is one of the universals in human society. Therefore it plays an important role in both regulations of behaviours between persons and in the formation of the social, political, and territorial group.

Kinship systems depend on the social recognition and cultural implementation of relationships derived from descent and marriage. It normally involves a set of kinship and an associated set of behavioural patterns and attitudes. All societies distinguish various categories of relationship by descent or consanguinity and most societies distinguish relationship by marriage or affinity as well. Kinship and marriage plays important role in maintaining group cohesion and solidarity in orienting the individual member to the social maze.

Kinship system varies from one society to the other due to some of the characteristics such as:

1. How the relatives are grouped in social categories.
2. The customs by which the relative is regulated in day to day life.



3. The rights and obligations are mediated through kinship.
4. The extent to which genealogical and affinal relationships are recognized for social purposes.

### **Degrees of Kinship**

The relationship among individuals depends on the level of closeness and separation of their relationship. Closeness and distance are based on how these individuals are related to each other.

### **Primary Relatives**

Individuals are individuals who belong to the same nuclear family; that is, the father, mother, brothers, and sisters, who belong to the family of orientation and wife/husband, sons and daughters who belong to the family of procreation.

### **Secondary Relatives**

Every member of the primary relatives will have his or her secondary relatives. A person can have 33 distant kinds of secondary relatives namely father's father, father's mother, father's sister, and brother, and so on.

### **Tertiary Relatives**

Each of the secondary relatives will have his primary relatives. But these are not the primary or relatives of the ego. So they are classified as tertiary relatives. There are 151 possibilities of obtaining such relatives. It includes 8 grandparents, 8 first cousins, the spouses of all uncles, aunts, nephews, nieces, and so on.

### **Types of Kinship**

In all societies, people are bound together in groups by various kinds of bonds. The most universal and basic of these bonds is that which is based on reproduction, an inherent human drive and is called kinship. The desire for reproduction gives rise to 2 kinds of bonds. One is the bond between spouses and their spouses and their relatives on either side and the other is the bond between siblings. There are 2 main types of kin groups. They are:

### **Consanguineal Kinship**

The relationship based on blood ties is called consanguineal kinship. A consanguineal relationship is one in which the members are bound together exclusively by consanguineal ties. Brother and sister are always consanguineal kins. In determining

consanguineal kinship, it is not the biological fact alone that is important but the social recognition also.

### **Affinal Kinship**

This arises out of a socially or legally defined relationship and relatives so related are called affinal kins. The affinal kins are not connected through the blood.

### **Pseudo Kinships**

‘kumpaari’ is a term that can be involved in pseudo kinships, as it is not formed due to blood or marriage relations. Even though this term denotes godparents of a child, both male, and female, they are said to be the best friend of a child's father or mother, who takes the position of a godparent.

### **Review of Literature**

All societies have terms that are used to address and refer to one's kin (see Kinship in Anthropology). Address terms are the expressions used to address a person during social discourse that reflect the kinship relation between speaker and listener. Multiple terms can be used within a society for the same kinship relation, with the word form varying according to the aspect of the relationship between speaker and listener being identified by the address term.

Kinship terminologies differ from one society to another not only because of language differences, but, what is more important, due to cultural differences regarding the meaning, content, structure, and organization of the kinship relations expressed linguistically through the kin terms comprising a kinship terminology.

Kinship terminology is not just a nomenclature system for the kinship relations recognized in a particular society, as it expresses both the organization of, and conceptual interrelations among, the kinship relations making up a kinship terminology (Leaf and Read, 2012). The terminology linguistically expresses a society's indigenous theory of kin relations through the semantic content of kin terms and the culturally understood conceptual relationships among the kinship terms. The terminology can thus be viewed as an ideal system composed of the conceptual relations structurally linking the terms in a kinship terminology into a conceptually bounded system of kin relations. For this reason, formal studies of kinship aimed at elucidating the kinship ideas and concepts that are part of the cultural milieu of a society focus on the terms of reference making up kinship terminology rather than the terms of address.

### **Aim**

- To find out the kinship terminologies used by both the communities To give out a lexical comparison between the two coastal border Christian fishermen communities.

- To find out the differences and commonness in the kinship terminologies of Christian fishermen at Trivandrum district and Kanyakumari district

## Methodology

The ethnographic research methods have been implemented, for the data collection, observation, participatory observation, questionnaire method were used for data collection, the casual talk also has been recorded. The ethnographic researchers obtain information about certain socio-cultural phenomena through the members of the society or documents about those phenomena. The synchronic, Historical, and comparative research methods have been adopted for specific data analysis.

## Area of the Study

The areas selected for the study are the coastal belt of the Trivandrum district of Kerala and the Kanyakumari district of Tamil Nadu. In this study, only Christian fishermen communities of both areas have been selected as the research area for data collection. Because these two communities have more commonness in their cultural practices as well as they are making marriage relationships among them, and their language also has some sort of similarities.

The coastal area of Trivandrum is from pozhiyoor to Anchuthengu and the coastal area for the study of Kanyakumari district is from Kulachal to Nirody. These are border areas of both states. They have commonness in their fishing, worship, all their cultural items, and their attitude towards the community and their traditional occupation.

In this study, some of the areas in both districts are covered; the northern part of Trivandrum coastal area up to Anchuthengu have been selected from south to northwards. And in Kanyakumari district, the research area has been limited up to Kulachal from the northern part Nirody to the southern part Kulachal.

## Data Analysis

Here both data have been analyzed similarities/commonness and differences are identified. The comparison given below shows that more commonness and negligible amount of differences are found there.

## Comparison

### Kinship terms of Trivandrum and Kanyakumari district

RELATION	TERMS OF Trivandrum (Dt)		TERMS OF Kanyakumari (Dt)	
	REFERENCE TERMS	ADDRESS TERMS	REFERENCE TERMS	ADDRESS TERMS
Fa.	ayya/appa	ayya	appa	appa
St.Fa	cittappan	ittappa	cittappan	cittappa
Fa.Fa.	pootti	pootti	pootti	pootti

Fa.Mo.	aatta	aatta	aatta	aatta
Fa.Gr.Fa	piitti	piitti	piitti	piitti
Fa.Gr.Mo.	piitti	piitti	piitti/kelavi	piitti/aatta
Fa.E.Br.	velyappan/ muuttappan	velyappa	periyappan	periyappa
Fa.Y.Br.	cinnya/ koccappa	cinnya	cinnya	cinnya
Fa.E.Sr.	maami	maami	maami	maami/atte
Fa.Y.Sr.	ilaya maami	maami	maami	maami
Fa.E.Br.Wi	velyamma/ muuttamma	velyamma	periyamma	periyamma
Fa.Y.Br.Wi	cittamma	citti	citti	citti
Fa.E.Sr.Hu.	maaman	maama	maaman	maama
Fa.Y.Sr.Hu	ilaya maaman	maama	maaman	maama
Fa.E.Br.So	anṇan	anṇa	anṇan	anṇa
Fa.E.Br.Da	akka	akka	akka	akka
Fa.Y.Br.So	tampi	tampi	tampi	tampi
Fa.Y.Br.Da	taṅkacci	taṅkacci	taṅkacci	taṅkacci
Fa.E.Sr.So	anṇan	anṇa	anṇan	anṇa
Fa.E.Sr.Da	akka	akka	akka	akka
Fa.Y.Sr.So	tampi	tampi	tampi	tampi
Fa.Y.Sr.Da	taṅkacci	taṅkacci	taṅkacci	taṅkacci
Mo.	amma	amma	amma	amma
St.Mo.	cittamma	cittamma	citti	Citti
Mo.Mo.	aatta	aatta	aatta	aatta
Mo.Fa.	pootti	pootti	pootti	pootti
Mo.Gr.Mo.	piitti	piitti	piitti/kelavi	piitti/aatta
Mo.Gr.Fa.	piitti	piitti	piitti	piitti
Mo.E.Br.	maaman	maama	maaman	maama
Mo.Y.Br.	ilaya maaman	maama	maaman	maama
Mo.E.Sr.	velyamma/ muuttamma	velyamma	periyamma	periyamma
Mo.Y.Sr.	citti	citti	citti	Citti
Mo.E.Br.Wi.	maami/maavi	maami	maami	maami
Mo.Y.Br.Wi.	ilaya maami/ maavi	maami	maami	maami
Mo.E.Sr.Hu.	maaman/ velyappa	maama/ velyappa	periyappa	periyappa
Mo.Y.Sr.Hu.	ilaya maaman	maama	cinnya/ cittappan	cinnya/ cittappa
Mo.E.Br.Son.	anṇan	anṇa	anṇan	anṇa

Mo.E.Br.Da.	akka	akka	akka	akka
Mo.Y.Br.So.	tampi	tampi	tampi	tampi
Mo.Y.Br.Da.	taṅkacci	taṅkacci	taṅkacci	taṅkacci
Mo.E.Sr.So.	aṅṅa	aṅṅa	aṅṅa	aṅṅa
Mo.E.Sr.Da.	akka	akka	akka	akka
Mo.Y.Sr.So.	tampi	tampi	tampi	tampi
Mo.Y.Sr.Da.	taṅkacci	taṅkacci	taṅkacci	taṅkacci
Br.	aṅṅa	aṅṅa	aṅṅa	aṅṅa
E.Br.	aṅṅa	aṅṅa	aṅṅa	aṅṅa
E.Br.Wi.	mainiyaaru	maini	mainiyaaru	aṅṅi/maini
E.Br.So.	cirumoon/ marumoon	moone	cirumoon/ marumoon	moone
E.Br.Da.	cirumool/ marumool	mooḷe	cirumoon/ marumool	mooḷe
Y.Br	tampi	tampi	tampi	tampi
Y.Br.Wi.	koḷuntiyaaru	maini/name	koḷuntiyaaru	maini/name
Y.Br.So.	cirumoon/ marumoon	moone	cirumoon/ marumoon	moone
Yo.Br.Da.	cirumool/ marumool	mooḷe	cirumoon/ marumool	mooḷe
Sr.	akka	akka	akka	akka
E.Sr.	akka	akka	akka	akka
E.Sr.Hu.	maccaan	maccaan	maccaan	maccaan
E.Sr.So.	cirumoon/ marumoon	moone	cirumoon/ marumoon	moone
E.Sr.Da.	cirumool/ marumool	mooḷe	cirumoon/ marumool	mooḷe
Y.Sr.	taṅkacci	taṅkacci	taṅkacci	taṅkacci
Y.Sr.Hu.	koḷuntan	koḷunta	koḷuntan	koḷunta
Y.Sr.So.	cirumoon/ marumoon	moone	cirumoon/ marumoon	moone
Y.Sr.Da.	cirumool/ marumool	mooḷe	cirumoon/ marumool	mooḷe
Hu.	maappiḷa	ceetta/oo	maappilai	oo/atta
Hu.Fr.	ammaaccan/ maaman	ammaacca/ appa/maama	maamanaaru	maamanaaru/ appa
Hu.Mo.	ammaavi/ maami	ammaavi/ amma	maamiyaaru	maamiyaaru/ amma
Hu.E.Br.	maccaan	maccaan	maccaan	maccaan
Hu.Y.Br.	koḷuntan	tampi/aniyan	koḷuntan	koḷunta
Hu.E.Sr.	maini/naattina	maini	nattinaar/ maini	maini

Hu. Y. Sr.	maini/naattina	maini	mainiyaaru naattinaar/ mainiyaaru	maini
Hu. Y. Br. Wi. Hu. Y. Br. Wi.	akka taṅkacci/ aniyatti	akka/ceecci taṅkacci	akka taṅkacci	akka taṅkacci
Hu. E. Sr. Hu. Hu. Y. Sr. Hu.	aṅṅan tampi/ koḷuntan	aṅṅa tampi	aṅṅan tampi	aṅṅa tampi/ koḷunta
Hu. E. Br. So. Hu. E. Br. Da. Hu. Y. Br. So. Hu. Y. Br. Da. Hu. E. Sr. So. Hu. E. Sr. Da. Hu. Y. Sr. So. Hu. Y. Sr. Da	cirumoon cirumool cirumoon cirumool marumoon marumool marumoon marumool	moone mool moone mool moone mool moone mool	cirumoon cirumool cirumoon cirumool marumoon marumool marumoon marumool	moone mool moone mool moone mool moone mool
Wi. Wi. Fa. Wi. Mo. Wi. E. Br. Wi. Y. Br.	peṅṅaati ammaaccan/ maaman ammaavi/ maami maccampi maccampi	name ammaacca/ appa/maama maavi/maami maccampi maccampi	peṅṅaatti mamanaaru maamiyaaru maccampi/ maccinan maccampi/ maccinan	name maamanaaru /appa maamiyaaru amma maccina maccina
Wi. E. Sr. Wi. Y. Sr. Wi. E. Br. Wi. Wi. Y. Br. Wi. Wi. E. Sr. Hu. Wi. Y. Sr. Hu.	mainiyaaru koḷuntiyaaru ceecci/akka aniyatti/ taṅkacci aṅṅan tampi/ koḷuntan	maini taṅkacci ceecci/akka taṅkacci aṅṅa tampi	mainiyaaru koḷuntiyaaru akka taṅkacci maccampi/ aliya maccampi	maini/akka taṅkacci akka taṅkacci maccampi maccampi
Wi. E. Br. So. Wi. E. Br. Da. Wi. Y. Br. So. Wi. Y. Br. Da. Wi. E. Sr. So. Wi. E. Sr. Da. Wi. Y. Sr. So. Wi. Y. Sr. Da.	marumoon marumool marumoon marumool cirumoon cirumool cirumoon cirumool	moone mool moone mool moone mool moone mool	marumoon marumool marumoon marumool cirumoon cirumool cirumoon cirumool	moone mool moone mool moone mool moone mool

So.	moove	moone	moovan	moone
E.So.	muutta moove	moone	muutta moovan	moone
Y.So.	iḷaya moove	moone	iḷaya moovan	moone
So.Wi.	marumool	moole	marumool	moole
So.So.	peeranaaru	moone/piḷḷa	peeranaaru	moone
So.Da.	peettiyaaru	moole/ piḷḷa	peeranaaru	moole
Da.	moova	moole	mooval	moole
E.Da.	muutta moova	moole	muutta mooval	moole
Y.Da.	iḷaya moova	moole	iḷaya mooval	moole
Da.Hu.	marumoon	moone	marumoon	moone
Da.So.	peeranaaru	moone/piḷḷa	peeranaaru	moone
Da.Da.	peettiyaaru	moole/ piḷḷa	peeranaar	moole

### Other Terms

TERMS	Trivandrum (Dt)	Kanyakumari (Dt)
Child	koḷante	koḷantai
Infant	kai koḷante	kai koḷantai
Young Man	eḷantaari	eḷampai
Young Woman	Komari	eḷam poṇ
Bride	putiya peṇṇu	putupeṇ
Bride Groom	putiya maappiḷa	putumaappiḷai
Twins	eraṭṭa piḷḷa	eRṭṭe piḷḷe
Widow	Vedhava	Vedhave
Old Man	keḷavan	keḷavan
Old Woman	keḷavi	keḷavi
Boy Child	aaṇ koḷante	aaṇ koḷantai
Girl Child	peṇ koḷante	peṇ koḷantai
God Father	kumpaari	Kumpaari
God Mother	Kumpaari	Kumpaari
Second Husband	raṇṭaam maappiḷa	raṇṭaam maappiḷai
Second Wife	raṇṭaam peṇṭaati	raṇṭaam poṇṭaati
Childless father	marāṭan	maRaṭan
Childless mother	marāṭi	maRaṭi
Cleft lipped (male)	koRavaayan	MuukiiRi
Cleft lipped (female)	koRavaacci	MuukiiRi
Blind (male)	kuṟuṭan	kuRuṭan
Blind (female)	kuṟuṭi	kuRuṭi
Deaf (male)	cevaṭan	cevaṭan
Deaf (female)	cevaṭi	cevaṭi
Dumb (male)	poṭṭan	poṭṭan
Dumb (female)	poṭṭi	poṭṭi
Eccentric (male)	kiRukkan	KiRukkan

Eccentric (female)	kiRukki	KiRukki
Bald Headed person	moṭṭa	moṭṭe
Long-nosed male	–	Muukkan
Long nosed female	–	Muukki
Physically disabled person	cappaṇi	cappaṇi

By analyzing the above data, it's evident that both the areas show slight variation in the kinship terms. This is because both belong to the border areas of Kerala and Tamil Nadu who are always in contact. This influence has made both the speech different, but their kinship terms are similar with negligible differences in them. Some differences are as follows: reference (R) and address (A) terms are mentioned in the bracket.

Trivandrum District	RELATION	Kanniyakumari District	RELATION
cittamma (R)	[St.Mo.] [Fa.Y.Br.Wi]	citti	[St.Mo.][Fa.Y.Br.Wi]
cittappan (R)	[St.Fa]	cittappan	[St.Fa] [Mo.Y.Sr.Hu]
velyappa / muuttappa(R)	[Fa.E.Br.] [Mo.E.Sr.Hu]	periyappa	[Fa.E.Br.] [Mo.E.Sr.Hu]
velyamma/ muuttamma (R)	[Fa.E.Br.Wi] [Mo.E.Sr]	periyamma	[Fa.E.Br.Wi] [Mo.E.Sr]
cinnya/ koccappa (R)	[Fa.Y.Br]	cinnya	[Fa.Y.Br] [Mo.Y.Sr.Hu]
maami (A)	[Fa.E.Sr.]	atte	[Fa.E.Sr.]
iḷaya maami (R)	[Fa.Y.Sr]	maami	[Fa.Y.Sr]
iḷaya maaman (R)	[Mo.Y.Br]	maaman	[Mo.Y.Br]
piṭṭi (R)	[Fa.Gr.Mo] [Mo.Gr.Mo]	keḷavi aatta	[Fa.Gr.Mo] [Mo.Gr.Mo]
ceṭṭa/oo (A)	[Hu]	atta/oo	[Hu]
peṇṭaṭṭi (R)	[Wi]	peṇṭaṭṭi	[Wi]
ammaaccan/maaman (R/A)	[Hu.Fa.] [Wi.Fa]	maamanaaRu	[Hu.Fa.] [Wi.Fa]
ammaavi (R/A)	[Hu.Mo.] [Wi.Mo.]	maamiyaaRu	[Hu.Mo.] [Wi.Mo.]
maini (A)	[E.Br.Wi]	aṇṇi	[E.Br.Wi]
ayya (A/R)	[Fa]	appa	[Fa]
maccampi (A)	[Wi.E.Br] [Wi.Y.Br]	maccina	[Wi.E.Br] [Wi.Y.Br]
Move	[So]	moovan	[So]
Moova	[Da]	moovaḷ	[Da]

## Conclusion

This study shows that these two communities even though from the two different district and two different states, (adjacent states) are more or less similar on their culture and language. This study also shows that these two groups are the same group and have



same ancestors. This study trace out that, their kinship terminology and kinship relations are the same, and few pronunciation variations are there because of the influence of a native standard variety of language Malayalam and Tamil; otherwise, the whole data shows that these two groups are from the same origin. As well as this study proves that the kinship terminology can be used as the Linguistic tool for genealogical identifications. In this way, other communities of India can be studied, because this genealogical method will provide some sort of knowledge about the kin relationships and its bondages among the societies.

## Reference

Anthony F.C Wallace and John Atkins, 1960, *"The Meaning of Kinship Terms"* (Eastern Pennsylvania Psychiatric Institute and University of Pennsylvania).

Mcconvell, P., Keen, I., Hendery, R. (Eds.), *Kinship Systems: Change and Reconstruction*. University of Utah Press, Salt Lake City.

Bennardo, G., Read, D., 2007. Cognition, algebra, and culture in the Tongan kinship terminology. *Journal of Cognition* 7, 49–88.

Dumont. L, 1953, *"The Dravidian Kinship Terminology as an Expression of Marriage "* (Institute of Social Anthropology, University of Oxford).

El Guindi, F., 2011. Milk and blood: kinship among Muslim Arabs in Qatar. *Anthropos* 107, 545–555.

*Firth, Raymond, (Ed) 1960, "Man and Culture. An Evaluation of the work of Bronislaw Malinowski London": Routledge and Kegan Paul Ltd.*

Goody Jack, 1969, *"Comparative Studies in Kinship"* (London: Routledge and Kegan Paul Ltd.).

Leach, E., 1958. Concerning Trobriand clans and the kinship category "tabu". In: Goody, J. (Ed.), *The Developmental Cycle in Domestic Groups*. Cambridge University Press, Cambridge.

Leaf, M., 1971. The Punjabi kinship terminology as a semantic system. *American Anthropologist* 73, 545–554.

Leaf, M., Read, D., 2012. *The Conceptual Foundation of Human Society and Thought: Anthropology on a New Plane*. Lexington Books, Lanham.

Lounsbury, F., 1964. A formal account of Crow- and Omaha-type kinship terminologies. In: Goodenough, W. (Ed.), *Explorations in Cultural Anthropology*. McGraw Hill, New York.

Lounsbury, F., 1965. Another view of the Trobriand kinship categories. *American Anthropologist* 67, 142–185.

Madan T. N, 1965, "*Family and Kinship*", Asia Publishing House Bombay.

Morgan, L.H., 1871. *Systems of Consanguinity and Affinity in the Human Family*. The Smithsonian Institute, Washington, DC.

*Morgan, Lewis. H, 1872, "Systems of Consanguinity and Affinity of the Human Family Washington".*

Murdock, G.P., 1949. *Social Structure*. Macmillan, New York.

Murdock, George Peter, 1959, "*Social Structure* " (Mac Millan N.Y).

Needham, R., 1971. Remarks on the analysis of kinship and marriage. In: Needham, R. (Ed.), *Rethinking Kinship and Marriage*. Tavistock, London.

Radcliffe - Brown A.R, 1971, "*Structure and Function in Primitive Society*" (London: Cohen and West Ltd.)

Radcliffe-Brown, A.R., 1950. Introduction. In: Radcliffe-Brown, A.R., Forde, D. (Eds.), *African Systems of Kinship and Marriage*. Oxford University Press, Oxford.

Read, D., 1984. An algebraic account of the American kinship terminology. *Current Anthropology* 25, 417–449.

Read, D., 2007. Kinship theory: a paradigm shift. *Ethnology* 46, 329–364. Read, D., 2013a. A new approach to forming a typology of kinship terminology systems: from Morgan and Murdock to the present. *Structure and Dynamics* 6. <http://www.escholarship.org/uc/item/0ss6j8sh>.

Read, D., 2013b. Reconstructing the proto-Polynesian terminology: kinship terminologies

Rivers, W.H.R., 1910(1968). The genealogical method of anthropological enquiry. In:

Rivers, W.H.R. (Ed.), *Kinship and Social Organization*. The Athlone Press, New York.

Sahlins, M., 2013. *What Kinship Is. and Is Not*. University of Chicago Press, Chicago.

Scheffler, H.W., Lounsbury, F., 1971. *A Study in Structural Semantics: The Siriono Kinship System*. Prentice-Hall, Englewood Cliffs.

Schneider, D., 1984. *A Critique of the Study of Kinship*. University of Michigan Press, Ann Arbor.

## STUDY OF ENGLISH-SPEAKING SKILLS AMONGST THE STUDENTS OF THE UPPER PRIMARY BENGALI MEDIUM SCHOOLS IN NORTH TRIPURA DISTRICT

**Dipasree Nath**, Research Scholar, Department of Linguistics, Assam University, Silchar

**Paramita Purkait**, Assistant Professor, Department of Linguistics, Assam University, Silchar

### *Abstract*

*The English language serves as a powerful language of communication and it also helps us to prevent isolation from the world. Speaking skill is considered as the most important one out of the four skills (listening, speaking, reading, and writing) in the teaching learning process of English. The students of Bengali medium schools are very weak in English in rural areas because the speaking skill is neglected in these areas. A study has been conducted for the upper primary students of three Bengali medium schools in North Tripura District viz., Padmabil H. S. (+2 Stage) School, Prottekroy H.S. (+2 Stage) School and Krishnapur H. S. (+2 Stage) School. The School wise study of Speaking skill showed that the students of Prottekroy H.S. (+2 Stage) School (43.33%) were considered as Best speakers followed by Krishnapur School H.S. (+2 Stage) School (36.66%) and the lowest from Padmabil H.S. (+2 Stage) School (20.00%). Class wise study indicated that the students under the best category i.e., A- graded were found to be maximum (40%) from both the classes VI and VII and least in class VIII (20%). The B-graded or good students were recorded more (60%) in class VIII followed by class VII (43.33%) and the lowest was found in class VI (33.33%). The C-grade or poor category students were recorded as higher in class VI (26.66%) followed by class VIII (20%) and the lowest in class VII (16.66%). The maximum students were recorded from Good category in class VIII (60%) followed by the Best (40%) and the lowest in case of Poor (16.66%).*

**Key Words:** *Speaking Skill, Language, Teaching-learning, North Tripura, Upper Primary.*

### **Introduction**

Tripura, a hilly state, is one of the seven sisters of the Northeast India. The education system of Tripura is really shambling one. Moreover, poverty and ignorance are creating hindrance in education of the students especially in rural areas. The illiterate and uneducated poor parents and their family members are struggling always for their survivals. They are not familiar with the so called education as well as the modern education system too. Even in many cases, the parents engage their children in earning and they used to recruit them in different neighboring places to maintain their livelihoods. As a result, the children are not getting minimum help in study from their family. So, the maximum number of pupils are not motivated and encouraged at home. In many cases, the family factors are the main causes to bind them to drop out from their study. So, second language acquisition which is not an easy task in rural area. Especially in rural area, in upper primary level maximum no of students have very poor knowledge in English and later in higher classes they are unable to rectify their mistakes and greater number of students fail in high and higher secondary level.

The main motto of this research is to find out the problems of English language teaching in rural area especially in upper primary level classes (vi-viii) of North Tripura District.

The four skills of English language teaching are listening, speaking, reading, writing. Among the four skills, the speaking skill is the most important as well as difficult one. This skill of English language could be developed by understanding para-linguistic attributes such as voice quality, volume and tone, voice modulation, articulation, pronunciation etc. Debates and discussions are also helpful for enhancing such skill. But, in Bengali medium school, this speaking skill is neglected in teaching-learning process for which this skill has not developed properly specially in rural area. Even in their classes, teachers do not practice speaking exercises to encourage them in English speaking.

Speaking which is the most important task for communication. English is a worldwide accepted language for communication. English as an international language is used by the wider communities rather than its native speakers (McKay, 2002: 5). It plays an important role in everyday situations all over the world and deals with all aspects of life. It is the language of science, information, technology, politics, economics and education (Hamdona, 2007). During colonization and post colonization maximum countries of the world have accepted this language for better communication. In our country, it is accepted as official language for communication. In this regard, the students of vernacular medium schools are also being taught English as second language.

There are so many factors which influence speaking of the second language. These include:

- The different circumstances under which learners develop their speaking skills.
- The facilities available to develop a high level of speaking proficiency.
- The role of the teacher is to improve the learners' skills, the features of oral communication.

A learner of English as a foreign language considers himself/herself as a successful learner if he/she can communicate fluently and effectively in English (Nazara, 2011). At present, the ability to speak English fluently has become a must, especially for English Language as foreign language students. Students of non-native English language have fewer opportunities to use English (Farmer & Sweeney, 1994). Normally, people can communicate with native speakers of languages at historical sites, traditional markets, clinics, hospitals, information centres, on the streets and everywhere.

### **Barriers of speaking English**

There are so many barriers identified by different authors in speaking English fluently, these are:

*Cultural differences,*

*Personal differences:*

*Lack of confidence*

*Ability of understanding*

*Limit of speaking time*

*Preparation for speaking*

*Interest of the topic*

In that context researchers from various parts of the world developed the process of Speech making skills. Bygate (2003) summarized the oral skills that come within the process of speaking skill. The skills are either main ones; planning, selection, and production or subordinate ones, those which support and facilitate the main skills work. These are- message planning, management, negotiation of meaning, facilitation of negotiating the meaning and accuracy.

Bygate (1987) explained the difference between speaking as a skill and speaking as knowledge. He assured that when we test learners' speaking, it is necessary to get them to real speaking situations. To assist learners to be able to speak, they ought to have enough knowledge of grammar and vocabulary. So it is obvious to us that there is a recognized difference between knowledge about a language and skill in using it.

### **Research Methodology**

The test was applied during the 2018 Autumn to winter seasons in three schools of North Tripura district *viz.*, Krishnapur H.S. (+2 Stage) School, Padmabil H. S. (+2 Stage) School and Protyekroy H.S. (+2 Stage) School. Out of these three schools Krishnapur H.S. (+2 Stage) School is located at semi urban area whereas the other two schools *viz.*, Padmabil H. S. (+2 Stage) School and Protyekroy H.S. (+2 Stage) School are completely in the rural areas. The researcher has collected data with the help of the school principal/ Head master of the studied School. Randomly, she chose 10 students from each class from class VI-VIII.

The researcher designed the criteria of the test specification on three integrated sub-skills. Three integrated sub-skills were assigned in the test to measure the students' speaking skills. These were:

**Accuracy**- Includes grammar and vocabulary.

**Fluency** - Responding to questions.

**Appropriacy**- Responding in the appropriate format of formality and vocabulary.

Scores for first and second sub-skills were allotted 3 for each and for third one 4 scores have been allotted. On the basis of performance, the students were categorized as (i) Grade-A: Best (secured 8-10), (ii) Grade –B: Good (secured 5-7), (iii) Grade-C: Poor (secured 1-4).

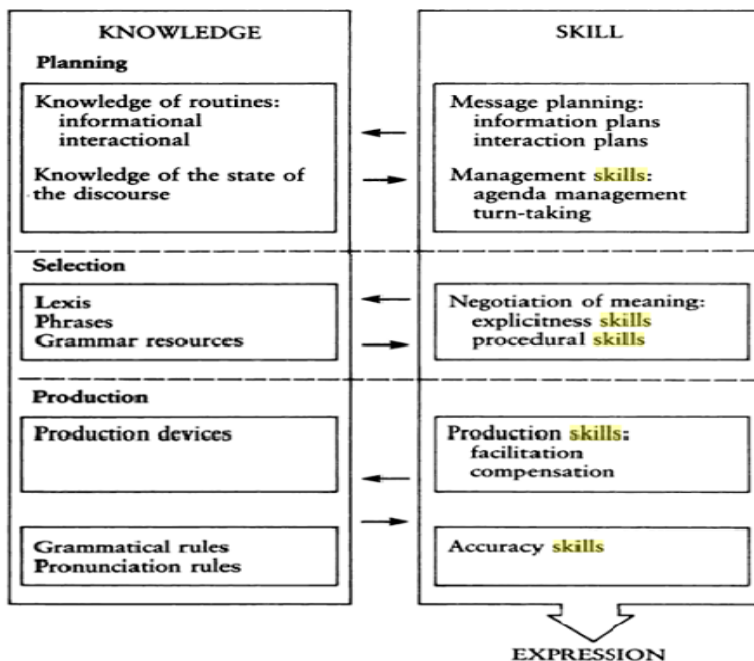
The results were calculated and analyzed. After compilation, the results were presented in tabular or graphical forms.

### **Conceptualization of Speaking Skill**

It is very important for a teacher of ELT to teach English as a foreign language. It also leads us to study both knowledge and the skill with more focus. Speaking is the background of linguistic knowledge to create an oral message that will be meaningful for the audience (Chastain 1988). In speaking, thoughts and feelings are put together into words ready for production. This process happens unconsciously with some slips, false starts, repetitions, and self-correction strategies. Learners of English as a foreign language ought to know the planning, selection, and production of the oral skills.

This study of speaking skill has been done to find out

- The different circumstances under which the learners develop speaking skills.
- The facilities or difficulties in both cases in order to focus on the real possibilities of students to develop a high level of speaking proficiency.
- Role of the teacher to improve the learners' skills.
- Possible strategies to improve the speaking skill.



**Fig.1. A summary of oral skills (Source: Bygate, 2003)**

**Findings and Analysis**

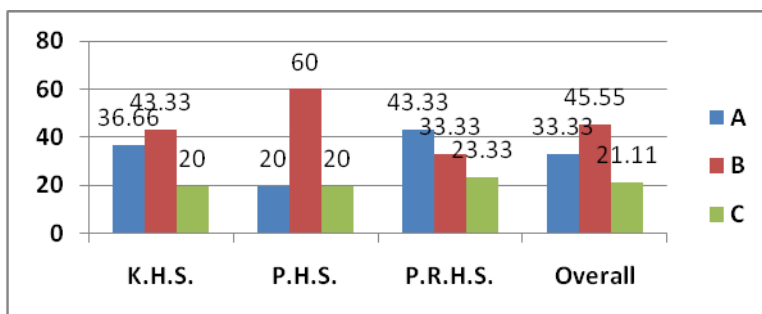
Overall study on speaking skill indicated that the best category *i.e.*, A- graded students are recorded maximum (40%) from both the classes VI and VII and least in class VIII (20%). The B-graded or good students are more (60%) in class VIII followed by class VII (43.33%) and the lowest in case of class VI (33.33%).The C-grade or poor category students are higher in class VI (26.66%) followed by class VIII (20%) and the lowest in class VII (16.66). The maximum students are from Good category (60%) in class VIII followed by the Best (40%) and the lowest in case of Poor (16.66) for class VII.

**Table. 1. The Percentage of the performance of Speaking Skill by the students from different schools in North Tripura District**

Grade	Class VI (%)			Class VII (%)			Class VIII (%)		
	A	B	C	A	B	C	A	B	C
<b>K.H.S.</b>	30.00	20.00	50.00	40.00	50.00	10.00	40.00	60.00	0.00
<b>P.H.S.</b>	40.00	60.00	0.00	10.00	50.00	40.00	10.00	70.00	20.00
<b>P.R.H.S.</b>	50.00	20.00	30.00	70.00	30.00	0.00	10.00	50.00	40.00
<b>Overall</b>	40.00	33.33	26.66	40.00	43.33	16.66	20.00	60.00	20.00

**Note:** *K.H.S.:* Krishnapur H. S. (+2 Stage) School; *P.H.S.:* Padmabil H. S. (+2 Stage) Scholl; *P.R.H.S.:* Protyekroy H.S. (+2 Stage) School; *A:* Best (secured 8-10); *B:* Good (secured 5-7); *C:* Poor (secured 1-4).

The Speaking skill on school wise study showed that the Best speakers score is highest from Protyekroy H.S. (+2 Stage) School (43.33%) followed by Krishnapur School H.S. (+2 Stage) School (36.66%) and the lowest from Padmabil H.S. (+2 Stage) School (20.00%) (Fig.2). The good speakers score is highest from Padmabil H.S. (+2 Stage) School (60.00%) followed by Krishnapur H.S. (+2 Stage) School (43.33%) and the least from Protyekroy H.S. (+2 Stage) School (33.33%). The Poor speakers are highest in Protyekroy H.S. (+2 Stage) School (23.33%) whereas less in the schools viz., Krishnapur H.S. (+2 Stage) School and Padmabil H.S. (+2 Stage) School (20.00%). The category wise performance from the studied schools showed that Padmabil H.S. (+2 Stage) School and Krishnapur H.S. (+2 Stage) School possess highest number of Good speakers which are recorded as (60.00%) and (43.33%) respectively where as the Protyekroy H.S. (+2 Stage) School possess highest number of Best speakers (43.33%). Overall category wise performance indicated that Good speakers occupy the highest position (45.55%) followed by the Best (33.33%) and the lowest in case of Poor speakers (21.11%).

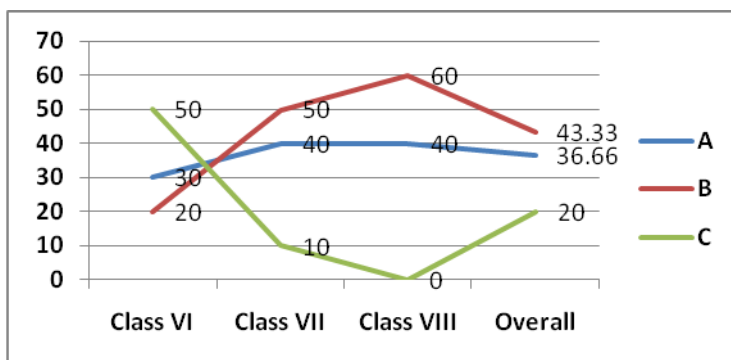


**Fig.2. Graph showing the Speaking skill of the students in studied schools of North Tripura District.**



**Note:** *K.H.S.:* Krishnapur H. S. (+2 Stage) School; *P.H.S.:* Padmabil H. S. (+2 Stage) Scholl; *P.R.H.S.:* Protyekroy H.S. (+2 Stage) School; **A:** Best (secured 8-10); **B:** Good (secured 5-7); **C:** Poor (secured 1-4).

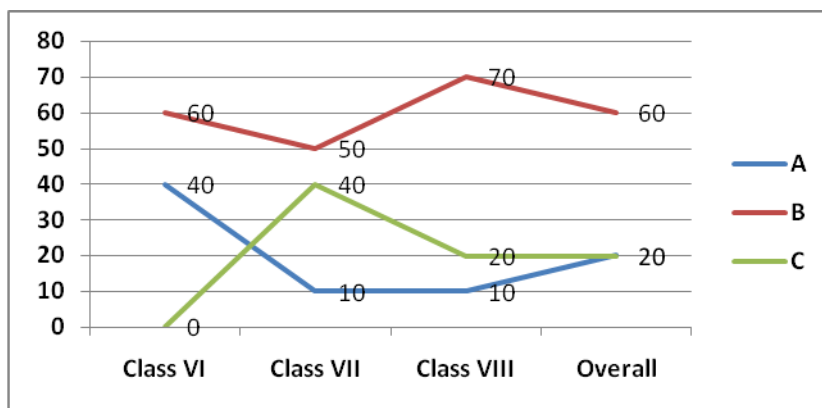
The data on school wise performance on speaking skill has been done from different schools individually. The performance of speaking skill by the students of Krishnapur H. S. (+2 Stage) School showed that highest number of students were Good speakers from class VIII (60%) followed by class VII (50%) and the less in class VI (20%) (Fig. 3). The second position was occupied by the Best speakers where same performance (40%) showed by class VII and class VIII whereas the less number of best speakers were counted from class VI (30%). The less number of students were counted as Poor speakers. In poor speaker category class VI occupied the highest position (50%) followed by class VII (10%) and no records from class VIII. The overall study in that school indicated that the maximum number of students were Good speakers (43.33%) followed by the Best (36.66%) and the lowest in case of Poor speakers (20%).



**Fig.3.** Graph showing the speaking skill of the students from Krishnapur H. S. (+2 Stage School).

**Note:** *A:* Best (secured 8-10); *B:* Good (secured 5-7); *C:* Poor (secured 1-4).

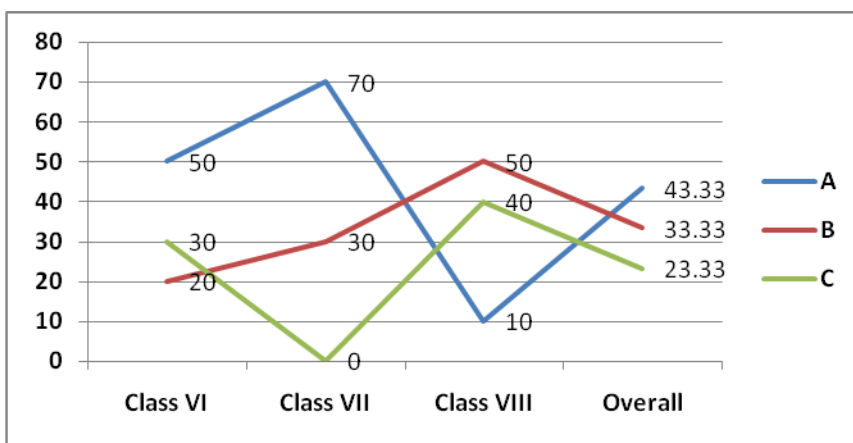
In case of Padmabil H. S. (+2 Stage) School that highest number of students were Good speakers from class VIII (70%) followed by class VI (60%) and the less in class VII (30%) (Fig. 4). The second and same position was occupied by the Best speakers from class VI and the Poor Speakers from class VII (40%). No records of Poor speakers were counted from class VI. The overall study in that school indicated that the maximum number of students was Good speakers (60.00%) and same performance by the Best and the Poor Speakers (20.00%).



**Fig.4. Graph showing the speaking skill of the students from Padmabil H. S. (+2 Stage School).**

**Note:** *A: Best (secured 8-10); B: Good (secured 5-7); C: Poor (secured 1-4).*

The performance of speaking skill by the students of Pratyekroy H. S. (+2 Stage) School showed that highest number of students were recorded from Best speakers from class VII (70%) followed by class VI (50%) whereas VIII showed same performance in Good speakers (50%) (Fig. 5). Though the Poor speakers were less but they were higher in class VIII (40%) and no records from class VII. The overall study in that school indicated that the maximum number of students was Best speakers (43.33%) followed by Good (33.33%) and less in case of Poor Speakers (23.33%).



**Fig.5. Graph showing the speaking skill of the students from Pratyekroy H. S. (+2 Stage School).**

**Note:** *A: Best (secured 8-10); B: Good (secured 5-7); C: Poor (secured 1-4).*

The observation of data implies that the best speaking skill possesses from the class VII of Pratyekroy H.S. (+2 Stage) from the other two schools. It might be due to high confidence level and they might be able to overcome anxiety, shyness which corroborates the opinion of Bowen (2005); Robby and Pesce (2010). Bowen (2005) and Robby (2010) opines about shyness and its causes. Again, Pesce (2011) argues that it is urgent that teacher creates a friendly and open classroom environment to overcome this shyness. As far as the motivation of the students by the teacher is concerned, it can be assumed that the teachers of Pratyekroy H.S. (+2stage) motivate the students mostly. Siegel (2004, in Aftat, 2008) opines that motivation is the product of good teaching and later Aftrat (2008) also stresses on this matter. The present interpretation also suggests that students might have gained motivation from their teacher, guardians or any other sources.

On the other hand, it is observed from the data that least grade occupies from the class-VIII from the two schools viz., Pratyekroy H.S. (+2 Stage) and Padmabil H.S. (+2 Stage). This might be due to different psychological factors which the students are facing such as anxiety, shyness, lack of confidence, lack of motivation and fear of mistakes (Burns and Joyce, 1999 and Thornbury, 2005). Ultimately, due to these factors the students unable to attain their desired level of speaking skill.

### **Conclusion and recommendation**

The present study has been confined to three schools on very limiting skill mainly speaking. After analyzing the skill, it is observed that speaking skill is not up to the mark in rural Bengali medium school. As, the medium of instruction is Bengali and translation method is used in English class, the students are not able to connect with the English language directly. Moreover, maximum no of teachers are not able to teach English in direct method and they are not able to speak English fluently. Consequently, teachers never practice speaking exercises in the English class and maximum students are unable to speak English fluently. Different psychological factors such as anxiety, shyness, lack of confidence, lack of motivation and fear of mistakes create hurdle in acquiring this skill. But, few students gave responses because they have immense interest in English language and after talking with them it is learnt that they have private tutor and their parents also help them in their study. Moreover, they are connected with multi-media equipments (TV and mobile) which also help them to improve their knowledge in English.

It is rightly said that a teacher is a friend, philosopher and guide. So, teacher's motivation can change the situation. If a teacher motivates a child to learn English and grows his interest in learning English, it can automatically progress his skill. So, Govt. should take initiative to train the teacher in English language teaching. Moreover, in this regard, infrastructure of the school, teacher-students ratio, multi-media equipments, guardian involvement are the important factors to elevate the students' skill in the desired level.

### **References**

- Bygate, M. (1987). *Speaking*. Oxford: Oxford University Press.
- Bygate, M. (2003). *Speaking* (10th ed.). New York: Oxford University Press.

Farmer & Sweeney, 1994 Farmer, R. & Sweeny, E. (Eds.). (1997). Are You Speaking Comfortably? In D.

Hamdona, Y. (2007). *Life Skills Latent in The Content of English for Palestine – Grade Six Textbook* (Unpublished master's thesis). Islamic University of Gaza, Gaza.

McKay, S. (2002). *Teaching English as An International Language*. New York: Oxford University Press.

Nazara, T. (2011). Students' Perception on EFL Speaking Skill Development. *Journal of English Teaching*, 1(1), 28-42.

## **APPENDIX I**

### **Questionnaires for English Language teaching:-**

To evaluate the performance of English Speaking for the students of VI-VIII, the researcher has collected data through different types of questionnaires.

#### **(A) Questionnaires for Class VI**

What is your name?

Who is your favourite teacher?

How many brothers and sisters do you have?

What is your favourite colour?

Tell three flower's name.

#### **(B) Questionnaires for Class VII**

What is your name?

Who is your favourite teacher?

How many brothers and sisters do you have?

What is your favourite colour?

Name three flowers.

#### **(C) Questionnaires for Class VIII**

The researcher has conducted a class based on activity to evaluate their speaking skill. She brought a bag with so many objects inside it. For example, there has to be doll, pen, book, car, tree, pencil, bottle, vegetable, rubber etc. inside the bag. Then she will instruct in the following way:

Will you come and take out one object from the bag and describe the colour, quality, purpose of use of it? or whatever you can say about it

## THE PATTERN OF FACE AND POLITENESS IN *THE FIRE AND THE RAIN*

**Dnyaneshwar P. Suryawanshi, M. A., Ph.D.**, Professor & Head, Dept. of English, Vivekanand Arts, Sardar Dalipsingh Commerce & Science College, Aurangabad, Maharashtra,

### *Abstract*

*This paper presents a look at two important notions in pragmatics: face and politeness. It also underlines other relevant concepts including face-work, deference, demeanor, camaraderie, politeness, etc. After providing definitions of these concepts, the paper attempts to analyze these aspects as appearing in Girish Karnad's play *The Fire and the Rain* (1998). The paper comprises an analytical model to closely examine the verbal behavior of characters which influences their face and politeness to a great extent. Besides face and politeness, the concepts of deference, demeanor, and camaraderie have been highlighted through the analysis of dialogues from the play. The investigation shows that face of the unprivileged and more particularly of women is susceptible to face threatening acts. It is found that women display positive politeness more often than men. The less powerful and powerless people are seen to drop through the floor following their face loss and even to avoid more harm to it. The study reveals that those who are vastly superior in power undertake their offences on-record and baldly and without any redressive action.*

**Keywords:** *Face, face-work, positive face, negative face, politeness, politeness principle, deference, demeanor, camaraderie, turn-taking, follow-up move, face-saving acts, face-threatening acts, (FSAs/FTAs), floor.*

### **Introduction**

Pragmatics views "face" to be a public self-image of an individual. Every individual tries to be projected himself/herself as a better human being with the help of various individual qualities and abstract entities such as self-esteem, respect, honor, reputation, recognition, approbation, and so on. It is a ceaseless human enterprise to build up public opinion and image of the self. So, the human being has been trying to create and maintain face since its existence. However, face of others is also equally preserved expecting that they preserve ours.

Face is originally a Chinese notion. The investigations could trace its Chinese origin only after a detailed discussion of face by the eminent anthropologist Goffman in his book *Interaction Ritual: Essays on Face-to-face Behavior* (1967) and a much contentious book entitled *Politeness: Some Universals in Language Usage* by Brown and Levinson (1987).

Since the publication of these two books, the issue of face and its analogous idea of politeness have been paid tremendous research attention globally and cross-culturally.

The present paper attempts to analyze the aspect of face and politeness which is displayed by characters in Girish Karnad's play *The Fire and the Rain* (1998). A summary of

the play has been given to roughly understand the plot. The definitions of face, politeness, deference, demeanor, camaraderie, politeness, etc. have been provided. The paper comprises an analytical model to closely examine the verbal behavior of characters which influences their face significantly. Besides, the concepts of deference, demeanor, and camaraderie have been highlighted through the analysis of selected dialogues from the play. It is pointed out how characters from the play exploit their verbal behavior to enhance and threaten their face and that of other interlocutors. It is also studied the way they project their positive and negative politeness and even adopt varied strategies for committing their offensive acts. The interlocutors' verbal behavior is further examined from the perspective of the politeness principle.

### ***The Fire and the Rain: A Brief Summary***

The play is based on the myth of Yavakri which occurs in the Vana Parva (Forest Canto) of the *Mahabharata*. The playwright has adeptly transformed the tale into a fabulous play that has numerous strands of the beautiful epic. The play is centred around a seven-year fire sacrifice (yajna). The sacrifice is held to pray to Indra, the god of rains; because there is no adequate rain for nearly ten years. The king is the host of the ceremony and Parvasu is the chief priest (adhvaryu) to supervise the performance of the sacrifice. Parvasu's main assignment is "to see that there are no errors, either of omission or of commission, in the performance of the sacrifice." (*The Fire and the Rain*, 1998, p. 1)

In the prologue of the play, we find a heated debate over the staging of the play for entertainment during the dreary sacrifice. Parvasu is requested to allow his brother Arvasu to perform a role in the play. Parvasu grants permission and the performance of the play begins. The actual performance of this play within the play takes place in the Epilogue. However, the plot of this secondary play overlaps with the main play in the Epilogue.

The play opens with an interaction between Arvasu and his beloved Nittilai. Arvasu wants to marry this girl who is from tribal community. They had their interaction with Andhaka, a blind Sudra man guarding Yavakri's hermitage. Yavakri is back after his ten-year austerities and meets Vishakha who was once attached emotionally with him. But now she is Parvasu's wife. Nittilai and Arvasu witness lovemaking between Vishakha and Yavakri. Arvasu's father Raibhya comes to know about this matter and kills Yavakri at the hands of the Brahma Rakshasa. Following these complications, Arvasu fails to attend the meeting called by Nittilai's father to discuss the issue of his daughter's marriage with Arvasu. Nittilai's father marries her off to a boy in their community.

Parvasu stealthily comes home from the sacrifice when he comes to know about his wife's matter. He meets Vishakha and kills his father Raibhya for causing distraction during the yajna. But Arvasu is accused of killing his father. Later, Arvasu accepts the offer to act in the play to be performed during the sacrifice.

Happy with Arvasu's overall bearing during the performance, Lord Indra appears and asks Arvasu for his wish. As Arvasu can choose only one option, he wanted his Nittilai back who was killed in the hubbub during the performance. But Arvasu instead asks Indra to liberate the Brahma Rakshasa from his troubled self. So, the Brahma Rakshasa is liberated

and immediately there starts raining heavily. The euphoric people dance and celebrate the arrival of much-awaited rains.

## **Definitions**

### **Face**

The notion of face has remained quite elusive. However, the following definitions underline its thrust:

Goffman (1967) defines face as an image in terms of approved social attributes. He describes face “as the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact.” (p. 5)

Brown and Levinson (1987) propose that every adult member of society has his/her social image namely face. They consider face as “the public self-image that every member wants to claim for himself.” (p. 61)

Wales (1989) thinks that face is completely a social element. According to her, “face is the ‘positive social value’ we claim for ourselves, based on approved social attributes.” (p. 169)

Mao (1994) relates our interactive behavior to the idea of face. He delineates face as “an interactional force oriented towards the ideal social identity.” (p. 473)

Yule (1996) believes that face has an emotional bearing on the conceptualization of the self. He states that face in pragmatics is our self-image which is the “emotional and social sense of self that everyone has and expects everyone to recognize.” (p. 60)

In short, face is public self-image or positive social value a person claims based on approved and standard social attributes. According to Watts (2003, p. 119), this positive social value involves individual qualities and/or abstract entities such as honor, respect, esteem, the self, and so on.

### **Deference**

Yule (1996, p. 60) postulates that when another person seems to be socially distant then there is a need of showing awareness for that person's face in terms of respect or deference. Matsumoto (1988, pp. 423-434) considers deference to be a strategy that follows the injunction: Don't impose, give options. According to Goffman (1967, p. 77) the term deference is defined as the appreciation an individual shows of another through either presentational rituals or avoidance rituals. A proper treatment to the concept of deference is found in Goffman (1967, pp. 48-77). By deference, he refers to that component of activity which functions as a symbolic means by which appreciation is regularly conveyed to a recipient. It is a way to confirm our relationship with others.

### **Demeanor**

By demeanor, Goffman (1967, p. 77) points out that element of the individual's ceremonial behavior typically conveyed through deportment, dress and bearing which serves to express to those in his/her immediate presence that he/she is a person of certain desirable or undesirable qualities. In our society, a well or properly demeaned person displays his/her attributes like discretion, sincerity, modesty in claims regarding self, sportsmanship, commend of speech, physical movements, self control over emotions, appetites and desires, poise under pressure, and so forth.

## **Camaraderie**

Camaraderie is a politeness strategy that underlines friendship between participants. Yule (1996, p. 60) thinks that the idea of camaraderie is equivalent to solidarity which shows the "equivalent awareness when the other is socially close and is often described in terms of friendliness."

## **Politeness**

Hill, Ide, Ikuta, Kawasaki & Ogino (1986, p. 349) argue that politeness puts human interaction under check. They consider politeness to be one of the constraints on human interaction, whose purpose is to consider other's feelings and establish levels of mutual comfort and promote rapport.

Blum-Kulka (1987, p. 131) believes that politeness makes our interaction achieve a balance. According to her, this balance is achieved between two needs; the need for pragmatic clarity and the need to avoid coerciveness.

Yule (1996, p. 60) connects the idea of politeness with face. He defines politeness in an interaction as the means employed to show awareness of another person's face.

Allott (2010, p. 140) perceives politeness as a matter of expectation about the relationship among interactants. He claims that politeness of one person A towards another B is an attempt to meet some of B's expectations about the relationship between A and B. Politeness describes the extent to which A's actions conform to B's perception of how they should be performed.

In sum, politeness is an interactional and behavioral pattern adopted by interactants to ensure healthy and cordial relations among themselves with the help of considerateness towards everybody's face.

## **4. Analytical Model of Face and Politeness**

### **Preliminaries**

The aspect of turn-taking closely corresponds to the idea of face and politeness. The present study of face and politeness is undertaken to understand their overall nature in Karnad's play as mentioned above. Two passages from the play have been chosen as they explicitly depict maximum features related to face and politeness. The aspects like deference, demeanors, FTA, FSA, more particularly are prominently found to be reflected in the characters' conversation in the play. The model devised to analyze the plays suggests how the features related to face and politeness are systematically addressed in the actual analysis.

### **The Model**

This model has been devised with the help of the following points:



## **Analytical Framework**

The analytical framework of face and politeness includes components given below.

### **Analysis**

The analysis of the selected passages is aimed at properly understanding the design of face and politeness projected through characters' turn-taking behavior. In the analysis, we have focused on various notions such as deference, demeanor, camaraderie, face-work, face-saving act (henceforth, FSA), face-threatening act (henceforth, FTA), FTA strategies, negative and positive face, politeness principle, and so on.

The parameters used for the analysis are briefly summed up as follows:

#### **i. Deference, Demeanor, Camaraderie**

We have pointed out the presentational rituals and the avoidance rituals employed by the interlocutors to convey their deference. It has been mentioned how the characters project their demeaned or under-demeaned personality by the means of their modesty, self-control over emotions, and so on. The display of camaraderie by the interlocutors has also been pointed out.

#### **ii. Face**

It has been studied how characters deploy the avoidance process, the corrective process and poise for doing face-work while communicating. The interlocutors' FSAs are properly understood to know their intentions behind undertaking such measures. The result of such acts has been given. In the analysis, it has been discussed how characters launch FTAs to cause a threat to their own and other's positive and negative face. Their intention behind these acts and the actual consequences of such behavior are cited. The offenders' as well as the face losers' behavior following FTAs is also analyzed. The contextual background of their typical conduct is pointed out.

#### **iii. Strategies for Doing FTA**

We have focused on how characters exploit on and off-record strategies for committing their FTAs. It is studied how redressive actions are manoeuvred for doing an offensive act.

#### **iv. Positive and Negative Politeness**

The interacting persons deploy their conversation by adopting positive and negative politeness. We have studied how they exhibit their positive and negative politeness to achieve their interpersonal goals.

#### **v. Politeness Principle**

Interlocutors' verbal behavior is analyzed according to its suitability in the framework of the politeness principle which includes Leech's (1983) maxims such as tact,

approbation, modesty, and sympathy. The outcome of realization and violation of these maxims has been discussed.

Thus, the above analytical model is devised to underscore various features concerning face and politeness displayed in the characters' conversation from the play *The Fire and the Rain* (1998).

## **5. The Analysis of *The Fire and the Rain* (1998)**

The analysis of the two passages from the play takes place as follows:

### **Conversational Passage 1**

This conversation takes place between Arvasu's beloved Nittilai and his cousin Yavakri. Nittilai vents her anger on Yavakri after finding his incest with Arvasu's sister-in-law Vishakha. Yavakri reacts to her in a more incisive manner.

### **Background Information**

Andhaka informs that Yavakri has asked Arvasu to see him (Yavakri) when the sun is overhead. Arvasu is very eager to meet his cousin Yavakri after the gap of more than a decade. Arvasu even wants to see his cousin because he is very keen to know changes in Yavakri after arduous austerities. So, Arvasu and Nittilai walk towards the place of Yavakri. But they were dumbfounded to see that Arvasu's sister-in-law Vishakha and Yavakri were making love among bushes. Vishakha's clothes were torn and her back was covered with mud. Vishakha leaves the place in sheer confusion. Immediately after Vishakha's departure, the following interaction takes place between Nittilai and Yavakri.

NITTILAI: (*Angry.*) Some people put the treacherous viper to shame.

YAVAKRI: (*Turns to her.*) Aren't you the whelp who was asking my old servant if I knew my moment of death?

NITTILAI: (*Taken aback.*) How did you know that?

YAVAKRI: (*Ignoring her question.*) I don't know when I'll die. But I promise you this — you'll be dead within the month.

(*Nittilai recoils, shocked.*)

NITTILAI: Oh — I — I'm going home —. (*The Fire and the Rain*, 1998, p. 18)

### **Analysis**

This is an extremely suggestive conversation comprising a follow-up move between Nittilai and Yavakri. The clear features of this conversation include deference, demeanor, face-work, FTA, FSA, etc. Nevertheless, the most poignant phenomenon in the passage is the undisguised manner of initiating FTAs.

Nittilai tacitly indicates deference to Yavakri. She asks a question to Yavakri as "How did you know that?" when he darts a vigorous FTA which calls her a "whelp". Her concluding turn "Oh — I — I'm going home —" is the outcome of preceding pungent FTA

launched by Yavakri. Both of her utterances point out that Nittilai prescribes the avoidance ritual of showing her deference to Yavakri. Goffman (1967) believes that to display deference, sometimes speakers tend to refrain from doing a particular act. Here, Nittilai chooses to drop through the floor and while doing so she prohibits herself from causing further harm to Yavakri's face. So, on Nittilai's part, her attempt of avoiding further interaction with Yavakri is the projection of her deference.

Both Nittilai and Yavakri convey their demeaned or under demeaned selves by the means of their interactive behavior. Nittilai gives way to her intense wrath about Yavakri through her utterance "Some people put the treacherous viper to shame." This remark shows that she fails to put control over her emotions as she could not bear witnessing copulation between Yavakri and Vishakha. On behalf of her lover Arvasu, she considers this incest a shameful act as Vishakha is her lover Arvasu's sister-in-law. As per Goffman's (1967) notion of demeanor, a truly demeaned person always has control over emotions. Besides, she could not retain her composure as Yavakri's FTA was so scathing. We witness her dwindling composure after face-attack by Yavakri. Her post FSA turns show her inability in properly retaining poise. So, Nittilai's failure to control her emotions and shaky manner of poise raise so many questions about her demeanor. Yavakri forthrightly shows his ill-temper to Nittilai through his irate utterances such as "Aren't you the whelp"; "you'll be dead within the month." Yavakri's ruthlessness is reflected in his utterances as he shows no awareness about Nittilai's face. This slander results from the lack of control over his emotions. This behavior is the hallmark of Yavakri's immodest and spiteful character. Thus, Yavakri's overall mannerism conveys that he is not a properly demeaned person though in the public eye he is thought to be a man of great stature.

Face-work is a straightforward phenomenon in this conversation. Following formidable FTAs from Yavakri, Nittilai fails to undertake proper face-work. But she adopts the avoidance process to protect her face from further damage. To do so, she instantly disappears from the place of encounter.

All the instances of FTAs in the passage are immensely devastating. In her opening turn, Nittilai sets off a scathing FTA as "Some people put the treacherous viper to shame." Nittilai launches this blatant FTA thrashing Yavakri's negative face. She pours out her anger by calling him a "treacherous viper". Brown and Levinson (1987) argue that the display of negative emotion smashes the recipient's negative face. Here, Nittilai damages Yavakri's negative face by displaying her negative emotion. However, Nittilai minimizes the offence by generalizing her FTA in the words "Some people". The result of this FTA is Yavakri's counter FTA. As a response to Nittilai's FTA, Yavakri does not undertake any FSA. He either introduces a brazen FTA "Aren't you the whelp...?" to retaliate his face loss. Yavakri's FTA rancorously crushes Nittilai's negative face. It is because calling somebody a dog is more offending than calling a snake. The direct consequence of this FTA is a shock to Nittilai. As Nittilai is so astonished by Yavakri's outrageous words, she fails to protect her face. Finding that Nittilai is incapable to protect her face, Yavakri launches another devastating FTA "you'll be dead within a month." This FTA too ravages Nittilai negative face and leaves her recoiled and shocked.

The interactants' post-FTA behavior needs proper explanation here. It is very clear that Yavakri is a crooked kind of person and he frequently projects this malevolence

while interacting with people. However, his verbal offence following Nittilai calling him a “treacherous viper” seems to be quite incidental which occurred as a reaction to his humiliation by Nittilai. In the framework of Goffman’s (1967) face theory, his post threat behavior seems to be the anticipated product of Nittilai’s FTA. But Yavakri goes too far by attacking her that she would “be dead within the month.” Nittilai’s post-FTA behavior is very remarkable. As Yavakri’s FTAs were sharp-edged, she was taken aback by the sudden attack. Yavakri’s FTA “you’ll be dead within the month” leaves her recoiled and shocked. She is incapacitated for a short period by the FTA. Nittilai’s post-threat turn, following Goffman’s (1967) observation, suggests that her manner and bearing falters and even collapses by the FTA. She momentarily loses her normalcy after the face damage. She is so frightened by the incident and therefore immediately decides to drop through the floor.

Yavakri does not initiate any face-saving steps after his face is damaged at the hands of Nittilai because he seems to be too shocked by a sudden attack which was not at all expected from a tribal girl whom he hardly knows. On the other hand, he levels his intense FTA to counter face damage. Similarly, Nittilai too does not opt for introducing face protective measures. It is because Yavakri’s FTAs were so intense that she could not get any chance to undertake the corrective process of launching FSA. When she realizes that she is unable to protect her face, she opts to drop through the floor. Goffman (1967) believes that this strategy is adopted by most people after their face loss. Nittilai decides to leave the place even to avoid further damage to her face. She is incapable to protect her face, maybe due to two reasons. The first is that being a Brahmin Yavakri is too powerful because of his social status and austerities. Secondly, being a woman and a tribal woman more particularly, Nittilai does not possess the power to resist Yavakri while protecting her face. So, it is quite clear that face of women and of those who are socially unprivileged is susceptible to FTAs as they are not able to protect it.

In this conversation, both of the speakers adopt a set of strategies while undertaking their FTAs. Nittilai’s opening turn “Some people put the treacherous viper to shame” is her off-record strategy for doing FTA. It is because she does not refer to Yavakri’s name while directing her offence. She either generalizes her FTA by including the words “Some people...” On the other hand, Yavakri launches his FTAs in an undisguised manner. His actions are bald and unredressive. He does not show any restraint while committing his verbal offence.

Nittilai projects positive and negative politeness through her verbal behavior. When Yavakri declares to her that “you’ll be dead within the month,” she does not protest him. She does so because she wants to avoid controversy and resulting acrimony with him. This particular act is indicative of positive politeness that women adopt more often. Moreover, she avoids mentioning Yavakri’s name directly in her opening turn and impersonalizes her FTA by adding the words “Some people...” to it. Nittilai’s question “How did you know that?” and her concluding turn “Oh — I — I’m going home —” are very suggestive. Her impersonalized utterance, questioning and hesitation in the concluding turn bespeak negative politeness strategies employed by her. Being a woman, she seems to adopt these strategies more than Yavakri; whereas Yavakri displays no politeness strategy in the course of his interaction.

We observe the violation of the politeness principle in this conversation. Yavakri openly violates the tact and approbation maxim of politeness. Contrary to Leech's (1983) tact maxim, he maximizes cost to Nittilai by damaging her face. He further crosses the line of moderate behavior suggested by the modesty maxim as he calls her a "whelp" and predicts her approaching death. Even Nittilai violates the modesty maxim as she dispraises Yavakri by equating him with a "treacherous viper." It can be stated here that most angry talks violate the politeness principle.

### **Conversational Passage 2**

This conversation takes place between Arvasu, his sister-in-law Vishakha (Parvasu's wife), and his father Raibhya. The speech event in the passage is Raibhya's anger over Vishakha's lovemaking with Yavakri.

### **Background Information**

Vishakha immediately rushes to her house after her encounter with Yavakri and its discovery by Arvasu and Nittilai. Her father-in-law Raibhya is so appalled to find Vishakha in an objectionable condition. He starts beating her when she refuses to tell the truth.

*(He grabs her by her hair and starts beating her. Kicks her. Arvasu can't bear to see it. He rushes to help her. Holds Raibhya back.)*

ARVASU: Stop it, Father, please. Go away, Sister-in-law. Go — please —

RAIBHYA: Where can she go? I want the truth and I'll kill her if necessary. Let me go! I know how to handle her —

*(Struggles to get out of Arvasu's hold.)*

VISHAKHA: Let him go, Arvasu.

*(Calmly.)*

Yes, there was somebody else there. Yavakri! And he had come to see me. Alone.

*(Long pause. They stare at each other.)*

RAIBHYA: You whore — you roving whore! I could reduce you to ashes — turn you into a fistful of dust — with a simple curse. But let that husband of yours handle you. Parvasu, Chief Priest of the sacrifice! Let him clean up his own shit! Yavakri — So this is what ten years of austerities amount to! So be it. So Yavakri, now it's between you and me. Where's that pot of water? Bring it here —

VISHAKHA: No, please! Don't do anything to him. It's my fault. Please, don't harm Yavakri. I'm willing to face the consequences — punish me. Not him. Please.

RAIBHAYA: Bring the water! *(The Fire and the Rain, 1998, p. 20)*

## **Analysis**

This passage involves a follow-up move with the contributions by three parties: Arvasu, Raibhya, and Vishakha. The most predominant features of the conversation are demeanor, camaraderie, face-work, FTA, FSA, etc. However, the aspect of FTA is relatively more forceful.

All interactants project their demeaned and under demeaned status by embracing different conversational behaviors. Arvasu's sensitivity towards protecting Vishakha's face underlines his qualities as a good human being. He thinks that he must protect his sister-in-law from the offensive behavior of his father. So, Arvasu's display of his discretion enhances his demeanor and face as well. On the other hand, Raibhya's physical and verbal offence points out the negative traits of his personality. Throughout his interaction, he suggests his immodesty by using abusive words about no other than but his daughter-in-law. He beats and kicks Vishakha as if she is a dog and even scandalizes her relentlessly. These acts of Raibhya project him as an under-demeaned person. Goffman (1967) thinks that the failure of self-control over emotions underlines the person's ill-demeanor. We witness Raibhya's repugnant behavior projected through his verbal and non-verbal offences. But Vishakha's overall bearing confirms her demeaned self. She does not lose her composure despite intense vituperation. On her part, her overall deportment reveals her perfect poise. So her unperturbed state of affairs reveals her unmatched demeanor.

Arvasu's attempts to protect Vishakha from his father's wrath are quite suggestive. He stands by Vishakha and conveys so through his words "Stop it, father, please. Go away, Sister-in-law." This protective measure suggests his solidarity towards Vishakha. This solidarity is even an indication of camaraderie towards her.

The phenomenon of face-work is very suggestive in this passage. Here, Arvasu undertakes the corrective process when Raibhya's verbal offence causes damage to Vishakha's face. In this corrective process, he challenges his father's misconduct and asks him to stop it. But his attempts to face-work do not succeed as Raibhya continues his offensive behavior.

There is lop-sided cooperation in the activity of face-work in the conversation. Exactly contrary to Goffman's (1967) expectation, Vishakha, the offended party does not initiate the measures of doing face-work. The lack of effort on her part induces Arvasu to shoulder corrective measures to give face to Vishakha. But she does not cooperate with him in protecting her face which provokes Raibhya to intensify his misdemeanor.

As noted above, the event of FTA is the crucial factor in the passage. Raibhya recursively launches FTAs which damage Vishakha's positive and negative face. For instance, Raibhya's grabbing of Vishakha's hair and beating is tremendously offending. Raibhya's intense wrath as in "I want the truth and I'll kill her if necessary" and resulting vituperation "You whore — you roving whore" damages Vishakha's negative face. He undertakes his offences on-record and baldly without any redressive actions. He does so because he is Vishakha's father-in-law and, as a result, vastly superior in power to her. Brown and Levinson (1987) contend that superior and powerful people often officially harm face of those inferior and less powerful, as seen in this case. So, he bluntly destroys her face

without losing his own. Besides, Raibhya's threats "... I'll kill her if necessary" and "I could reduce you to ashes —" offend Vishakha's negative face. Raibhya threatens her face by hurling abuses at Vishakha in the words "Let him clean up his own shit!" Raibhya's use of vulgar words seriously damages Vishakha's positive face. Brown and Levinson (1987) propose that the display of such negative emotions severely damages the recipient's negative face. Raibhya threatens Yavakri's face by directing an FTA through the threat "So Yavakri, now it's between you and me." This FTA is directed to Yavakri's negative face. Vishakha threatens her face by admitting her sleeping with Yavakri. Her word "Alone" points at the intention of her meeting with Yavakri. Her confession of guilt as "It's my fault" threatens her positive face. But she accepts her guilt just to protect Yavakri's face from Raibhya's FTA. To Raibhya's threat "I know how to handle her —" Vishakha responds in the words "Let him go, Arvasu." This particular act of Vishakha implies her irreverence towards her father-in-law. It is very shocking on her part that she openly confesses to having sexual intimacy with Yavakri. Her confession is double-edged. First, her admission to having met Yavakri "Alone" damages her positive face. Secondly, her confession conveys that she does not fear her father-in-law even after her sexual wrongdoing. She does not care to show any respect to him. Brown and Levinson (1987) claim that the show of irreverence tends to harm the recipient's positive face. It is clear that she instigates Raibhya to carry on his offensive acts by telling the truth and showing disrespect.

The interactants' behavior after face loss is worthy of attention. As Goffman (1967) defines the level of the offender's behavior, Raibhya, the offender projects his malicious and spiteful intentions towards Vishakha and Yavakri. Raibhya's overall bearing suggests that he manhandles Vishakha intending to cause offence. Vishakha, the offended party onsite, retains self-control through her composure. Despite Raibhya's physical and verbal offence, she remains unperturbed. So, on Vishakha's part poise is the outcome of her face damage at the hands of Raibhya.

We find a peculiar kind of FSAs in the passage. Arvasu's only turn "Stop it, father, please" aims at protecting Vishakha's face from Raibhya's clutches. To save her face, he requests Vishakha to go away from there. Powerlessness on her part makes Arvasu to mobilize face protective measures. In the framework of Goffman's (1967) face theory, Arvasu performs the moral right to protect Vishakha's face. Moreover, he conveys concern towards his sister-in-law by initiating an FSA. But Arvasu's FSA is not appreciated by Vishakha as she asks him to let Raibhya carry on his offending behavior. It points out that the other initiated FSA only materializes when the offended party cooperates with the initiator of the FSA. FTAs following Vishakha's rejection to help Arvasu in protecting her face are more scathing. It suggests that in the event of rejection to help others to save self-face, the intensity of the ensuing FTAs tends to be higher.

The FTA strategies comprise verbal acts by Raibhya and Vishakha. Raibhya directs his FTAs directly and unambiguously. He does so because he has no fear of retaliation from Vishakha's side and, being her father-in-law, he is vastly superior to her. It is because the Indian culture sanctions a lot of power to fathers-in-law. Vishakha does not hesitate to openly admit her intimacy with Yavakri and threatens her positive face. She does so without any redressive action.



Conversation in the passage involves both positive and negative politeness strategies. In the framework of politeness theory by Brown and Levinson (1987), Arvasu's attending to Vishakha's face-wants is his positive politeness strategy. Besides, her display of interest in Yavakri is evidenced in her pleading "Please, don't harm Yavakri." This display of interest is her positive politeness strategy to lessen Raibhya's wrath.

One of the most evident features of the conversation is the violation of Leech's (1983) maxims of politeness. The approbation maxim suggests minimizing the dispraise of others. But Raibhya slanders Vishakha and does an act exactly opposite to the maxim. Moreover, he conveys antipathy towards her and violates the maxim of sympathy. Throughout the passage, only Arvasu's conversation fits into the politeness principle. His turn "Stop it, father, please. Go away, Sister-in-law" is aimed at maximizing benefit to Vishakha. Based on this conversation, we can state that those interactions violate the politeness principle which involve the display of anger and resulting disapprobation.

## **Conclusion**

The analysis of these two passages shows that face of women, socially unprivileged and less powerful people is susceptible to FTAs as they are not able to protect it. The study ascertains the fact that women display positive politeness more often than men. It is found in the conversations that most of the angry talks violate the politeness principle. The interactants' lack of control over emotions underlines their under-demeaned character. The event of dropping through the floor shows the avoidance process of doing face-work. The avoidance of disagreement, questioning and impersonalization are the positive and negative politeness strategies. The study shows that those who are vastly superior in power undertake their offences on-record and baldly without any redressive actions because there is no fear of retaliation from the less powerful. The present investigation reveals that powerful people may come forward to protect face of less powerful ones. It is seen that other initiated FSAs materialize only when the offended party cooperates with the initiator of the FSAs.

## **References**

- Allott, N. (2010). *Key terms in pragmatics*. London: Continuum.
- Blum-Kulka, S. (1987). Indirectness and politeness in requests. *Journal of Pragmatics*, 11, 131-146.
- Brown, P. & Levinson, S. (1987). *Politeness: Some universals in language usage*. Cambridge: Cambridge University Press.
- Goffman, E. (1967). *Interaction ritual: Essays on face-to-face behavior*. New York: Pantheon.
- Hill, B., Ide, S., Ikuta, S., Kawasaki, A., & Ogino, T. (1986). Universals of linguistic politeness: Quantitative evidence from Japanese and American English. *Journal of Pragmatics*, 10, 347-371.
- Karnad, G. (1998). *The Fire and the Rain*. New Delhi: Oxford University Press.
- Leech, G. N. (1983) *Principles of pragmatics*. London: Longman.



Mao, R. L. (1994). Beyond politeness theory: Face revisited and renewed. *Journal of Pragmatics*, 21, 451-486.

Matsumoto, Y. (1988). Reexamination of the universality of face: Politeness phenomena in Japanese. *Journal of Pragmatics*, 12, 403-426.

Wales, K. (1989). *A dictionary of stylistics*. London: Longman.

Watts, R. J. (2003). *Politeness*. Cambridge: Cambridge University Press.

Yule, G. (1996). *Pragmatics*. Oxford: Oxford University Press.

## FIGURATIVE LANGUAGE USES IN VE:ṬṬAKKA:ḌA IRULAS RIDDLES

R. Elakkiya, Department of Linguistics, Bharathiar University, Coimbatore

### Abstract

*Folklore possesses a depth details about a particular group. When it is approached with a figurative manner, the knowledge of the people and the culture of their language may enlighten openly. This study is going to share the knowledge and creativity of the Ve:ṭṭakka:ḍa Irulas. It reveals the figurative structure of their Ve:ṭṭakka:ḍa Irula language linguistically. Their life and experience can make their folklore efficiently. Riddles of Ve:ṭṭakka:ḍa Irulas are carried out and analyzed in figurative aspect in this paper.*

**Keywords:** *Ve:ṭṭakka:ḍa Irulas, Folklore, Riddles and Figurative Language Uses*

### Introduction

Folklore is considered as a part of ethno linguistics. Folk literature is the lore chiefly of unlettered peoples transmitted verbally. It is an unwritten literature of the rural or indigenous folks. There are a set of linguistic and ethnic information about their language and that particular ethnic group. Riddles play a vital role in folklore. There are two main types: enigmas and conundrums. Enigmas are problems whose solving requires concentration and sharpness, using metaphorical or allegorical language. Conundrums are funny and riddle joke, which are questions whose effects arise from punning, and whose answer is not actually expected, but rather constituents a punch – line.<sup>1</sup> Primary data are probed in this research paper and Mangarai and Sholayur (Nattakkalloor) are the limitations of this study.

### Methodology and analysis

Figurative language and other linguistic approaches such as lexical approach are used and analyzed with the applicable riddles. With imagery aspect the riddler uses vocabularies effectively and knowledgeably. When consider the figurative language usage reduplication, onomatopoeia, metaphorical and personification elements are available. While analyzing in lexical aspect logical semantic space and personal experiential space are obtainable in their riddle. Some riddles have several figurative language uses, those also explicated.

### Reduplication

Reduplication is a word – formation process in which meaning is expressed by repeating all or part of a word.<sup>2</sup> It is a morphological process in linguistics where the root word or a (part of it is) even the whole word is repeated or with a slight change.<sup>3</sup>

**Riddle:** *veṭṭa veṭṭa taluntu koṇṭe: keṭa:kkutu*

**ans:** - *tele meguru* (hair)

**Meaning:** This thing is growing up even cutting it often.

In this riddle, the exact type of reduplication is applied by the riddler. The word /veṭṭa/ is repeated again for noting the action often in reduplication aspect.

## Onomatopoeia:

*onoma* meaning "name" and *poiein* meaning "to make," so onomatopoeia literally means "to make a name (or sound). It is to say that the word means nothing more than the sound it makes. By imitation of a sound made by or associated with its referent. <sup>4</sup>

**Riddle:** *tarukkyye: murukkyye: sandeikku po:gye:*

**ans:** - *seruppu* (slipper)

**Meaning:** someone (with making sound as */tarukkyye: murukkyye:/*) goes to market

*/tarukke:/* and */murukke:/* are the rhyming words deliver no meaning; having the onomatopoeic effect. There is the identification of the personification too by the png marker - æ:.

## Metaphorical

A metaphor is a figure of speech that describes an object or action in a way that is not literally true, but helps explain an idea or make a comparison.

**Riddle:** *iti viṭṭa koṇattāḍi marudaiye: po:vutu:*

The awry rod which is going to Madurai

**ans:** (road)

Here, the answer road is compared to the awry rod. It is to note that there is the usage of the location 'Madurai' to denote the Tamilnadu by the ve:ṭṭakka:ḍa Irulas who have been living in Sholayur (Nattakkalloor). They always use this town to indicate Tamilnadu, it is one of the transitory expose about the historical hints.

**Riddle:** *va:nattukkumu bu:mikkumu ore: sangili*

**Ans:** me: (rain)

**Meaning:** it is the only one chain between the sky and the earth.

Rain is portrayed as chain that connects the sky and the earth. It is an admirable vision of the riddler.

## Personification

The attribution of a personal nature or human characteristics to something non-human, or the representation of an abstract quality in human form. The non-human objects are portrayed in such a way that we feel they have ability to act like human beings.<sup>5</sup>

**Riddle:** *po:vye: dimmappye: varuvye: dimmappye otte: kya:ludi nippye: dimmappye:*

**Meaning:** He is the one who goes, comes and stands with one leg.

**Riddle:** *o:ṭuvye: olivye: otte: kya:ludi nippye:*

**Meaning:** he is the one who runs, hides and stands with one leg.

**ans:** *kada:vu* (door)

The answer door is personified and an onomatopoeic linking also given by the riddler as - *dim* (sound word) in first one. It is depicted as the man is going, coming and stand in one leg. The same answer door is personified and the alliteration is used for rhetorical effect in second one. It is portrayed as running, hiding and standing in one leg.

**Riddle:** *dadḍabbye: maratti buḍḍabbye: tongugye:*

**ans:** - *cakke: pa:mu* (jackfruit)

There is no any meaning for the morpheme *dadd-* and *budd-*

The answer jackfruit is personified with marker –*abbæ:* and the rhyming words are used as in onomatopoeia form. It is described as the jackfruit which is hanging in big tree.

**Riddle:** *cinna bulle:kku iduppe: sutti sala:nge:*

**ans:** - *kalle: ka:yi* (groundnut)

**Meaning:** a little girl has jingles on her hip.

The bunch of groundnut is portrayed as tingling chain. The bunch point is personified as child – /*cinna: bulle:/*.

**Riddle:** *cinna poḍiyæ yo:ḍi yo:ḍi ve:li dekkæ:*

**ans:** - *dabbala:* (needle)

**Meaning:** a little boy makes fence by running

The needle is personified as the baby boy constructs fence swiftly. Sewing is metaphorically portrayed as /*ve:li dekkuga:tu/* (making fence).

**Riddle:** *kuyintalai pa:ppe: sandaikku poke:*

**ans:** *karuppaṭṭi* (jaggery)

**Meaning:** A man, who has pit head, is going to market.

/*pa:ppe:/* is personification noun for /*karuppaṭṭi/* (jaggery) is going to market with dimple head.

**Riddle:** *ittunu:ḍu paiya:lukku itta: co:ḍu va:lu*

**ans:** *kara:ṇḍi* (ladle)

**Meaning:** a small boy has a long tail.

The ladle is personified as little boy; holding space is depicted as long tail and other side is as head metaphorically.

### Logical semantic space:

In this type, the cognition and philosophical thought may reflect in the riddles. The experience and maturity of the life can be replicated in the riddle as below,

**Riddle:** *paṭṭe paṭṭe terappu paṭṭa:ngi terappu nan po:ṭṭa*

*terappu nammukke: terakka: mudiyele*

**ans:** *idaya:* (heart)

**Meaning:** a horizontal lock that made by ourselves; even we are unable to open.

Reduplication and metaphorical effect is used to represent the chest cavity by the words /*paṭṭe:/* (shape) and /*terappu/* (lock).

**Riddle:** *va:ḍa:ta bayaru varuttamulla ba:ra:*

**ans:** - *ve:rupulle: kya:ri* (pregnant lady)

**Meaning:** this crop will not wilt, but its weight makes worry

Alliteration is used in this riddle. /*va:ḍa:da bayaru/* metaphorically used for the baby, and the pain of the pregnancy depicted as /*varuttamulla ba:ra:/*.

**Riddle:** *a:lama kuyyi do:ṇḍi ni:lama: vete po:ṭṭu molakka:da vede enna vede*

**ans:** - *sa:vu*

**Meaning:** a ditch is made as depth; a length seed is sowed in; but it will never grow.

Here, the ditch is metaphorically symbolized as graveyard and the corpse is symbolized as seed. The corpse never get alive, hence it is symbolized as never grow.

## Personal Experiential Space

In this category, the factual, cultural and personal experiences may reflect. Here riddles do not strictly depend on the linguistic context for cues but illustrate their experiences in the domains of their culture. The riddler's knowledge of his experience and intellectual power and domination will reflect in the riddle.

**Riddle:** *aḍḍikku ore: oru muṭṭe: me:lukku neraiya muṭṭe:*

**ans:** *tenne: mara:* (coconut tree)

**Meaning:** there is only one egg in the bottom and plenty of eggs on the top.

*/muṭṭe:/* (egg) is metaphorically representing the coconut. There is only one coconut under the earth, plenty of coconuts above the earth.

**Riddle:** *veliye: ni:la sa:ya: poṭṭi uḷḷukku velle: sa:ya poṭṭi*

**ans:** *kattirika:yi* (brinjal)

**Meaning:** Blue color box is outside and white color box is inside.

**Riddle:** *ore: oru mu:kkana:nganni eranu:ru ma:ḍe: puṭuttu koṇḍe: po:ge:*

**ans:** *- va:le: pa:mu* (bananas)

Here, */mu:kkana:nganni/* is depicting the stem of the banana bunch and the */ma:ḍu/* is portraying the bananas. They often use */eranu:ru/* to show the plenty of something as in the riddle for honeycomb */eranu:ru kadava:se:/*.

**Riddle:** *ka:ḍa:te: ka:le: jo:laiyile: kunjikuṭṭi kavunthi irukkutu*

**ans:** *kude ka:la:nu* (mushroom)

It is metaphorically explained as */kunji kuṭṭi/* (pet/signifying name) refers to the mushroom that is bowed in the jungle.

**Riddle:** *ma:ḍu kaṭṭirukkutu kanni o:ḍutu*

**ans:** *pumpkin (/parangika:yi/)*

*/ma:ḍu/* (cow) refers to the pumpkin and the */kanni/* (rope) refers to the vein of the pumpkin metaphorically.

## Parable line

This is a moral approach in folklore or literature. By this the race or the delivering person spread the virtue mood to the receivers.

*ya:sa:ri, byu:sya:ri, tunikya:re:, nehakya:re: iruntya:ru. avya:ri nya:lu pe:ru se:ndu ruṭṭudi melekke: ve:ṭṭe: po:irukkia:ru, i: ya:sa:ri munnukke: irunda mara:tte: ve:ṭṭi sele: sedukkitte: ave rongitte: ruṭṭudi tuṇi kya:re: e:ndurukke: sele:ne: pa:ttu sele:kke: cinna tuṇi po:ṭṭu viṭrukke:, ave:num rongitte: nehe:kya:re: e:ndu nege: po:ṭrukke: keḍe:sidi byu:sa:ri e:ndu i: sele:kke: itte:nile: po:ṭṭu tene:ttu vetrukka:re:, selekku na:moru yusure koḍuttu pa:kkila:, pa:kka po:mbe sandama:na ponnu, avya:ru nya:lu pe:ru a:ru kaṭṭugandu saṇḍe: po:ḍugya:ru. a:re: a: vi:ṇi keliya:na: pannuva:?*

*uruvo: panninadu amme:/ tandave: tuṇi po:ṭṭave: a:la. nege: po:ṭṭave: ta:y ma:me: yusuru koḍuttave: sa:mi.*

## Meaning:

There were four members they were carpenter, venerator, tailor and goldsmith. The four members went to the hills for hunting. The carpenter made a tree into a statue and slept. The tailor suited a cloth to the statue and slept. The goldsmith ornamented the statue and

slept. Finally venerator wanted the beautiful statue to see alive and did the same. And then they quarreled for marrying the girl. Whom the girl will choose as her groom for marrying?

She said “the person who made me is my father; the person who gave me the cloth is my husband; the person who ornamented me is my maternal uncle; the person who made me to alive is my God”. Finally she married the tailor who dressed her up.

## Conclusion

Ve:ṭṭakka:ḍa Irulas have enigma type riddles mostly. It shows their aesthetic and creative power of the Irulas. While using the onomatopoeic type of riddle the conundrum expression is delivered. Some riddles give information about their culture and some others speak about the history. Parable line riddle expose the relationship and its importance. /maruta/ > /matura/ i.e the place that is surrounded by the tree *Terminalia arjuna* is called /marutai/. It is a progressive assimilation made by the people. Their pronunciation is correct. But it is confusion that their forest also compressed of /maruta/ tree (*Terminalia arjuna*), then how it is suitable to the Tamilnadu. There is the clue in the marker that /marutai – ye:/; it denotes the long distance that they never crossed in their past. Hence, there is the necessity of linguistic analysis in the folklore beyond their documentation.

## Foot notes

<https://literarydevices.net/riddle/>

<https://www.oxfordbibliographies.com/view/document/obo-9780199772810/obo-9780199772810-0036.xml>

<https://en.wikipedia.org/wiki/Reduplication>

<https://examples.yourdictionary.com/5-examples-of-onomatopoeia.html>

<https://literarydevices.net/personification/>

## Secondary sources:

<https://examples.yourdictionary.com/examples-of-personification.html>

[http://shodhganga.inflibnet.ac.in/bitstream/10603/98960/8/08\\_chapter%203.pdf](http://shodhganga.inflibnet.ac.in/bitstream/10603/98960/8/08_chapter%203.pdf)

<https://tamilandvedas.com/tag/sinhalese-riddle/>

[https://www.academia.edu/25965392/A\\_Cognitive\\_Semantic\\_Study\\_of\\_Some\\_English\\_Riddles\\_and\\_Their\\_Answers\\_in\\_Amidst\\_a\\_Tangled\\_Web](https://www.academia.edu/25965392/A_Cognitive_Semantic_Study_of_Some_English_Riddles_and_Their_Answers_in_Amidst_a_Tangled_Web)

<https://www.arcjournals.org/pdfs/ijSELL/v2-i4/1.pdf>

<https://www.coursehero.com/file/49544735/Personal-Experiential-Spacedocx/>

<https://www.grammarly.com/blog/metaphor/>

<https://www.indiatoday.in/education-today/grammar-vocabulary/story/reduplications-341502-2016-09-19>

[https://www.jstor.org/stable/539733?seq=1#metadata\\_info\\_tab\\_contents](https://www.jstor.org/stable/539733?seq=1#metadata_info_tab_contents)

<http://www.languageinindia.com/july2013/thanalachimediscourseanalysisfinal.pdf>

<https://www.lexington.ro/en/blog/item/45-on-the-language-of-riddles.html>

## DEVELOPING SECOND LANGUAGE WRITING SKILLS OF HIGHER SECONDARY SCHOOL STUDENTS IN UNCERTAIN PERIODS THROUGH BLOGS

Geetha .S, Research scholar, Bharathiar University

Dr.CK Ahammed, Associate professor and Head, P.G Dept of English, Baithul izza Arts and Science College, Narikkuni. Calicut

### *Abstract*

*The purpose of this paper is to evaluate the introduction of sblog writing to higher secondary students in the moment of crisis and uncertainties, thereby emphasising the effectiveness of blogs in developing English language writing skills. Exploring the possibilities of technologies can bridge the face to face interaction of teachers and learners and provide them with required feedback personally through cyber learning techniques. The studies also enunciate the enhanced scope of the advancement of reading and writing skills through constant blogging. Even though the schools in Kerala remained closed owing to COVID-19 pandemic, the General Education Department in the State have been arranging relevantly for the incessant flow of knowledge between the instructors and the students.*

**Keywords:** *Blog, Second language writing, Information technology*

### **Introduction**

Catastrophic impact of the novel corona virus pandemic has abruptly hit the world to such an extent that life of millions of people across the globe have come to a stand-still contrary to their expectations. The whole nation fights unitedly to curb the spread of the deadly virus by shutting down all educational institutions. Before the pandemic, students and teachers exchange communications and interact with each other frequently on a daily basis without any restrictions. Unfortunately, now they face perpetual stress unable to distinguish the barriers between physical presence and online presence. However, the online classes which commenced after the lock down from June first invariably increased the interactions between the students and teachers to such a great extend that the students have acclimatised to the present scenario. Even though students comprehend the subject matter by attentively concentrating on the lectures delivered online, writing assignments and giving instantaneous feedback appear to be a herculean task sometimes. Lack of physical interactions, time management, technical issues and getting accustomed to unfamiliar technology make online classes more challenging and tiresome for both the instructors and learners.

The decision of the government to implement education through online platform was whole heartedly accepted by everyone as it was the need of the hour to sustain the process of education. Though many students do not have Mobile Phone, Computers, and internet connectivity but the Local Self Government Bodies, PTA and the Government have come forward to bridge the gap. The higher secondary students are in their last year of schooling and developing writing skill is the desired objective in the second language learning context. Lack of face to face interactions between the students and teachers in the present moment of crisis, make the learning process extremely difficult especially for the weak students. Writing blog is an exciting experience for the higher secondary students and it allows the platforms

for the teachers to give feedback to the students. Hence, a research undertaking has been carried out to study the blog writing behaviour of the students and its effect on the development of writing skills in English language. Thirty students from the stream of science actively participated in the study for deriving a relevant solution for the same.

Needless to say, among all the four (LSRW)skills writing require more attention and concentration as it should be devoid of spelling and grammatical errors. It is a significant skill in language production, (Fareed, Ashraf and Bilal, 2016, Bancha, 2013) as its role is to convey the message accurately and effectively, and its proficiency plays a major role in communication (Bancha, 2013). However, Adas & Bakir (2013), noted that students do not write very often and most of what they write is classroom-bound.

### **Objectives of the Study**

- To find out how far blog writing can improve second language writing skills
- To motivate the learners to write English and engage in blogging
- To measure the effectiveness of giving personal feedback

Writing is a complex and cognitive process and developing competency in it comes only through constant practice. Practicing only on a regular basis makes the student adapt the latest methodology of writing. Writing is a combination of different process. The writers' insight and perception regarding the topic reading experience, grammatical and structured awareness, knowledge of vocabulary, correctness of spellings and perhaps more importantly the writing experience. Writing is the last language skill among the four-language skill therefore, its significance, (Fareed, Ashraf and Bilal, 2016, Bancha, 2013) in language production and accurate and effective communication. The students at the higher secondary classes lack adequate writing experience that may be due to many cognitive and affective reasons such as lack of motivation and confidence. Limited exposure to writing practice also contribute for the poor writing performance of the learner. They write for completing the assignments and for the examination purpose, Adas & Bakir (2013), pointed out that students write very less and their writing is mainly on classroom bound.

The technological development has aided and eased learning process considerably, particularly in areas of teaching the language skills. Blog writing is a great way of developing writing competence. When the teacher is the only reader of the content what they deliver, the students feel less enthusiastic and the entire process of learning becomes monotonous and mechanical making the students perform their task without any motivation. Therefore, writing remains a struggling task throughout the life of the learners. It is considered as one of the most essential skills in the academic life of learners.

Online classes opted by the Kerala Government in the wake of COVID-19, owing to the closure of academic institutions make learning a dreary process. The higher secondary students are provided with internet connectivity and the teacher –student interaction is mainly through telephonic exchange. As the students remain in the comfort zone of their homes, exposure to English language is impossible for them. Second language writing is the most daunting experience for the learners, as they are very reluctant to write on their own without errors. Writing is a continuous activity that can be cultivated only through continuous practice. As majority of students are techno savvy, they are interested and excited when they were asked to write on blogs.



Blogs are the online platforms to share one's ideas and thoughts, works and ideas to the public in an informal or conversational style depending on their tastes and aptitudes. The students can view their blog post, read and others leave comment on what they have written which ultimately motivate them to write more.

## **Methodology**

The study was implemented on the plus two class of science stream batch. Fifty participants were asked to write about the topic of their top choice. online classes were given The learners were also allowed to choose from the video lessons given for learning and online lessons for the same were delivered from the SCERT text books.

The researcher found that introducing different genres such as speech, reviews, narratives, Letter, writing, reports, and diaries could be easily introduced and discussed through blog writing. Hence the learners got a chance to read more and reflect on their writings to improve on their language skills. The topics for writing were given the English group and discussions regarding the topic were done simultaneously. The learners were given ample opportunities to clarify their doubts regarding the same. The communication among the English group was done either through text message or voice messages. Different queries the students were dubious about was regarding writing an introduction and the content in the body of writing. Since the queries and clarifications were accessible to everyone in the group, equal opportunity was given to all in exhibiting their talent in a productive way. After getting feedback, they revised their writing which enabled them to be more creative in delivering clarity-based concepts. Hence, the process of writing such as rewriting, organising, drafting and redrafting were involved in the final written product. Therefore, blogs served as a best tool for writing in the present world scenario for nurturing their hidden talents effectively.

In order to check the validity and reliability, a questionnaire was designed and administered to the group of students who participated in this blog writing. Questionnaire was prepared by the means of Google form and the link was shared in the group for exchanging ideas. Social networking applications like WhatsApp in mobile phones simplified the whole process making the entire process more friendly and approachable. Necessary changes were made on the piloted questionnaire items based on students' feedback. The questionnaire items were extracted from instruments used in previous studies under the condition that repetition was avoided (i.e.; Campell,2003; Pinkman, 2005; Eastment, 2005 and walker (2005).

## **Technology and English Language Learning**

Technology has tremendously eased the language learning process making it more effective and learner friendly with its innovative measures Carol Chappelle (2003) observed that "the bond between technology and language use in the modern world should prompt all language professionals to reflect on the ways in which technology is changing the profession of English language teaching in particular, and applied linguistics as a whole". The contribution of technology in the poor language environment is infinite. Now technology has widened the scope of language learning, opening the gate for imagined identities that are characteristic of the new world order (Darvin & Norton, 2015). Drawing from earlier work (K. Richards, 2006; Zimmerman, 1998)

Ushioda(2011) explains that technology encourage the learners to involve more genuinely in target language communication in classroom and the learners can be considered as “people” rather than “language learners” providing greater sense of autonomy and ownership of their activity thus leading to more investment. Today’s learners have access to various social networks like live chat, wikis, podcast which offer a resource rich multimedia environment. Definitely such platform enhances motivation and engagement thereby providing the potential for learning experiences anywhere based on one’s convenience. Many empirical studies have summarised the benefits of blog writing Hen and Huang, 2008 motivating the students to write in the target language (Rodzvilla,2002; Stiler&Philleo.2003; Liaw, Chen and Huang,2008) It provides wider platform for interactions and chances of getting feedback and guidance from a wider community. Similarly, Downess (2004) and Hall and Devison (2007) emphasised the power of blogs to improve students writing skills. Another study by Nadzrah (2007) revealed that when the students composed writing with specific purpose, well written writing blogs can motivate them to accelerate constructive language writing blogs enabling the learners to interact and share their ideas and thoughts with a far greater audience both inside and outside of the classroom (Williams & Jacobs 2004,p.232; Blackstone, Spiri and Naganuma 2008) recent studies acknowledged blogs as a powerful educational tool. (Abu bakar,Latif &Ya`acob ,2010;Nadzrah Abu Bakar,2009;Nadzrah Abu bakar & Kemboja Ismail .2009;Seitzinger,2006; Pickman,2005;Zhang 2009;Sun,2009; Song and Chan ,2008)

### **Setting up A Blog**

The researcher created a free blogging website (blogger.com) and contacted with the students explaining the possibilities of blog writing in the wake of COVID- 19 pandemic. Majority of the students were from rural settings without any technological exposure, hence creating blog and blog writing were totally unfamiliar and an entirely new concept for them. Mobile phone and internet connectivity provided by the government to these economically backward students were in fact a boon for them in their rapid learning progress. In this context establishing connection with the students and initiating writing activities were the need of the hour. In the beginning they were very reluctant to write and post on blogs, apprehensive about their own creative capabilities and also for adapting this latest novel approach for nurturing their talents. In order to promote English language writing they were given freedom to choose words ranging from 25 to 150. However, only a few students finished their task on the allocated time period of blog writing. In Social networking application WhatsApp, a group was created exclusively in advance for English language learning and teaching for these students to exchange their elaborative ideas and discuss its consequences with their peer group and also with the instructors. The researcher posted a few writings of the learners and posted the link in this group for the students to read and discuss its implications. Reading their own writing gave them immense satisfaction thereby increasing their motivational element in the over-all writing process. Consequently, more students were encouraged to post their writings and the positive feedback provided personally to them gave a new impetus for them to continue with their writings in future. Students started writing on the blog more frequently and the researcher incessantly provided the writer

S. No	RESPONSE	(TOTAL NO. OF STUDENTS = 35)	PERCENTAGES (%)
1	I have an email id	28	93
2	I have heard of blogs	5	16
3	I post on social media	30	100
4	I Use English to write something on social media	5	16
5	I have written blogs	0	0
6	Blogs have helped me to improve writing	20	66
7	I am confident to write on blogs	10	33
8	I comment on other's write ups	2	6
9	I think blog writing will help me to improve reading skill.	22	73
10	The most problematic area you encountered while writing ‘	6	20
	a) Grammar and Vocabulary	10	33
	b) Organisation of ideas	14	
	c)All of the above		46

with all necessary feedbacks which ultimately enhanced their productivity to a very large extend.

## Results and Discussions

The participants in the study ‘were 35 higher secondary students in the aided school of Malappuram district. This group consisted of 12 boys and 23 girls aged between 17 to 19. The period of blog writing commenced on the first week of June2020.The methodology of the study involves gathering data using questionnaire, analysing students response, promoting blog writing and providing feedback to learners. Pinkman (2005) points out the **interactive and communicative roles of blogs** as the participants takes multiple roles as readers, reviews, reflective readers and writers.

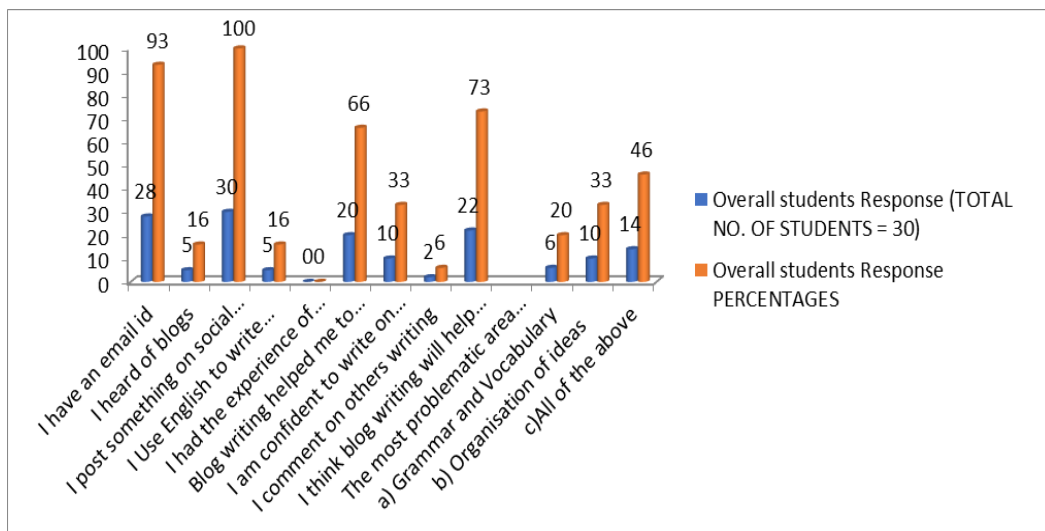
As the guidelines of blogger.com website the blog was created with three steps

### Creating an account-Naming the blog-Choosing the template.

Once the learners send their blog post to the instructor, feedback was given and later on the final draft was posted by the instructor. Initially only bright students with proficiency

of writing turned up with their innate talents, but later on everyone was slowly encouraged to pen down their thoughts and ideas.

**Table. 1. Overall Students Responses**



**Figure. 1**

**Overall Students Responses**

According to the survey, out of the thirty students, most of the learners (93 %) who have an email id were unfamiliar with the concept of blog writing. Even though they were comfortable writing on social media, no one had the experience of posting on blogs. Only 16 % could write English without errors and post in social media. When they were asked to comment on their own writings, 66% agreed that they could improve their writing by continuous practice. Further, interrogation was made on their level of confidence in writing and only 33 % responded affirmatively. Maybe due to their lack of writing proficiency only 6 % commented on others writings. When asked about reading skill, 73 % agreed that there is huge scope for improvement in reading. Blog writing gave them an opportunity to grasp not only their writings but their friend’s concepts as well. While commenting on the problem areas regarding writing, most of them pointed out that they faced lot of challenges in writing, 20 % felt difficulty with grammar and vocabulary and 33 % felt difficulty in the organisation of ideas, but 46 % faced problems in grammar, vocabulary and organisation of ideas. This reveals that the learners are experiencing less exposure to writing that makes them writing a difficult area.

**Limitation of the Study**

Since the study is limited to a small group of 35 students, it is difficult to analyse the opinions of the student community as a whole. This study summarises the experience of the higher secondary students’ blog writing. As the study comprises only a small group, generalisation cannot be made in the entire learning process. More studies can be done using

digital media in the area of reading and writing to intensify the concepts of this study. Similarly, more participants can be included to make it livelier and more interactive and for providing collective information among the participants.

## Conclusion

Adapting information technology in the process of language learning, especially in the field of writing can make the activities more thought provoking, fun-filled and challenging. Such real-life activities can attract their attention enabling them to shed their inhibitions and come out successfully brushing aside their fear of failures in the whole process. Blog writing provides the learners with ample scope for reading and reflective writing in the present uncertain and critical period. Recent studies on second language writing concluded that integration of information technology and social media, can accelerate development of writing skills. Motivating learners to learn second language is a vast area of research in future which inevitably involves commitment, perseverance and indomitable willpower from the student community.

## Reference

Abu Bakar, N., Latif, H., & Ya'acob, A. (2010). ESL Students feedback on the use of blogs for language learning. *3L*

*The Southeast Asian Journal of English Language Studies*, Vol. 16 (1)

Adas, D., & Bakir, A. (2013). Writing difficulties and new solutions: blended learning as an approach to improve writing abilities. *International Journal of Humanities and Social Science*, 3(9), 254-266

Bancha, W. (2013). What causes spelling errors of Thai EFL students. *ARECLS*, 10, 107-129

Blackstone, B. Spiri, J., & Naganuma, N. (2007). Blogs in English Language Teaching and Learning: Pedagogical

Uses and Student Responses. *Reflections on English Language Teaching*, 6(2), 1–20. [Online] Available:

<http://www.nus.edu.sg/celc/publications/RETL62/01to20blackstone.pdf>

Blood, R. Weblogs: A History and Perspective, In Editors of Perseus Publishing (Eds.). 2002.

Chapelle, C. A. (2003). English language learning and technology: Lectures on applied linguistics in the age of information and communication technology. Amsterdam, The Netherlands: John Benjamins

Darvin, R., & Norton, B. (2015). Identity and a model of investment in applied linguistics. *Annual Review of Applied Linguistics*, 35, 36-56. doi:10.1017/S0267190514000191

Downs, S. (2004). Educational blogging. *Educause Review*, 39(5), 14-26

Fareed, Muhammad., Ashraf, Almas., and Bilal, Muhammad 2016. ESL Learners' Writing Skills: Problems,... (PDF Download Available). Available from:

[https://www.researchgate.net/publication/311669829\\_ESL\\_Learners'\\_Writing\\_Skills\\_Problems\\_Factors\\_and\\_Suggestions](https://www.researchgate.net/publication/311669829_ESL_Learners'_Writing_Skills_Problems_Factors_and_Suggestions) [accessed May 31 2018]

Liaw, S. S., Chen, G. D., & Huang, H. M. (2008). Users' attitudes toward Web-based collaborative learning systems for knowledge management. *Computers and Education*, 50(3), 950–961.

<http://dx.doi.org/10.1016/j.compedu.2006.09.007>

Nadzrah Abu Bakar. E-Learning Environment: Blogging as a Platform for Language Learning. *The European Recent Advances in Educational Technologies Journal of Social Science*, Vol. 9, 2009, pp 594-604.

Nadzrah Abu Bakar, & Kemboja Ismail. (2009). Using Blogs to Encourage ESL Students to write constructively in

English. *AJTLHE*, 1/5, 45-57

Rodzvilla, J. (2002). *We've got blog: How weblogs are changing our culture*. Cambridge, MA: Perseus Publishing

Seitzinger, Joyce. (2006). Be Constructive: Blogs, Podcast, and Wikis as Constructivist learning Tools. *Learning*

Stiler, G. M., & Philleo, T. (2003). Blogging and blogspots: An alternative format for encouraging reflective practice

among preservice teachers. *Academic Research Library*, 123(4), 789–798

Song, H., & Chan, Y. (2008). Educational blogging: A Malaysian university students' perception and experience.

*Proceedings ascilite Melbourne 2008*. Full paper: Song & Chan.

Sun, Y. (2009). Voice Blog: An Exploratory Study of Language Learning. *Language Learning & Technology*, June,

Volume 13, Number 2, 88-103

Ushioda, E. (2011). Language learning motivation, self and identity: Current theoretical perspectives. *Computer Assisted Language Learning*, 24, 199-210. doi:10.1080/09588221.2010.538701

Williams, J. B., & Jacobs, J. (2004). Exploring the use of blogs as learning spaces in the higher education sector.

*Australasian Journal of Educational Technology*, 20(2), 232-247

Zhang, D. (2009). The Application of Blog in English Writing. *Journal of Cambridge Studies*, Vol. 4, No. 1, March.

<http://englishtutorial2020.blogspot.com/>

## ROLE OF GRAMMAR IN COMMUNICATIVE LANGUAGE TEACHING

**Greeshma oustine**, PhD research scholar, Department of Linguistics, Bharathiar University, Coimbatore

**Dr.N.Ramesh**, Assistant Professor, Department of Linguistics, Bharathiar University, Coimbatore

### *Abstract*

*In the history of language teaching, the role of grammar has been addressed by a number of linguistic theories. Communication skills are best facilitated through communicative language teaching. Grammar is the foundation stone of communication, which helps in understanding the meaning and intent of a message. This paper focuses on the role and need of grammar in communicative language teaching. The goal of CLT is communicative competence not only applying grammatical rules of a language to form correct sentences, but also to know how, when and where to use these sentences.*

**Key words:** *Grammar, Communicative Language Teaching (CLT), Communicative Competence.*

### **Introduction**

The word grammar comes from the Greek meaning “craft of letters”. In language, grammar is the systematic study and description of language or it is a set of rules and examples dealing with syntax and morphology (word structure) of a language. According to William little wood (1981), the communicative language teaching “pays a systematic attention to the functional as well as structural aspects of language, and combining these into a more fully communicative view. He further says that the communicative language teaching “encourages us to go beyond structures and take account of other aspects of communication- it can therefore help us to match the content more closely with the actual communicative uses that the learners will have to make of the foreign language. Communicative language teaching is an approach for teaching language holistically, based on meaningful communication and interaction. In language, CLT is not only based on skills, it is based on social behaviour. The goal of communicative language teaching is the ability to communicate in the target language. Communicative language teaching (CLT) is described by some linguists reached a turning point. According to celec-murica and Dornyei (1997,p; 141-152) says CLT as “ explicit direct elements are gaining significance in teaching communicative abilities and skills”.communicative language teaching is a new approach in the field of foreign and second language teaching. Communicative language teaching focuses on and aims at communicative competence. Thus enabling the learners to use the language in a communicative situation to satisfy their needs in real life communication is a priority in CLT (Richards, 2006). In other words, it brings the real life situation of the native English in to classroom activities, such as role-play and simulation (Harmer, 2007).

### **Characteristics of CLT**

- Communicative language teaching makes the learners to attain communicative competence, so that the learners can use the language appropriately accurately and fluently.
- Communicative activities enable the learners to attain communicative objectives of the curriculum, engage learners in communication and requires the use of such

communicative processes as information sharing, negotiation of meaning and interaction ( Richards and Rodgers) (1986,p:76)

- The teachers are just a facilitator to help the learners to become autonomous.
- Equal emphasis on all four language skills.

### **Advantages of Communicative Language Teaching**

- Children acquire grammar rules as a necessity to speak, so it is more proficient and efficient.
- Communicative language teaching is pupil oriented, their needs and interests.
- Communicative language teaching is interesting and motivating for children.
- Communicative language teaching increases the teacher-student relationship.
- Communicative language increases interactive relationship.
- Students can learn the target language very easily in this way.
- Good Communicative skills provides opportunity for students to be aware of their abilities and exhibit them.
- Communicative language teaching provides vitality and motivation within the classroom.
- Communicative language teaching is a holistic approach. It doesn't focus only on the traditional structural syllabus. It also focuses on communicative dimension of language.

### **Communicative Language Teaching and Communicative Competence**

In Communicative language teaching, everything is done with a communicative intent. Students use the language a great deal through communicative activities such as games, role plays and problem-solving tasks. According to k. Johnson and k. morrow (1981) says CLT as one which recognises the teaching of communicative competence as its aims.

The fundamental goal of communicative language teaching is to develop learners' communicative competence in L2 through communication and interaction with others (brown, 2002, canale and swain, 1980, mochida, 2002)

According to H.G widdowson (1978) communicative competence is “the ability to produce sentences for communicative effect”. The term communicative competence was first used by Hymes (1972 to 1974) to refer to a speaker's capability to speak a language with linguistic proficiency and to use language appropriately in different social context. According to savigon (1972), communicative competence as the ability to function in a truly communicative setting that allows learners to communicate with other speakers effectively and spontaneously. Savigon (1976) further explains that communication is dependent on the negotiation of meaning between speakers, because communication is spontaneous. Speakers need to negotiate meaning based on what is unclear to them.

From the above definitions we can conclude that communicative competence is,

- The capacity to use the language appropriately in a given social context.
- The capacity to create sentences for communicative effect.



- The ability to say and write something which is grammatical, appropriate, fluent, formally possible, feasible and socially and contextually acceptable.

In 1980, Canale and Swain described four dimensions of communicative competence,

- Grammatical competence
  - Sociolinguistic competence
  - Strategic competence
  - Discourse competence.
- a) Grammatical competence

It is the ability to handle with grammar spelling, vocabulary, pronunciation, rules etc... it is the knowledge about lexical items and rules of morphology, syntax, semantics and phonology.

- b) Sociolinguistic competence

It is the ability to use and respond to language appropriately. It is made up of two sets of rules: sociolinguistic rules of use and rules of discourse.

- c) Strategic competence

It is the ability to identify and repair communication breakdowns, how to work around gaps in one's knowledge of the language, and how to learn more about the language in the context.

- d) Discourse competence

It is the ability to know how to interpret the larger context and how to construct longer stretches of language so that the parts make up a coherent whole.

### **Approaches in Language Teaching.**

There are new approaches and methods that have shaped language teaching and learning. According to Richards (2006) classifies language teaching in three phases. They are:-

Phase 1: Traditional Approach (up to 1960s)

Phase 2: Communicative Language Teaching (1970s to 1990s)

Phase 3: Current Communicative Language Teaching. (1990s to the present)

#### Phase 1: Role of grammar in Traditional Approach (up to 1960s)

Traditional approach to language teaching gave priority to grammatical competence as the basis of language proficiency. They were based on the belief that grammar could be learned through direct instruction and through a methodology that made use of repetitive practicing and drilling. The approach to the teaching of grammar was deductive one. Students are presented with grammar rules and given opportunities to practice using them as opposed to an inductive approach in which students are given examples of sentences containing a grammar rule and asked to work out the rules for themselves.

## Phase 2: Role of grammar in classic communicative language teaching (1970s to 1990s)

During this phase the centrality of grammar in language learning and teaching were questioned, since there is an argument that language ability involved much more than grammatical competence. Here the importance and role of grammar is to produce grammatically correct sentences, attention shifted to knowledge and skills needed to use grammar and other aspects of language appropriately for different communicative purpose such as making requests, giving advice, making suggestions, describing wishes and needs and so on.

## Phase 3: Role of grammar in current communicative language teaching. (1990s to the present)

From 1990 onwards communicative approach were implemented all over. The student's communicative skill is developed by linking grammatical development to the ability to communicate. In this period grammar is not taught as a subject but it is a part of communicative task, thus creating a need for specific items for grammar. In schools students are insisted to speak only in English to develop their communicative skill. Activities based task were conducted to improve their language skill and the activities is based on CLT. Grammar was taught in class as a part of syllabus and to make the students score during examination. Introducing TG grammar and basic sentence patterns and types of sentences to develop ones communicative skills are introduced in the syllabus and are given important too.

### **The Role of Grammar in Communicative Language Teaching**

According to Halliday, grammar is the study of linguistic forms (wordings) regarding functions or meaning; both wordings and functions are studied by grammar (Halliday 1997)

Canale and swain (1980) suggested that communicative competence includes grammatical competence, discourse competence, sociolinguistic competence and strategic competence. Thus, we can say that grammatical rules are one of the fundamental aspects of speaking skill.

When explaining the role of grammar specifically in CLT, there will be two main types of approach to CLT, they are shallow-end approach and deep end approach (Thornbury 1999). The shallow-end approach to communicative language teaching is based on the thought that, in order to make the learners use language in a communicative situation. It is necessary first to learn the grammatical rules and then apply them in that communicative situation; on the other hand, deep-end approach to communicative language teaching is based on the belief that grammar is acquired unconsciously during the performance on those communicative situations, so it would be useless to teach grammar previously and explicitly. (Thornbury,1999: 18-19)

## Chomsky's perspective on competence

According to Chomsky,

*Linguistic theory is concerned primarily with an ideal speaker-listener, in a completely homogenous speech community, who know language perfectly and is unaffected by such grammatical irrelevant condition as memory, limitation, distractions, shifts of attention and interest errors (random or characteristic) in applying his knowledge of the language in actual performance (Chomsky,1965,p:3)*

Here Chomsky clearly describes about language form (competence) and language use (performance) and established that the speaker-listener internal grammar that judges the grammaticality of sentences should be the main object of investigation for linguists.

## Conclusion

Grammar is merely a set of rules to preserve language especially written words. Without grammar there is no continuity of language and over time communication of ideas would suffer. People from different countries try to speak in English which is influenced by their mother tongue, which have errors in grammar and sentence patterns. If one can master grammar, he or she can unlock ideas and thoughts that were written across time and place. Proper grammar is important. Correct grammar makes us to express our ideas and thoughts properly and keep us safe from misunderstanding. In society and profession, the use of language is extremely important. We are expected to produce perfect grammar in professional settings, because now a day's social media and technology have less formal form of communication. Grammar gives the language users the control of expression and communication in everyday life. Mastery over the words help speakers to communicate their emotions and purpose more effectively. Changes in grammar are made from old to contemporary. Grammar can change its shape according to the trend but the importance of grammar still remains the same.

## Reference

Canale.M and Swain.M. (1980). *theoretical bases of communicative approaches to second language teaching and testing. applied linguistics*. oxford university press.

Celec-Murica,M. and Dorneyi,Z. (1997). *Direct approach in L2 instruction: a turning point to communicative language teaching?* TESOL QUARTERLY, 31.

Chomsky,N. (1965). *Aspects of the theory of syntax*. cambridge, MA: MIT press (google scholar).

Harmer,J. (2007). *The practice of english language teaching* (4th ed.). Harlow,England: pearson longman.

Johnson, K., & Morrow, K. (1981). *Communication in the classroom: Applications and methods for a communicative approach*. Addison-Wesley Longman.

little wood, T.w. (1981). *communicative language testing an introduction*. cambridge.

Mochida, A. (2002). *what was the theoretical and empirical justification for the rise of communicative language teaching?*

Richards,J. and rodgers,T. (1986). *Approaches and methods in laguage teaching*. cambridge university press.

Savigon, S.J. (1972). *Teaching for communicative competence: a research report*.

Savigon, S.J. (1972). Teaching for communicative competence: A research report. *audio visual language journal*, 10(3), 153-162.

Savigon, S.J. (1976). communicative competence: theory and classroom practice. *retrieved from ERIC database (EDI 135245)*.

Thornbury,s. (1999). *how to teach grammar*. bluestone press,charlbury,oxfordshine,uk.

## THE IMPACT OF NATIVE LOCAL DIALECT ON ENGLISH USAGE: A CASE STUDY BASED ON TEHAMI DIALECT AT YEMEN

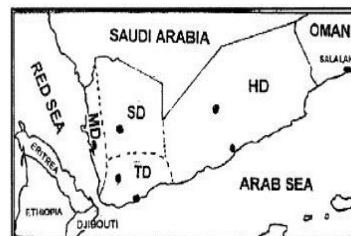
Hussein Omer Ali Hussein Ageed, Research Scholar, Department of Linguistics, University of Kerala  
Dr. Darwin L, Assistant Professor, Department of Linguistics, University of Kerala

### Abstract

*In Yemen, Arabic is the national language, it is used in many dialects in the form that is called colloquial Arabic, of many regional variations of Arabic spoken throughout the Arab world and learned as a first language (Huthaily, 2004). One of the dialect studies mentions that Yemen was speaking four main dialects in its regions. Ali (2000: Sa), This study aims to find out the impact of Tehami dialect on the usage of English language by the Tehama speakers in Yemen.*

### Introduction

In Yemen, Arabic is the national language, it is used in many dialects in the form that is called colloquial Arabic, of many regional variations of Arabic spoken throughout the Arab world and learned as a first language (Huthaily, 2004). One of the dialect studies mentions that Yemen was speaking four main dialects in its regions. Ali (2000: Sa), shows the four main dialects spoken in Yemen, (TYD is one of them). In the map, the abbreviation MD is used by Ali (2000) in his study to stand for Tehami dialect, and TD stands for the Taizi dialect. The present study focuses on the Tehami dialect referred to it as TYD rather than MD.



The Four Main Dialects in Yemen (adopted from Ali, 2000: 5a)

Siemeone-Senelle (1996) states that the Arabic dialects in Yemen are spoken as a mother tongue in most parts of the country, except in the eastern **area of Almahra city** and the island of Soqatra, where modern south Arabian languages are the native languages of the inhabitants. He mentions that the Yemeni Arabic dialects are characterized by great diversity and by several unique traits, **than** elsewhere in the Arabic speaking community. Furthermore, Yemeni Arabic can be divided into various dialects, with some distinct vocabulary and phonology. The main dialects in Yemen are Sana'ani, Taizi, Adeni, Hadrami, and Tehami (Watson 1999). Also, there are the non-Arabic languages of the ancient Sabaeen kingdom and also the Mehri language which has spoken by the Mehri people of Almahra city in the country.

### The Region of Yemen's Tehama

Regarding the linguistic reference about the etymology of the name of "Tehama", Yemeni Encyclopedia, vol.1, p. 743, Al-Ahdal, Khalid (2004, p. 6), in Arabic script, states that the origin of the word 'Tehama' in Semitic languages means 'warm' about its hot weather and in Babylonian Arabic, the word means 'baHr' "sea" or 'amiiq' "deep". Northern Arabic or Classical Arabic has its meaning for "Tehama" as the "low land". In the language of ancient

Yemeni Epigraphic, the name of Tehama is the opposite of "Tawd" which means in Arabic "Al-Gabal" and in English "the mountain" that is in contrast to "As-Sahel", "the plain".

Tehama is Yemen's narrow western coastal region on the Red Sea. The important urban centers of the region are Hodeidah, Mocha, and Zabeed. Thesiger, W. (1947) writes about the general geography of Tehama: "The Tehama, which consists of the narrow sandy coastal plain 12-20 miles across, is divided into the Tehamat Al-Sham, extending



The Region of Yemen's Tehama

north from Birk as far as Lith, the Tehamat Al 'Asir, and the Tehamat Al Yaman. " (p. 190) Also, Mallon, D.P. and M. Al-Safadi (2001) contributed to writing that;

Yemen is topographically very diverse. The western part of the country (more or less corresponding to the former Yemen Arab Republic) can be divided into four broad zones from west to east: the Tehama coastal plain, western escarpment, central highlands, and eastern plateau (Varisco et al.1992; Evans 1994). The Tehama, along the Red Sea, stretches inland for up to 65km and consists of stone and gravel plains, low dunes, and saline mudflats (sabkha). Mallon, D.P, and M. Al-Safadi (2001, p. 63).

Al-Shaibi, Farad (2001. p. 18), mentions Tehama (in Arabic script) that Tehama (i.e. Tehama of Yemen) is geographically located in between the coast of Red Sea in the west and the oldest mountainous highlands located to the east from it. so that term is added to its neighboring district, for instance: Yemen Tehama. AsirTehama, ... etc., and the Yemen Tehama is geographically located in the west of Yemen, where it extends from its south at the Baab-al-Mandab southwards to the Saudi-Yemeni borders northwards. The area of Tehama is about 12929 km<sup>2</sup>.

Al-Ahdal, Khalid (2004. pp. 6-7) (in Arabic script) mentions the division of the whole region into three geographical regions based on the social convenience, the resemblance in habits and traditions as well as the dialect unity and the folk heritage. These regions are as the following:

### 1. North of Hodeida region:

This region is from Dhihi to Mikhiaaf Suliamani in the north and it is called Ashshaam. It is centralized by Al-Zaydiyah district.

### 2. South of Hodeida region:

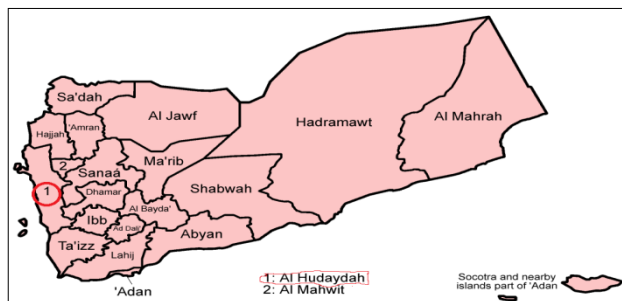
This region is from Ad-duraihimi to Al-Makha'a in the south and it is called (Al-Yaman) or (Yumman). The center of this region is Zabeed district.

### 3. Midst region:

This region is from Hodeida to the south covering Almarawa'a ,Alqutae, and Bajel up to Baab An-naaqa.

In the past, Tehama hosted an important trade line between Asia and Africa. Most of the Tehami people live depending on daily wages. The majorities depend on agriculture and the sea and they often have insufficient resources to feed themselves and their children properly. In addition to poverty and the absence of education are the main existed problems in Tehama. The country's education system in urban centers has been improving over the past few decades, but the standards are still far from acceptable. In some of the villages, there is little schooling that teaches the Holy Qur'an and the Arabic Alphabet.

Hodeidah is one of the coastal cities of Yemen. It is the second-largest city in the country, where the present study is carried out in one of its districts. It is located on the Red Sea coast in the west part of Yemen, bounded by Hajja city from the north, Taiz city from the south, Al-Mahwit, Sana'a, Ibb, and Raima cities from the east, and the red sea from the west. Hodeida city is called the Tehama region (a coastal region from Mokha city in the south to Haradh city in the north). There are many tribes in Tehama like Almeftah, baniZiyad, Alzaraneq, and many other tribes. The TYD is widely spoken by people of the city and has many variations. In the mid of the 19th century, Hodeidah was developed by the Turkish for its important seaport and was rebuilt by Soviet to be used by their naval base in the 1970s and 1980s.

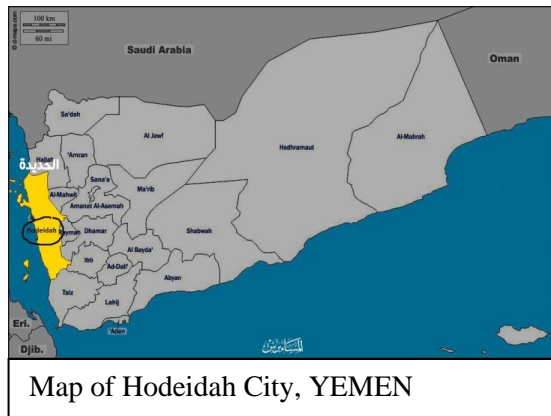


#### 1. Hodeidah borders with other Yemeni governorates

The city has historical places like Zabeed which is considered one of the most important historical and Islamic cities in the Arab world. Many Islamic Yemeni and International scientists from Malaysia and Indonesia studied in Zabeed 'sold university which was as old as alazhar University in Egypt.

## Location of the study

Zabeed is the most important historical and tourist place in Hodeidah city. It is the center of pure spoken TYD. It was the capital city of Yemen from the 13<sup>th</sup> to 15<sup>th</sup> century and was enjoying rich scientific and cultural activities. It has four gates, Al-Nakhl, Siham, Al Qurtub, and Al-Shabareeq. The geographical area of the city was structured as four quarters: al-Juz'a, al-Mugambath, al-Ali, and al-Jamea. It is distinguished by its historical buildings, for example, public and private libraries, schools, mosques... etc. It has a flourishing and rich role in commerce, agriculture, and manual handicrafts all over Yemen.



## Tehami Yemeni Arabic Dialect

Tehami Yemeni Arabic is one of the complicated and important dialects in Yemen. It is spoken in Hodeidah, Almahwait, and Hajja and on the coastal area of Red sea. Historically, it comes from the Hemyarian language which is one of the great historical languages spoken in the country. The existence of the prefix /im/ (from the Hemyarian language) which is used in Tehami dialect substitutes the definite article /al/ in the standard Arabic language. Also, the suffix /she/, which means (no or not), comes at the end of verbs in Tehami dialect substitutes the meaning of /lam/ in the standard Arabic which means the same, as;

- am-qalam (in Tehami dialect), al-qalam (in the standard Arabic) which means "the pen" in English.

- ata-she (in Tehami dialect), lam-yaati (in standard Arabic) which means "he does not come" in English.

Tehami Yemeni Arabic enjoys many aspects that make it different from all other dialects in the Arab world. Phonologically, Tehami dialect is similar to most of Yemeni dialects in pronouncing the qāf as [q] and the ḡīm as a velar plosive [q] (the ḡīm pronunciation is also shared with Egyptian Arabic). Grammatically, most of Tehami sub-dialects share the feature of replacing the definite article (al-) with the prefix (am-). The prefix (ša) indicates the future tense, for all persons, e.g. šasafer am-madeeneh "I will travel to the city". Some Tehami dialects are similar to other Yemeni dialects in grammar and syntax, but the difference is basically in vocabulary.

Zabeed is the center of Islamic scholarship and the former capital of the area. Its dialect is quite different and pure than other dialects in the region. The classification of it into many sub-dialects is the reason behind being different. So in this, the work will be on the dialect of Zabeed. In Tihama region, the dialect of Zabeed shares the transformed



definite article of (*am-*) but it is unique in keeping certain of the declensional suffixes in the nominative case. The indefinite masculine nouns in nominal sentences as well as the subjects of verbal sentences are suffixed with the sound (*-ū*), which stems from the classical suffix (*-un/-u*). Likewise in phonology, it replaces the sound (*'ain*) [ʕ] with the glottal stop ( ' ) [ʔ]. Regarding vocabularies, the Zabeedi dialect shares little with other Arabic dialects but has its vocabularies and it may be judged to be considered as a language in the future.

### **Aim of the study**

To find out the impact of Tehami dialect on the usage of English language by the Tehama speakers in Yemen.

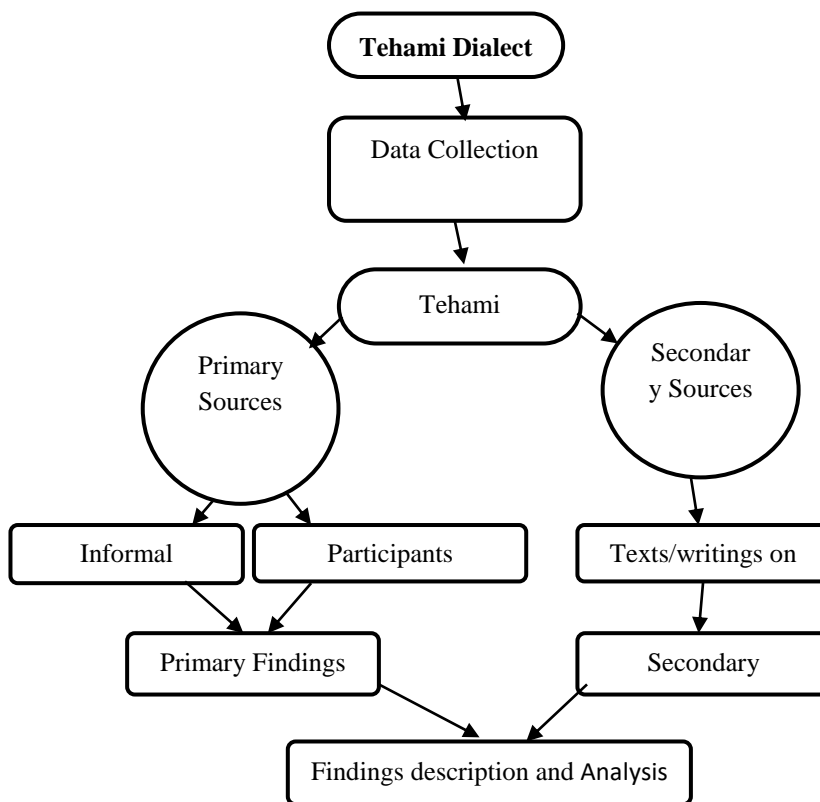
### **Methodology and Data Collection:**

The methodology of this research paper follows the survey method by asking questions to the interviewees and recording them to get a full understanding and information. There are many reasons for doing this method. The first reason is the absence of descriptions of TYD based on systematically collected spoken data. The second reason is that the researcher's concern for at least a partial description of the phonology and prosody of TYD and so the recorded data is necessary. The third reason is the relation to the research question which seeks the phonemic shapes of TYD and here the spoken data is highly important.

This study has considered Zabeed geographic location as the universe for gathering the desired and needed sample. The sample is from both the educated and the non-educated people of different ages. The target sample size is planned to be about 150 participants from all the different areas of Zabeed but only 100 samples are obtained.

This study is an exploratory descriptive method on the phonological sound system of the TYD. The focus of the study is gaining familiarity and insights for later investigations. The descriptive research design is used here to obtain information concerning the current status of people in Tehama, Zabeed region, and to describe "what exists" concerning variables or conditions in a situation. The data of this research work is gathered through the sources of primary and secondary data collection strategies. A survey method is used in this study to explore the key points, which are required to be considered while measuring the awareness of TYD. Secondary sources are also obtained through previous studies. The previous studies are, historical references, books, articles, newspapers, the internet...etc.

The following diagram gives an overlook of the main stages of the research process including the primary and secondary sources of the fieldwork and data collection.



### Data Analysis

The data have been collected from Tehama region of Yemen, the main cities of this region are Tehama, Zabeed, Hodeidah, Almahwait, and Hajjaand. The data have been collected from these places and some of the sample data are given below and the finding of the impact are given below. Also, the phonemic chart of the native dialect is given below. From the chart, it can be noticed that some of the phonemes of English are not available in the Tehami dialect. Naturally, the existing phoneme of such a dialect will replace the phonemes of other languages. In such a way it has adjusted and accommodated some of the English phonemes in the Tehami dialect people on their English usages.

Place of Articulation  Manner of Articulation													
		Bilabial	Labiodental	Labiovelar	Dental	Alveo-dental	Alveolar	Palatal	Velar	Uvular	Pharyngeal	Glottal	
Plosive	vd		/b/					/d/		/g/			/ʔ/
	vl						/t/		/k/	/q/			
	e m	vd						/dʔ/					
		vl						/tʔ/					
Affricate	vd							/ʒ/					
	vl												
	e m												
Fricatives	vd				/ð/		/z/			/ʝ/			
	vl		/f/		/θ/		/s/	/ʃ/		/x/	/ħ/	/h/	
	e m	vd			/ðʔ/								
		vl						/sʃ/					
Nasal	vd		/m/				/n/						
Tap/Trill	vd						/r/						
	vl												
Lateral	vd						/l/						
	vl												
Approximant / Semivowels	vd				/w /			/j/					

Sample data of the Tehami people's English usage and its variations

No.	Word	Transcription in British English	Transcription in Tehami Dialect of Arabic	Variation
1	scarlett	/'ska:lɪt/	/'skarlet/	ɑ:>ɑr
2	twelve	/twelv/	/twɔlf/	v>f
3	her	/ hə /	/ he: r /	>rΦ
4	thing	/θɪŋ/	/θɪnk/	ŋ>k
5	think	/θɪnk/	/tɪnk/	θ>t
6	house	/haʊs/	/haʊs <sup>ɕ</sup> /	s>s <sup>ɕ</sup>
7	knight	/naɪt/	/knaɪt/	>kΦ
8	foreign	//' fɔrɪn	//' fɔrɪzɪn	>ʒΦ
9	particular	/pə'tɪkjələ/	/pərtɪkələr/	p>b
10	actually	/'æktʃuəli/	/'æktuli/	tʃ>t
11	languages	/'læŋgwɪdʒɪz/	/'læŋgwɪqs/	z>s
12	Zero	'//zɪərəʊ	//ze: rʊh	>hΦ

The impact of Tehami dialect in the usage of English

Arabic language does not have "p" consonant sound but only /b/ that is pronounced in all initial, middle and final positions and so, even in Arabic Yemeni Tehamidialect, people are only pronouncing the English /p/ as "b" like in "People" (Br.E: /pi:pəl/> TYD: /bi:bol/).

TYD speakers pronouncethe /r/ consonant sound in all the positions and more strongly in the final position they use. They use a voiced alveolar tap /r/ in the place of zero pronunciation of it in the British English final position, for example "terrible" (Br.E:/'terəbəl/> TYD : /'tərebol/)

The pronunciation of the /f/ the voiceless labiodental fricative instead of /v/ the voiced labiodental fricative in all positions for example "have" (Br.E: /hæv/> TYD : /haf/)

The pronunciation of /s<sup>ɕ</sup>/ , the voiceless alveolar emphatic fricative instead of /s / the voiceless alveolar fricative in all positions, for example "house"(Br.E: /haʊs/> TYD : /haʊs<sup>ɕ</sup>/).

The nasal velar /ŋ/ is effecting the pronunciation of what is after it like in "thing". The Tehami dialect speakers change the pronunciation of the /ŋ/ into /nk/ to be as "think"(Br.E: /θɪŋ/> TYD : /θɪnk/).

Some of the TYD speakers pronounce the voiceless dental fricative /θ/ as voiceless alveolar plosive /t/ like in "think" (Br.E: /θɪnk/ > TYD :/tɪnk/ ).

TYD speakers pronounce the voiced velar plosive /g/ as voiced palatal affricate like in "good" (Br.E: /gʊd/ > TYD :/ʒʊd/).

TYD speakers add the voiced glottal fricative /fi/ in the final position if preceded by a vowel-like in "zero" (Br.E: /zɪərəʊ/ > TYD :/ze: rʊfi/).

The pronunciation of /s/ the voiceless alveolar fricative instead of /z/ the voiced alveolar fricative in pronouncing the plural form of a noun, for example, "languages" (Br.E: /'læŋgwɪdʒɪz/ > TYD :/'læŋgwɪqs/).

TYD is the same as in natural Arabic in pronouncing the silent sounds in English like a knight- fight-foreign

## Conclusion

The English language is considered to be foreign language in Yemen. All the use and practices of English is only limited and according to the needs of well qualified English professionals. The complete mastering of the Arabic language in the country, due to its being the native language, is the reason behind the weakness of English. The above data analysis and the description give the influence of native dialect and its sound system to produce another language. It shows the impact of Tehami native dialect of Yemen in the usage of the English language by the native people of Tehama city in Yemen. Likewise, every dialect form may influence its sound system on another language usage. But it can be solved through the effective way of teaching a second language with new methods and especially audio-lingual methods and native language audios for the betterment of their usages. In foreign language or second language learning, the tutors' knowledge and capacity are very much important and their influence will make lots of changes among the learners.

## References

Abdulmalik, Hassan A. and Chapman, David W. Teacher nationality and classroom practice in the Republic of Yemen. *Teaching and Teacher Education*, 10 (3), 1994.

Al-Hammadi, F and Sidek, H. M (2014) Academic Writing in the Yemeni EFL Context: History, Challenges, and Future Research. *Paper ID: ICLLCE 22014-82*.

Al-Sohbani, Y. A. Y. (2015). An investigation of the reasons behind the weaknesses in English among public secondary school leavers. *Journal of Teaching and Teacher Education*, 4(01)

Khan, I. (2012): Teaching and learning of English: An exploratory study of difficulties and strategies. *British Journal of Social Sciences*, 76-93.

Muthanna, A., and Karaman, A.C. (2011). The Need for Change in Teacher Education in Yemen: The Beliefs of Prospective Language Teachers. *Procedia Social and Behavioural Sciences*, Vol. 12. Pp. 224-232.

Rao, T. (2007) 'Training in brainstorming and developing writing skills.' *ELT Journal*' Vol. Yoshikawa, H., Leyva, D., Snow, C. E., Treviño, E., Arbour, M. C., Barata, M. C., ...D'Sa, N. (2015). Experimental impacts of a teacher professional development program in Chile on preschool classroom quality and child outcomes. *Developmental Psychology*, 51, 309–322

## IMPACT OF SKY YOGA WITH PRANAYAMA ON COGNITIVE SKILL DEVELOPMENT AMONG DOWN SYNDROME CHILDREN

**R. Jayanthi**, Ph.D. Research Scholar, (Yoga for Human Excellence)

Bharathiar University, Coimbatore

**Dr. G.R.Valliammal**, Research Guide, WCSC - Vision SKY Research Centre, Aliyar, TN

### *Abstract*

*The purpose of the study is to find out the effect of SKY Yoga with Pranayama practices on the Cognitive Skill Development of children with Down syndrome. It was hypothesized that there would be significant differences in Cognitive Skills, Stress & Anxiety level, Respiratory system among Down Syndrome Children due to the influence of SKY Yoga Exercises and Pranayama practices. To achieve the study, Psychological and Physical components of the students were pre-tested before the training started for 26 children with Down syndrome was selected from Corporation School, Coimbatore Dist., Tamilnadu. The test significance 0.05 level of confidence was fixed. After 12 weeks of yoga training based on the post-test results. Finally, the study was concluded that the SKY Yoga with Pranayama practices was significantly improved the Cognitive Skills & respiratory systems of the Special children.*

**Keywords:** SKY Yoga, Pranayama, Surya Namaskaram, Cognitive Skills & Down syndrome Children.

### **Introduction**

The inclusion of persons with disabilities into mainstream society is one of the most important targets of the National Development. Though the disability rehabilitation movement over the last decade has increased awareness and sensitivity among people and educators a lot is needed to be done. India has set the national goal of becoming a fully developed country in the Age of 2020. The wealth of healthy mind is fundamental importance in life.

“Disability is a matter of perception. If you can do just one thing well, you’re needed by someone”

- Martina Navratilova

Yoga is not a religion; it is a way of living whose aim is ‘a healthy mind in a healthy body’. Man is a physical, mental and spiritual being; yoga helps in promoting a balanced development of all the three. Other forms of physical exercise, like Asanas, assure only physical well-being. They have little to do with the development of the spiritual or astral body. SKY Yoga promotes an integrated development of body and mind.

### **Consciousness of COGNITIVE SKILLS:**

A person of fine body flexibility will be good air, blood, heat flow of all body systems. Breathing deeply and properly has great benefits for health. When breathe deeply, it sends a message to the brain to relax and calm down. The brain then sends this message to physical body. Intelligence is one of the main characteristics of the Human Brain.

Mind and consciousness are inseparable, the mind realises and sensations the functions of the universe as pleasure, pain, peace and ecstasy. As long as the mind remains in peaceful state (equilibrium), there is no problem. Cognitive skills such as language skills, social skills, problem solving among others, are considered as High-level Stress & Anxiety with a strong impact on different types of intelligences. Cognitive deficits that are normally connected with Physical and Psychomotor functions. Cognitive skill development is the academic performance that contains the dexterity of fine Motor skills. Psychomotor performance also the relationship of cognitive functions and physical movement. Our brain potential is infinite and unlimited.

### **Developmental delay describes “DOWN SYNDROME”:**

A diagnosis of Down syndrome should only be made when mental abilities and adaptive functioning (life skills) are significantly below average. The term "developmental delay" indicates that children are slow to reach developmental milestones. This developmental delay may be noticed in speech and language; social skills; motor skills (sitting, walking); or intellectual abilities. However, simply having some developmental delays does not meet the full criteria for Down syndrome.

### **Some signs of SPECIAL CHILDREN:**

- Difficulty in learning despite significant effort and repetition;
- Difficulty in following creative skills despite significant practice;
- Difficulty in meeting educational demands;
- Difficulty with problem-solving or logical thinking
- Trouble to understand social rules and customs such as taking turns, or waiting in line;
- Failure to appreciate and avoid dangerous situations such as playing in the street, or touching a hot stove;
- Excessive behavioural problems such as impulsivity and poor frustration tolerance

### **Simplified Kundalini Yoga (Sky Yoga):**

Simplified Kundalini Yoga practices developed by Yogiraj Vethathiri Maharishi the system includes physical exercises after years of intense research, fulfils the need of maintaining the proper circulation of blood, heat, air, energy and bio-magnetism, ensuring



maintenance of healthy Mind and prevention of disease in a gentle way. It develops the immunity system and thus acts as a preventive and curative to various diseases.

**Neuro Muscular Breathing Exercise:** Intra alveolar pressure, is the pressure of the air within the alveoli, which changes during the different phases of breathing. Intra pleural pressure is the pressure of the air within the pleural cavity, between the visceral and parietal pleurae. **Kapalopathy:** In Kapalabhati, 'impulsive force' is applied with greater magnitude.

**Makarasana - Part I:** This is the best of all. In Makarasana the tips of the thumb and index finger comes into contact and get pressed (chin mudra). This mudra makes the master gland pituitary and pineal feel the pleasure of the pressure for a healthy functioning. Pineal is Manonmani (gem of mind) (man-un-mani) factup. **Makarasana - Part II:** Down postures in Makarasana make the upper and lower sections of the backbones active but shoulder should not be lifted. Shoulder should also remain in contact with the floor.

### **BENEFITS of Makarasana Exercises:**

- It strengthens the abdominal muscles and normalises the activity of the endocrine glands.
- It helps to cure diabetes, arthritis, sciatica, blood pressure, hip pain, spinal pain and neck pain.
- As the spinal column is systematically twisted from bottom to top, the backbone and discs get strengthened. Legs and abdominal region are strengthened and obesity is reduced.
- For women, it regulates the menstrual system and helps to cure uterus problems.

**Relaxation:** Here all systems beg into work normally. Relaxation makes the body and mind feel restful. Routine relaxation Practice leads to increase in the Concentration, Remembering, Co-ordination, Confident & Good Memory capacity.

### **Statement of the Problem**

The Purpose of the study was to find out the effect of SKY yoga selective Exercises with Suryanamaskaram and Pranayama practices on Cognitive skill development & Physiological variables among Down Syndrome Children.

### **Objective of the Study**

The objectives of the study are as follows:

- To study the impact of Simple Meditation and Chanting on Cognitive Skill Development Variables among Down syndrome children.
- To study the effect of Suryanamaskaram practices to reduce their Stress and Anxiety levels among Down syndrome children.
- To study the influence of SKY Neuro Muscular Breathing Exercise, Kapalopathy & Pranayama Practices to improve the Breath holding time among the Developmental delay children.

## **Review of Literature**

**K. Uma , H.R. Nagendra , R. Nagarathna , S. Vaidehi, R. Seethalakshmi (2008)** stated that in their article that they conducted Ninety children with mental retardation of mild, moderate and severe degree were selected from four special schools in Bangalore, India. Forty-five children underwent yogic training for one academic year (5 hrs. in every week) with an integrated set of yogic practices, including breathing exercises and Pranayama, Sithilikarana vyayama (Loosening exercises), Suryanamaskar, Yogasanas and Meditation. They were compared before and after yogic training with a control group of 45 mentally retarded children matched for chronological age, sex, IQ, socio-economic status and socio environmental background who were not exposed to yoga training but continued their usual school routine during that period. There was highly significant improvement in the IQ and social adaptation parameters in the yoga group as compared to the control group. Their study shows the efficacy of yoga as an effective therapeutic tool in the management of mentally retarded children.

**Sunita Singh, Jay Prakash Singh (2014)** stated in their article that approximately 2.5% to 3% of the children are intellectually impaired those lack of fine motor coordination abilities like eye-hand coordination, grip strength in fingers, etc. There is a need to improve their condition for better survival. Pranayama has been found to be very effective in the case of general children in the development of these abilities. But there is very little study on the application of pranayama practice for children with intellectual impairment. In the present five mild intellectually impaired children of age ranges 7 - 10 years practiced the pranayama for 60 days. The performance of all children shows significant difference at 0.01 levels at 20 degree of freedom for the “inserting pegs task” developed by Indian Medico Instruments. Their study indicates that the pranayama in an effective way to improve the fine motor coordination ability among children with intellectual impairment.

## **Methodology**

- This study was subject to 26 Special children with Down Syndrome were selected from Coimbatore Dist., between the age group ranged from 6 to 12 years.
- Pre-tests were conducted before the commencement of the Training. After 12 weeks of the training programme Post-tests were conducted.
- To find out the effect of SKY yoga practice for their Breath Holding time measured by Respiratory Exerciser kit and standardized questionnaire to know their Cognitive Skills, Anxiety & Stress levels by dependent variables.

## **Training Programme**

The following Yoga practices were carried out to complete the study.

Duration : 12 Weeks  
Weekly : 5 days (Monday to Friday)  
Time : Daily 10 am. to 11.30 am.

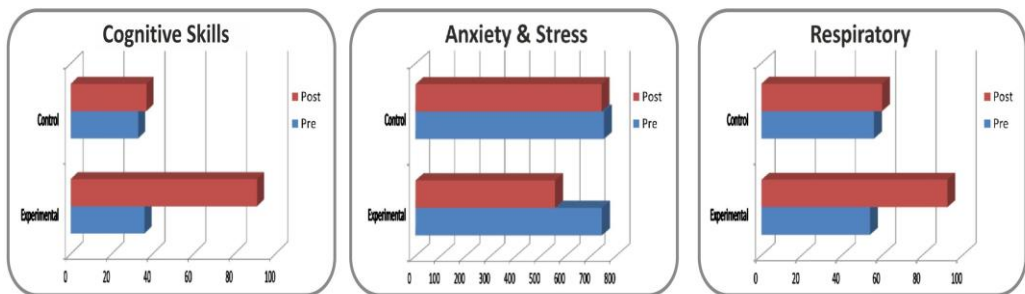
Training Programme Schedule		
Sl.No.	Name of Practices	duration
1	Prayer Song	5 mins.
2	Pranayama practices	10 mins.
3	Simple Meditation	5 mins.
4	Chant & Blessings	5 mins.
5	Surya Namaskaram	20 mins.
6	Neuro Muscular Breathing	10 mins.
7	SKY Kapalapathy Exercise	5 mins.
8	SKY Makarasanam Part 1&2	20 mins.
9	Relaxation	10 mins.
	<b>Total</b>	<b>90 mins.</b>



**Analysis & Interpretation:**

**TABLE - 1**

**Pre & Post Mean Values of Experimental & Control Group on Cognitive Skills, Anxiety & Stress and Respiratory Parameters:**



(Source: Primary Data)

**TABLE - 2**

**Pre & Post “t-Test” paired Samples Correlations of Experimental Group**

**Null Hypothesis:** There is no statistically difference in pre and post test of experimental group Psychological & Physiological Variables.

Experimental Group	Variables	Pre Test		Post Test		t-Value	p Value	S/NS
		Mean	S.D	Mean	S.D			
Psychological Variables	<b>Cognitive Skills</b>	2.76	1.3	7	1.3	-15.37	0	S
	<b>Anxiety &amp; Stress</b>	57.23	9.09	42.84	6.75	11.52	0	S
Physiological	<b>Respiratory</b>	4.15	1.67	7.11	1.97	-14.28	0	S

		N	Correlation	Sig.
<b>Pair 1</b>	<b>VAR00001 &amp; VAR00002</b>	<b>13</b>	<b>0.711</b>	<b>0.006</b>
<b>Pair 2</b>	<b>VAR00003 &amp; VAR00004</b>	<b>13</b>	<b>0.88</b>	<b>0.000</b>
<b>Pair 3</b>	<b>VAR00005 &amp; VAR00006</b>	<b>13</b>	<b>0.928</b>	<b>0.000</b>

The relevant results for the paired t-test of experimental group **Psychological Variables** that row observe the t statistic values, t = -15.37 and 11.52 respectively. The p values = 0.000 and 0.000; the null hypothesis is rejected, since  $p > 0.05$  (in fact  $p = 0.000$ ). This confirms that, although the difference in pre test and post test is statistically significant.

The relevant results for the paired t-test of experimental group **Physiological Variables** that row observe the t statistic values, t = -14.28 respectively. The p values = 0.000;. The null hypothesis is rejected, since  $p < 0.05$  (in fact  $p = 0.000$ ). This confirms that, although the difference in pre test and post test is statistically significant.

**Conclusion:** Thus, we concluded that there is a significant improvement by the Down syndrome children after practicing the SKY Yoga.

**TABLE - 3**

**Pre & Post “t-Test” paired Samples Correlations of Control Group**

**Null Hypothesis:** There is no statistically difference in pre and post test of control group Psychological & Physiological Variables.

Control Group	Variables	Pre Test		Post Test		t-Value	p Value	S/NS
		Mean	S.D	Mean	S.D			
Phycological Variables	<b>Cognitive Skills</b>	2.53	1.06	2.84	0.94	-1.37	0.193	NS
	<b>Anxiety &amp; Stress</b>	57.84	7.34	57.07	7.54	0.477	0.642	NS
Physiological	<b>Respiratory</b>	4.3	1.52	4.61	1.38	-1.37	0.193	NS

		N	Correlation	Sig.
<b>Pair 1</b>	<b>VAR00001 &amp; VAR00002</b>	<b>13</b>	<b>0.687</b>	<b>0.009</b>
<b>Pair 2</b>	<b>VAR00003 &amp; VAR00004</b>	<b>13</b>	<b>0.695</b>	<b>0.008</b>
<b>Pair 3</b>	<b>VAR00005 &amp; VAR00006</b>	<b>13</b>	<b>0.851</b>	<b>0.000</b>

The relevant results for the paired t-test of Control group **Psychological Variables** that row observe the t statistic values,  $t = -1.37$  and  $0.477$  respectively. The p values =  $0.193$  and  $0.642$ ;. The null hypothesis is rejected, since  $p > < 0.05$ . This confirms that, although the difference in pre test and post test is statistically not significant.

The relevant results for the paired t-test of Control group **Physiological Variables** that row observe the t statistic values,  $t = -1.37$ , respectively. The p values =  $0.193$ . The null hypothesis is rejected, since  $p < 0.05$ . This confirms that, although the difference in pre test and post test is statistically not significant.

### Findings of the Study

- From the Pre & Post “t-Test” paired Correlations of Experimental and Control groups, we inferred that SKY Yoga Practices will increase the Cognitive Skills, reduce the Stress & Anxiety level and improve the Breath holding time to the Down syndrome children.
- There is a no improvement by the Down syndrome children those who were not practicing the SKY Yoga.

### Suggestions

- Parents may learn SKY Yoga and can make their children to do the practices daily for improvement of their ability level. Parents are keep in touch with the child’s yoga teachers.

- SKY Yoga Practice can be added as part of physical education in all the School, or SKY Practice may be included as part of the curriculum in all of the School for the benefits of overall development. The School will help to identify techniques and strategies to support the student Yogic practices.
- For their continuous improvement, the Government can recruit a Yoga teacher permanently.
- During the pregnancy period avoid anxiety and stress, following a nutritional diet, keep in peaceful mind and practice meditation regularly.

FINALLY THE PRENATAL WOMEN AND COUPLES WHO ARE PREPARATION TO CHILD MUST NOT SMOKE OR CONSUMPTION DRUGS. CHEMICAL ELEMENTS CAN PENETRATE THE PLACENTA AND CAN REASON TO HARM IN THE GROWING OF THE BRAIN IN FETUS.

### Embryo Production In Thirumanthiram

Lord Krishna tells in the Bhagavad Gita that he will ensure that Yogis are produced from the wombs of their Yogi-mothers. This is a reason why young girls must be stimulated to take up a practice of Yoga as it may help to prevent many genetic and congenital disorders in their offspring as well as help them have a safe delivery.

“அறிகின்ற மூலத்தின் மேல்அங்கி அப்புச்  
செறிகின்ற தானத்துச் செந்தாள் கொளுவிப்  
பொறைநின்ற இன்னுயிர் போந்துறை நாடப்  
பறிகின்ற பத்தெனும் பாரஞ்செய் தானே”

- திருமந்திரம் 437

The Lord Grants Breath and the  
Child is Born  
Above the Muladhara  
The Kundalini fire abides;  
There in the water-filled womb  
The infant lay, its tiny feet entangled;  
That the sweet life in patience waiting  
Its onward course may seek,  
He ordained, releasing the Pranas ten.

(தியானத்தின் மூலம் உயிர்கள் அறியக்கூடிய ஆறு ஆதார சக்கரங்களில் முதலாவதான மூலாதாரத்திற்குமேல் இருக்கின்ற சுவாதிஷ்ட்டான சக்கரத்தின் அருகில் மூச்சுக்காற்றின் வெப்பமும் பித்த நீரும் கலந்து இருக்கின்ற கர்ப்பப் பைக்குள் செக்கச் சிவந்த சிறு கால்களோடு தலையையும் சேர்த்து உடலை வைத்திருக்கின்ற கருவை, உடலில் இருக்கின்ற வெப்பமும் நீரும் சிதைத்துவிடாதபடி பொறுமையோடு உயிருக்கு உயிராய் உடன் இருந்து பாதுகாக்கும் இறைவன், அந்த கருவெளியே போக வழி தேடும்போது அது இன்னமும் வளர்ச்சி பெற்று முழுமையடைந்த பிறகே வெளியே போக வேண்டும்

என்று அதற்கான தேவையாக பத்து மாதங்களை காலக் கெடுவாக வைத்து, அந்த காலக் கெடு முடியும் வரை கருவையும் காத்து அதைத் தாங்கிக் கொண்டு இருக்கின்ற தாய்க்கும் அதன் பாரம் பாதிக்காதபடி பாதுகாத்து அருளுகின்றான் இறைவன்.)

யசு

### **Lord Gives and Lord Takes Life**

Of the eight organs of Body Subtle,  
Are senses protean five  
And cognitive instruments three--  
Mind, will and cognition;  
Know the dear Lord  
Who fastened this body-bag,  
With Desire's sticky glue  
Will in time unfasten it too.

### **YOGIC BREATHING IS A HOLISTIC AND INTEGRATIVE APPROACH TO PROVIDE A COMPLEMENTARY PROCESS OF HEALTH CARE TO DISABILITIES :**

“பாய்கின்ற வாயு குறையிற் குறளாகும்  
பாய்கின்ற வாயு இளைக்கின் முடமாகும்  
பாய்கின்ற வாயு நடுப்படிற் கூனாகும்  
பாய்கின்ற வாயுமா தர்க்கில்லை பார்க்கிலே” - திருமந்திரம் 464

### **Birth Imperfections Explained**

When after intercourse, the man is short of breath,  
The infant born a dwarf will be;  
When breath spires feeble,  
The issue may, of defective limbs be born;  
When breath halts in mid-act  
A hunch-back will be born;  
All these apply not,  
To woman's breathing rhythm.

“மாதா உதரம் மலமிகில் மந்தனாம்  
மாதா உதரம் சலமிகில் மூங்கையாம்  
மாதா உதரம் இரண்டொக்கில் கண்ணில்லை  
மாதா உதரத்தில் வந்த குழவிளக்கே.” - திருமந்திரம் 465

**How Deaf, Dumb, and Blind are Born**

When at the time of union,  
The mother's bowels are heavy exceeding,  
A dullard will be born;  
If urine exceeds,  
A dumb will be born;  
If both exceed,  
A blind will be born;  
Thus is it for the infant born  
The mother's condition according.

**Conclusion**

Teaching yoga to the children is that only beneficial to their physical development, it is also crucial for their emotional development and overall wellbeing. Based on the discussion of the results, increased cognitive skills, reduce stress & anxiety level. The neuromuscular breathing exercise shows the ability of central and peripheral nervous system in operation of breath holding and controlling. Students who have difficulties with emotional regulation will benefit substantially from deep breathing as it can help children calm down when they are experiencing upset. Deep breathing can also help children with asthma or other breathing difficulties.

‘Yoga is a well- balanced and perfect process for success and peace in life’ –  
Vethathiri Maharishi

**Bibliography**

This Bibliography lists a number of items which purpose to deal with Special Children.

**Reference Books & Website details:**

SHUNMYO MASUNO, (2019) ZEN The Art of Simple Living: United Kingdom: Penguin Random House LLC.

Dr. KASIBHATTA SATHYAMURTHI (2018) Therapeutic Yoga, New Delhi. APH Publishing Corporation.

THATHUVAGNANI VETHATHIRI MAHARISHI (2017 - Eighth Edition) Journey of Consciousness: (To achieve a harmonious life and self-realisation), Vethathiri Publications, Erode, India.

SONIA SUMAR, (2007) Yoga for the Special Child: A Therapeutic Approach for Infants and Children with Down Syndrome, Cerebral Palsy, Autism Spectrum Disorders and Learning Disabilities : India : Special Yoga Publications (1998)

BERNARD RIMLAND, (1964) Infantile Autism: The syndrome and Its Implications for a Neural Theory of Behaviour.

[www.vethathiri.edu.in](http://www.vethathiri.edu.in)



[www.speakingtree.in](http://www.speakingtree.in)  
[www.quora.com](http://www.quora.com)  
[www.aplaceofourown.org](http://www.aplaceofourown.org)  
[www.gulfbend.org](http://www.gulfbend.org)  
[www.webmd.com](http://www.webmd.com)  
[www.yogaoutlet.com](http://www.yogaoutlet.com)  
[www.tamil-desiyam.com](http://www.tamil-desiyam.com)

## JUNGIAN ARCHETYPES AND THE PROCESS OF INDIVIDUATION IN AMISH'S RAAVAN: ENEMY OF ARYAVARTA

**D.Jayavelu**, Research Scholar, Indus University, Gujarat & Asst. Prof, Department of Science and Humanities, Sanjivani College of Engineering, Kopergaon, Maharashtra  
**Dr.Mamta Pillai**, Assistant Professor, Indus University, Ahmedabad

### *Abstract*

*In this paper, an attempt is made to read Amish's Raavan: The Enemy of Aryavarta as a contemporary text with Jungian Archetype. Though taken a mythology as its theme, the novel explores the mythopoeia in a different way by dealing with contemporary sensational national issues like Sabarimala and Jalikattu, the need and requisite of the ancient Hindu Dharma. Also, the novel comes up as an epitome of Jungian Archetype Concept of Persona, Shadow, Anima and Self in the process of Individuation through the Mythological Character of Raavan. Amish's compromised beliefs are well employed in the character like Raavan and his brother Kumbhakarna. The polarity of those characters leads to many interpretations of Indian myth. The representation of Raavan with the process of Individuation makes the readers to identify themselves with the process of self and the need for balancing the unconscious with the conscious world. Individual conflict of morals and principles appear as give rise to events situations of anxiety.*

**Keywords:** Jung, Archetype, Self, Anima, Shadow, Raavan, Amish

### **Introduction**

Like every work of art, Amish's *Raavan: Enemy of Aryavarta* operates on multiple levels of meaning and can be approached from various points of view. For example, though the main theme of the novel is on revisiting the mythology, mythopoeia, the art of sublimity and on, primarily, it focuses on Indian ideas on traditional values and system which infuses in the novel. Besides, the portrayal of characters surpasses a particular time and age and chisels themselves to an embodiment of Human traits and values applicable to all ages. The discussion of this theme would be particularly pertinent in the light of the fact, on several occasions, the protagonist, Raavan seems to imply the archetypes of human *Psyche* propagated and promoted by Jung. Raavan's distorted emotional individuation and his relationship with others perpetrated the Jungian philosophy diligently.

The overall structure and theme selected is from one of the two great mythologies of India. The theme played a supportive part. For Amish, Mythology is meant to address the issues of the great India which is known for its culture and tradition. One can easily identify the episode of Jalikattu and Sabarimala Issues that modern India witnessed. Besides, these sensational issues, much more central is its mythic, archetypal, and psychological significance with which the characters and events are invested. The major characters presented by Amish, Raavan and Kumbhakarna are a comprehensive presentation of bipolar expression of self-individuation. The complex relationship between them and their exchange of ideas as the novel **progresses** a significant impression the author made on the readers' mind. Especially, the development of the character of Raavan since his birth provides an unswerving index of the author's inexhaustible suggestiveness. This novel powerfully and

efficiently portrays the contradiction of self-individuation of these two major characters. Their struggles, their sufferings, their inferiority complex of being a Naga are well elucidated through the chain of events. Unconsciously, they grasp to comprehend and discern the difficulty of deciding the path between dharma and adharma. Where Raavan fails; Kumbhakarna succeeds. In the end, Raavan succumbs to the dark side or regressed side of self-individuation but Kumbhakarna awakened from his illusions and became a whole *Self* and realized his purpose of his life after his meaningful interaction with M'Bakur, the friend of Hanuman. Throughout the novel, one can candidly ascertain the functional use of Jungian Archetype of personality. Carl Jung, a Swiss psychiatrist and psychoanalyst, known for his analytical psychology propagates the individuation. Individuation is the lifelong psychological process and development of the *Self* that follows certain archetypal patterns of conscious and unconscious elements. He eschewed the traditional psychoanalysis and established pulsating interpretations of human *Psyche*. His theory of Archetypes can be viewed as a balance force of personality. To him, *ego* is not the whole personality. According to him, in a psychologically healthy person, the *ego* takes a secondary position to the unconscious *Self*. They are in contact with the conscious world but also allow themselves to experience their unconscious *Self*. When this happens, the individual can then achieve individuation. This process of individuation happens at several stages. These archetypes are ancient or archaic images that derive from the collective unconscious. The balance force of conscious and unconscious elements determines a personality to be good or otherwise. The potential of several archetypes exist in every individual. None is born *tabula rasa*. When a personal experience corresponds to the hidden primordial image, the archetype becomes activated. Some of the archetypes, as Jung promotes, involve in the process of individuation are *Persona*, *Shadow*, *Anima* or *Animus*, *Great Mother*, *Old Wiseman* and *Self*. All these archetypes are well employed in Amish's *Raavan: Enemy of Aryavarta*. The protagonist Raavan and his brother Kumbhakarna are the unrivaled representations of Carl Jung's individuation.

According to Jung, *Persona* is the public image of someone. It is a kind of mask one wears in public in order to impose a certain image about them. It is therefore a result of social adaptation derived from maintaining others' opinion on one's outer look. The traits of one is determined externally rather an internal process. The individuation process starts from this level and the attenuation of its often oppressive-imperative character.

*Persona... is the individual's system of adaptation to, or the manner he assumes in dealing with, the world. (...) A certain kind of behaviour is forced on them by the world, and professional people endeavour to come up to these expectations. Only, the danger is that they become identical with their personas - the professor with his text-book, the tenor with his voice. Then the damage is done; henceforth he lives exclusively against the background of his own biography. (...) One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself as well as others think one is. (From Carl Jung: The Archetypes and the Collective Unconscious, Volume 9, part I of The Collected Works, Princeton University Press, 1990, p. 123.)*

In Amish's *Raavan*, he is torn between bipolar potentialities of the *Self*. He started realizing his real *Self* when Kanyakumari said he could be better than that. It was an unusual comment for him. Being born as a Naga and hatred by his father, He was very cautious to

hide to being recognized as Naga. Because of his repressed feeling of being Naga, he wants to be perfect in everything. He never wants to be humiliated in public. He wants his *Persona* to be perfect. Even when the Veena competition held, he damaged Dagar's veena the night before the competition and won the competition in unethical way. Taking too much effort not to get humiliated in public is more important to him than being unethical. Even he relishes to be addressed as *Iriva*. Being a Naga, born with deformity, He knew that he can never be a perfect human. But he made and maintained his image of more perfect than the Human by being get addressed and worshiped by others as *Iriva*. Though he is so soft and gentle, his repressed side of personality is known to his brother Kumbhakarna only. His interest in painting and playing instruments are kept only at his secret chamber where none is allowed but Kumbhakarna. His generous and benevolent nature is expressed whenever he is with Kanyakumari. Even he pleads her to be with him in order to be good forever. He is ready to do anything for the welfare of the public when Vedavati, The Kanyakumari is with him. He presented five sacks of the fragrant cardamom to Vedavati, as she is pregnant, telling her that it was for the use of the entire village as well as he purchased tools generously to speed up the construction of check dam. Even when she refused to come along with him, he sponsored fifty thousand gold coins as his first act of genuine kindness his real *Self* -what he actually is. But the events that happened in his life tormented him a lot. Being neglected by his father, ignored by his mother though he sacrificed a lot for her wellbeing, suffered emotionally and physically as a Naga, his only console lies in the voice of Kanyakumari. Whenever he is mentioned or he is remembered the name of Kanyakumari, a shift in the perception takes place that seems to transcend the bounds of reason and reality. His personal unconscious good *Self* always gets shattered whenever he attempts to be good due to the conscious outer events. In other words the mask of the collective *Psyche* feigns his individuality. He is forced to be in realm of the collective *Psyche* rather his unconscious real *Self*.

To Jung;

When we analyse the persona we strip off the mask, and discover that what seemed to be individual is at bottom collective; in other words, that the persona was only a mask of the collective psyche. Fundamentally the persona is nothing real: it is a compromise between individual and society as to what a man should appear to be. He takes a name, earns a title, exercises a function, he is this or that. In a certain sense all this is real, yet in relation to the essential individuality of the person concerned it is only a secondary reality, a compromise formation, in making which others often have a greater share than he. ["The Persona as a Segment of the Collective Psyche,ibid" pars. 245f.]

Thus, Raavan agonized a lot to uphold his public *Persona* as the events piled up in his life. His *Self* suffered a great deal in the process of his individuation.

The next level of archetype is *Shadow*. It is the archetype of darkness and repression, representing the qualities that one does not want to acknowledge but attempt to hide from others. The *Shadow* consists of morally objectionable inclinations that one is reluctant to face. One never realizes one's *Shadow* leads to feelings of defeat and discouragement as in the life of Raavan.

Jung states that,

Although, with insight and good will, the shadow can to some extent be assimilated into the conscious personality, experience shows that there are certain features which offer the most obstinate resistance to moral control and prove almost impossible to influence. These resistances are usually bound up with projections, which are not recognized as such, and their recognition is a moral achievement beyond the ordinary. While some traits peculiar to the shadow can be recognized without too much difficulty as one's personal qualities, in this case both insight and good will are unavailing because the cause of the emotion appears to lie, beyond all possibility of doubt, in the other person. [Ibid., par. 16.]

In his *The Philosophical Tree*, Jung stated that an unconscious man acts in a blind and instinctive way. To him, *Shadow* is the source of evil. It consists of morally reprehensive inclinations and it has the creative impulses also. In Raavan, his *Shadow* is expressed when he intends to experiment of learning autonomy with a living hare. He enjoyed dissecting hare and studying its muscles, ligaments and bones in detail, while it was still breathing. It was his usual research and when he *intended to go straight for the animal's heart* (p-16), he was stopped by Kanyakumari. He was intervened at the last minute by Kanyakumari who bailed out him from his *Shadow* life to this real *Self* by advising him that he could be better than that. But his *Shadow* never wade out from him, whenever he had an opportunity, it broke out as his unconscious self. When he escaped from Rishi Vishrava's ashram along with his mother Kaikesi and his uncle Mareech, he had hunted a hare and begun skinning its hind legs. *Mareech noticed the animal was still alive.* (p-38). His *Shadow* comes out while saving the life of Zabibi from her father. He urged her to kill her father in an unethical manner. His wish of enjoying the cruelty of one's murder showed off when he advised her. He turned to the girl and pointed to the place on her father's neck, at the base, where the jugular vein and carotid artery carried blood between the head and the heart and started detailing her about the methods of killing one alive.

...‘Make a large, deep cut here, and your father will die in a few minutes.’ Then he pointed to the heart and pressed a hand on the man's chest. ‘Stab here, and he will die much faster. But you have to make sure you get it right. You don't want the knife to get deflected by the ribs. That is hard bone. Sometimes, the knife can ricochet back from the ribs and you may end up hurting yourself. So, I wouldn't recommend trying it right now. You can train for it later.’ Tripathi, Amish. Raavan: Enemy of Aryavarta (Ram Chandra) (p-137)

Even when Raavan visited his favourite courtesan, Dadimikali, his *Shadow* popped out. While she stared his face, Raavan was gripped by a desire to peel her face's beautiful skin off and like to see the pink flesh underneath. He was excited of the thought. *The animal inside him was roaring now.* (p-95) To him, one should not have any feel when one attacks the victim. He clarified to Vedavati that one should always aim to be the hunter as the *hunted cannot possibly have any virtues to recommend them?* (p-155). Vedavati admitted that he had a warm heart, and he could propel dharma through his soul. She wanted him to rise to do good, do good for the land, help the poor and the needy. She helped him to overcome the subconscious *Shadow* with the conscious *Self*. After Vedavati's advice, he felt a *positive energy coursed through him.* (p-178) Unfortunately, when she was brutally murdered by

Sukarman, his brute came out. His *Shadow* once again leaped out of control and he killed Sukarman brutally. He broke Sukarman's jaw and pushed half-burnt coal one by one into his mouth. He stuffed them down Sukarman's throat and Sukarman *was being burnt alive, from inside out*.

His creative impulses of his *Shadow* also shown in his secret chamber when he introduced the Ravana 'Hatha', meant a man stricken with despair in old Sanskrit, a musical instrument, invented in memory of the Kanyakumari by him to his brother Kumbhakarna. His mastery over the musical instruments and his skill at drawing were kept as a secret only known to him later to his brother Kumbhakarna. Raavan confessed to Dagar about the damage he made on Dagar's Veena though there was not any necessity to accept it or anyone compelled him to do so. Thus, Throughout the novel, Amish clearly employed the fight between Raavan's unconscious *Shadow* and his real conscious *Self*.

The next Archetype of Jung is *Anima* or *Animus*. It originates in the collective unconscious and remains extremely resistant to consciousness. Jung held the idea that the anima originated from one's experiences with women and their influences on them. The influence may be derived from their mothers, sisters or the lady love. The *Anima* is a representation of feminine inclinations in a man's psyche. As a positive expression, *Anima* includes compassion and empathy, capacity for loving relationships, a feeling for nature. But if the *Anima* is rejected, it would become deformed. Instead of positive vibration and outlets, it turns out to be entirely hostile feelings and emotions. As a result, it would be expressed by sulkiness, and led to hysteria. Then the *Anima* turned out to be more sensual than aesthetic, more effeminacy than tendering and more fanciful than imaginative. In point of fact, Raavan's *Anima*, whenever he tries to be good and positive, shattered by the events. He is exactly the opposite of what he wants to be. According to Vedavati's words he had become as a reaction to what his father did to him. He is ready to offer more for the liberty of Zabibi before he killed him. He wanted to save her life. He tried his best to offer a better life to his mother, but she ignored his struggle behind it and lavishly spent and donated in the name of charity only to gain a good name and fame for her. He had been taking care of his mother and his brother since he was a child. He has built a trading empire single handedly except a little help from Mareech. In spite of his strength, courage and capacity, his mother always tried to pass an acrid comment on Raavan knowing his attitude that he never attacks her. Only Kumbhakarna served as a bridge between the two. Raavan deformed *Anima* considered the women are to be enjoyed not to be loved.

'The only problem with women is their mouth,' continued Raavan. 'They talk. And what is more, they talk utter nonsense. You do know that in some parts of the world, they believe that heaven is above and hell is below, right? Well, it's the exact opposite with women. With women, there is heaven below and hell above!' Tripathi, Amish. Raavan: Enemy of Aryavarta (Ram Chandra) (p-125)

Even when Kumbhakarna mentioned about Zabibi's pleading to save her life from the cruel clutch of flesh-trade, Raavan was not ready to consent Kumbhakarna's request. As Kumbhakarna mentioned his love towards Zabibi, Raavan told that it was a transaction. She gave him pleasure since he had given her money. She is not interested in him. She is interested in his money. According to him, '*Some women believe that flaunting their beauty is empowering. So, compliment them, have sex with them, and cast them away*' (p-129)

Even his fantasy unfolds its wings when he started enjoying Akampana calling him as *Iraiva*. He wanted the citizens of Lanka should learn to worship him as a God. It is the superlative specimen of expression of Jungian concept of deformed *Anima* which indulges and cherishes the pleasure in more fanciful engagements rather mere common imaginative vents.

The *Self* is the most powerful archetype. It is the compressive and collective form of all archetypes. It is an amalgamation of the other archetypes and unites them in the process of self-realization called Individuation.

As an empirical concept, the self designates the whole range of psychic phenomena in man. It expresses the unity of the personality as a whole. But in so far as the total personality, on account of its unconscious component, can be only in part conscious, the concept of the self is, in part, only *Potentially* empirical and is to that extent a postulate. In other words, it encompasses both the experienceable and the inexperienceable (or the not yet experienced). ... It is a *transcendental* concept, for it presupposes the existence of unconscious factors on empirical grounds and thus characterizes an entity that can be described only in part. ["Definitions," CW 6, par. 789.]

Raavan's *Self* is the subliminal wholeness of the archetypes of Jungian concepts. It is not identical with his ego but a kind of expressive unconscious collective archetypes. According to Jung, The realization of the *Self* is the ultimate goal of the Individuation process.

Jung about the *Self* and the individuation process says,

*The symbols of the process of individuation that appear in dreams are images of an archetypal nature which depict the centralizing process or the production of a new centre of personality. A general idea of this process may be got from my essay, "The Relations between the Ego and the Unconscious." For certain reasons mentioned there I call this centre the "self," which should be understood as the totality of the psyche. The self is not only the centre, but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness. (Psychology and Alchemy, Princeton University Press, 1993, par. 4.)*

Jung emphasized that it is important to maintain a balance between the personal and the collective unconscious to uphold the dynamics of the *Psyche*. He propagated that a *Psyche* changes and develops throughout life, following archetypal patterns on its journey towards individuation. In order to achieve individuation, it is imperative to move forward with the flow of one's life and not get caught in previous stages of development. But as Raavan is concerned, he was caught in earlier stages of his life. He thought that his association with Kanyakumari is essential to achieve the perfection in his life. He needs her to save him. He said to her, "You are my chance. My only chance, if I am to make something... something noble of myself." (p-174) When it is denied, his positive individuation has been reversed. As his name implied he roared against all to scare them out instead of roar against the evil. Consequently, He became the embodiment of evil.

## Conclusion

Amish Tripathi's novel 'Raavan: The Enemy of Aryavarta' is a perfect example of how a characterization is woven with the archetypes that Jung promoted. It is clearly proven through the present study that Amish flawlessly employed almost all the archetypes of Jungian concept of Individuation in *Raavan: Enemy of Aryavarta*. Amish created powerful emotions among the readers by giving a detailed descriptive introduction of Raavan's Character through picture-perfect composition. His employment and expression of events elevate the novel to an unusual level.

## References

Boeree, C George. "Personality Theories-Carl Jung." <http://webpace.ship.edu/cgboer/jung.html> (2006).

Jung, CG. "Psychological Types, Collected Works, Volume 4, Princeton." Princeton Univ. Press, 1971.

Winther, Mats. "Critique of Archetypal Psychology." here) ----- (2008). The Blood Sacrifice-its symbolism and psychology. (here)----- (2011a). 'The animistic archetypal nature of the unconscious'.(here)----- (2011b). 'The Complementarian Self'.(here)----- (2011c). 'Understanding European Psychology'.(here)----- (2012). 'Thanatos'.(here) (1999). ----- . "Critique of Individuation." here) ----- (2014b). 'Complementation in Psychology'.(here)----- (2017). 'Who is the Spirit Paraclete (2014).

Snowden, Ruth. Jung: The Key Ideas: From Analytical Psychology and Dreams to the Collective Unconscious and More. Hachette UK, 2010.

Jung, Carl Gustav. The Archetypes and the Collective Unconscious. Routledge, 2014.



## THE ROLE OF TRANSLANGUAGING IN INDIAN EDUCATION SYSTEM

**J. Jency Valenteena**, Research Scholar, Dept.t of Linguistics, Bharathiar University, Coimbatore

**Dr. N. Ramesh**, Assistant Professor, Dept. of Linguistics, Bharathiar University, Coimbatore

### *Abstract*

*Language is a unique phenomenon. Language theories, ideologies and methodologies keep evolving and so does languaging practices. Use of mother tongue or other languages in English classrooms has always been controversial. Translanguaging is relatively a new theory that attempts to alter the perception towards bilingualism in classroom - from a threat to scaffolding structure in language development. Many researchers in the field of sociolinguistics and applied linguistics recommend pedagogical translanguaging as an effective strategy for it potential cognitive and social benefits in classroom. This paper attempts to highlight the potential role, Translanguaging could have in Indian classrooms.*

**Key words:** *Bilingualism, Conventional bilingualism, English as second language, Higher education, Translanguaging, Pedagogy*

### **Introduction**

Globalization and modernization have revolutionized many aspects of life. This has reflected upon languages too and as a result, the bilingual population has increased. Language education has seen many transformations over the years and in recent years, language education has been approached with several modernistic views. Bilingual education is not a new trend in language education but the perception towards it has constantly changed.

The conventional bilingual concept hardly ever represents linguistic reality. Many scholars have started reimagining the conventional ‘two detached monolingual code’ bilingual concept as they view bilingualism as ‘a unitary language system’. The Hetroglossic Language Ideology (Bakhtin 1934; Bailey 2007; García 2009; Blackledge and Creese 2010, 2014) of bilingualism is increasingly gaining popularity among linguists.

The most widely used second language and official language globally is English. The academic system throughout the world is increasingly dominated by English language. Many non-English speaking countries offers academic programs across disciplines, largely in English and use English as the primary language of instruction and this paper discusses about creating a space to use other languages along with English for positive outcomes in Indian Educational Context.

### **English Language in India**

India is a country that celebrates the idea ‘Unity in Diversity’. The position of English language in India, as associate official language in political context and second language in educational context, helps in preserving the linguistic and cultural diversity of India. In India, English language learning is perceived as a crucial factor in getting access to the key that opens up new worlds and opportunities and is perceived as a tool for progress in

many aspects. This aspiration pressures the students to learn the language in ways that are unrealistic. As a result, for many students English language learning is a phobia.

Nearly all science and technology, commerce and trade and other contemporary knowledge is accessible primarily through English Language, hence has become the language of curriculum at higher education level. English language learning for both communicative and academic purposes is inevitable. But inappropriate curriculum and teaching methodologies in language teaching doesn't meet the practical demands. English language studies in India is largely based on literature and grammar and not functional. It is indeed the need of the hour to re-evaluate our existing pedagogical approaches and develop new strategies that enhances both their academic and linguistic skills.

English language plays a significant role as 'library language', 'second language' and 'associate official language' in India. English as 'second language' is introduced at different academic stages in different states of India as there is no constant policy. Indian states were drawn on linguistic lines, thus most of our states are bilingual in nature where mother tongue and English share a common space. Indian public schools usually offer state languages as a medium of instruction at primary levels and English is usually introduced as second language at upper primary stage. However, English continues to dominate higher education in India as it is the primary medium of instruction and examination at university stage.

### **Perceptions towards Using Other Languages in English Classrooms**

Despite having multilingual educational policies, mother tongue inclusion is still frowned upon by many as it is perceived as English language deficiency and the instructors and students are made to feel guilty of this language practice. The first language exclusion policy of most, if not all, private and public higher education institutions in India ignores the very fact that language and culture are inseparable and it only weakens the literacy and linguistic skills of the students. Students are expected to be bi/multilinguals but when 'double monolingualism norm' is firmly enforced in the name of language purity and mixing of linguistic features are strictly prohibited. Students are forced to become 'two monolinguals in one'.

In India, schools use English and Regional language as primary medium of instruction. Even when many schools call themselves English medium schools, the standard of the English language in these schools are substandard due to lack of quality English language teachers and other socio-cultural factors. Hence, when students from regional language medium and from so called 'English medium' schools step into higher education level, the transition is always a uphill struggle. When the students who have low proficiency in English language are forced to adapt to this sudden change in language of instruction and communication, most of them fail to do so. Most of such students get their degrees neither gaining any subject knowledge nor developing their linguistic ability in English language. English-Centric classrooms and monolingual language instruction strategies neglect the learning needs of such students and bring educational and linguistic inequity among students.

## What Is Translanguaging?

Translanguaging, a notion that has gained traction in recent global linguistics research, represents a new linguistic reality that refers to the shift from rigid monoglossic to fluid heteroglossic language practice in the literature on bilingualism. Translanguaging challenges the conventional concepts of bilingual/multilingual education. It opposes the “double monolingualism” notion of conventional bilingualism and rather spots it as one integrated linguistic system.

Translanguaging is footed upon the fundamental pedagogical principle of moving from the known to the unknown. The objective is language education and education through language by creating more flexible learning environments in classrooms to enhance linguistic and cognitive skills of the students of varying academic levels.

The Welsh term ‘trawsieithu’ was first coined by Cen Williams, a renowned Welsh educationalist, to refer to a language practice he used in his classroom in the 1994. He challenged the traditional language separation concept of bilingualism and used this as a pedagogical practice in his English-Welsh classroom for various purposes and activities. He argues that Translanguaging is more than translating, as it is not just finding equivalent words but processing and relaying meaning and understanding (Williams 1996). Later in 2001, Colin Baker, a significant scholar and a close colleague of Williams, translated the Welsh term into English as “Translanguaging”. He defines Translanguaging as “the process of making meaning, shaping experiences, gaining and understanding knowledge through the use of two languages” (Baker, 2001,2011:288).

Further Translanguaging paradigm was expanded beyond academia and popularised as a complex everyday language practice of bilinguals by Ofelia Garcia. She perceives Translanguaging as Dynamic Bilingualism offering a different view to conservative bilingualism. Garcia interprets Translanguaging as “ The act performed by bilinguals of accessing different linguistic features or various modes of what are described as autonomous languages, in order to maximize communication potential(2009:140). She argues that bilingualism is not a language practice involving two separate monolingual codes but a natural occurrence and flexible use of the bilinguals’ entire linguistic repertoire. Hence, she emphasizes on allowing the emergent bilinguals to draw resources from their linguistic repertoire to meet their communication needs.

Translanguaging can be vaguely classified into two language practices: pedagogical and spontaneous. Whilst Spontaneous Translanguaging is a spontaneous language practice of bilinguals and is beyond educational context, Pedagogical translanguaging is a planned and systematic practice owned by the teacher to develop the weaker language with the support of the stronger language and this result in effective content learning as well (Lewis, Jones and Baker 2013:110).

According to Lewis, Jones & Baker (2012:1) a speaker uses both languages in a dynamic and functionally incorporated way to construct and negotiate psychological processes in meaning-making, speaking, literacy and learning. Translanguaging is a notion that ‘goes beyond’ the conventional code-switching and other bilingual approaches.

Translanguaging is not switching between two monolingual codes but merging and deploying features from the speaker's one linguistic repertoire to negotiate according to their circumstances.

### **Pedagogical Translanguaging in Indian Classrooms**

The aim of Education is that learning should take place. If students cannot comprehend the language in which they are taught, learning does not and cannot occur. Communication is key to successful learning outcomes and Students are expected to have adequate command of English Language to comprehend various subject matter and to articulate his/her thoughts and ideas with ease. Students' lack of English language proficiency results in poor academic performance and literacy when the medium of instruction shifts from mother tongue to second language. Language discrimination in such bilingual and/or multilingual environment has always led to unsuccessful academic goals as it fails to provide the necessary linguistic support.

In India, Students from different language mediums group at university level, as a result the gap in linguistic ability is inevitable and this has to be addressed. For students to experience and to engage with English language, flexible and facilitative learning environment has to be encouraged in our classrooms. Translanguaging is one such strategy that facilitates the language-learning environment.

English has been a significant element of our education system for over a century yet it is beyond reach to many students. The National Knowledge Commission(2006) states that School-leavers who are inadequately trained in English language finds it extremely difficult to compete with their peers who have better proficiency in English. It also mentions that Language learning must be integrated with content learning and the pedagogy of language learning should be duly contextualised.

An emergent bilingual's linguistic levels on both languages could be of different degrees. One could have a strong listening and reading skills in L2 and speaking and writing skills in L1 and vice versa. In order to bring a balance between their various linguistic levels on different skills, Translanguaging could come in handy. Weinreich (1959, pg:9) states that bilinguals interpret words of weaker language through the stronger language and thus the dominant language is used as a filter for the other. Most scholars and researchers of Content and Language based instruction agree that language support is essential for the development students' academic literacy. Language plays a key role in education. When students have limited linguistic resources in L2 giving them a space to use L1 in Classroom facilitates the knowledge acquisition of both content and second language. Translanguaging aids students not only in the comprehension of content but also in expression of knowledge by developing second language. Researchers agree that when L1 is involved in learning content through second/foreign language, learners were found to be more proficient in the development of certain features of academic language.

All classroom research on translanguaging reveals that it is a natural and original phenomenon for multi/bilingual students. Indian students are mostly bilingual or multilingual and thus Translanguaging could make a real difference in language learning and learning in

general. Translanguaging speeds up the language learning process as well as the helps the learners to comprehend complex concepts when it is taught in a language other than mother tongue.

Translanguaging gives students an opportunity to work collaboratively that helps not just to excel in learning but also builds a sense of community. It could play a huge role in preserving the student's self-esteem by eliminating the fear and lack of interest in such English centric or conventional classroom environment. This leads to student's active engagement in classroom. In addition to academic excellence, Translanguaging helps learners to broaden their linguistic repertoire by learning the practical and academic use of the second language. It fosters the learner's cognitive and social growth.

Pedagocial Translanguaging could help us redefine the perceptions towards language learning and challenges the monolingual paradigm that has deeply penetrated in Indian language education.

## **Conclusion**

The term Translanguaging may have gained popularity recently but the very idea of L1 inclusion in second language acquisition and the monolingual bias have been well documented by many scholars in the history of language teaching in multilingual context.

But Translanguaging challenges the conventional concepts of bilingual/multilingual education. It opposes the "double monolingualism" notion of conventional bilingualism and rather spots it as one integrated linguistic system. Translanguaging is footed upon the fundamental pedagogical principle of moving from the known to the unknown. The objective is language education and education through language by creating more flexible learning environments in classrooms to enhance linguistic and cognitive skills of the students of varying academic levels. Scholars like Gracia, a bilingual herself, demands recognition to this language practice of bilinguals.

Translanguaging aims to enhance not just linguistic development but also academic development. Students learn a language not only in language classrooms but also in mainstream classrooms as all teaching in sense language teaching. Many researchers have proved that the monolingual or language separation ideology is ineffective in language education as well as knowledge transfer of emergent bilinguals. It fails to give the cognitive support the bilingual students need in the classroom.

NCERT's position paper on Teaching of Indian languages (2005) emphasizes "Use of the languages of children should not be forbidden in the English class, and the teaching should as far as possible be located in a text that would make sense to the child". Translanguaging as a pedagogical strategy develops linguistic awareness by offering linguistic tolerance and flexibility in classrooms. This breaks the language hierarchy and helps the emergent bilingual students to have a bilingual voice.

## **References**

Bailey, B. (2007). Heteroglossia and boundaries. In M. Heller (Ed.), *Bilingualism: A social approach* (pp. 257-276). Basingstoke, UK: Palgrave.

Baker, C. (2011) *Foundations of Bilingual Education and Bilingualism* (5th ed.), Bristol, UK: Multilingual Matters.

Bakhtin, M. M. (1981). *The dialogic imagination: Four essays.* (M. Holquist, Ed.; C. Emerson & M. Holquist, Trans.). Austin: University of Texas Press.

Creese, A., & Blackledge, A. (2010, 94). Translanguaging in the bilingual classroom: a pedagogy for learning and teaching. *The Modern Language Journal*, pp. 103-115.

García, O. (2009). Bilingualism and translanguaging. In O. García, *Bilingual education in the 21st century: A global perspective* (pp. 42-72). Malden, MA: Wiley-Blackwell.

García, O., & Wei, L. (2014). *Translanguaging.* New York: Palgrave macmillan.

GOI (Government of India). 2006. Report of the National Knowledge Commission. New Delhi: GOI. Available online at [www.knowledgecommission.gov.in](http://www.knowledgecommission.gov.in)

NCERT (National Council of Educational Research and Training). 2005. *National Curriculum Framework 2005.* New Delhi: NCERT.

Weinreich U. (1953). *Languages in Contact, Findings and Problems,* Linguistic Circle of New York, New York.

Williams, C. (1996). Secondary education: Teaching in the bilingual situation. In C.

Williams, G. Lewis, & C. Baker (Eds.), *The language policy: Taking stock* (pp. 39–78). Llangefni, UK: CAI.

## THE EFFECTIVENESS OF ONLINE PEER FEEDBACK ON STUDENTS' ESSAYS: A STUDY IN THE CONTEXT OF SECOND YEAR ENGINEERING STUDENTS DURING THE COVID PANDEMIC

**Dr.R.Kalpana**, Professor, Dept of English, PSG college of Technology, Coimbatore

**Dr.Suganthi S.Kumar**, Associate Professor, Dept of English, PSG college of Technology, Coimbatore

### *Abstract*

*This paper presents the results of effectiveness of online peer review in writing with a group of 62 second year engineering students at PSG college of Technology, Coimbatore, Tamilnadu enrolled in an open elective course, "English for Competitive exams". Following an induction phase in week 1, where the students were introduced to guidelines for peer review, the study was carried over a period of 8 weeks, wherein students took turns to receive and give peer feedback on their writings. The results of the Likert survey revealed that while a majority of students viewed it positively, a very small minority still preferred teacher feedback over peer feedback. With sufficient preparation and induction, peer review exercise organised online seemed to offer a fruitful learning experience*

**Keywords:** *online, peer feedback, writing, advantages, TOEFL and GRE*

### **Introduction**

Peer feedback, which is also known as 'peer response', 'peer revision' is a practice that is currently being used in writing instruction (Caulk, 1994; Nelson and Murphy, 1992). With both teachers and students gearing towards minimizing dependency and gaining greater autonomy in their respective domains, peer editing helps the former to take away a bit of their burden and the latter to learn from one another. Given the huge strength of the classes, it is practically impossible for the teacher to correct all essays, including the prewriting versions and the draft versions of students before they arrive at the final drafts. With Covid spreading its tentacles far and wide in early March, most colleges and schools were shut down forcing most teachers to switch over to online teaching. Midway through the semester, the first author was also forced to teach the course "English for competitive exams" (an elective course offered for IV semester engineering students) online. Exploiting this opportunity, the first author sought to study the effectiveness of peer feedback given online for the writing component of the above-mentioned course. The second author, who is from the same institution but handled a different batch of students, was introduced as a facilitator to students in order to ensure objective collection and interpretation of data. As a fellow English teacher, she also deals with similar levels of students and similar components of the syllabus. This study reports the results of organising peer feedback online for the written component of the above-mentioned course.

### **Review of Literature**

The benefits of peer review for L2 writing have been extensively studied in literature and its effectiveness in facilitating effective (language) learning and enhancing acquisition of L2 writing competence has also been established. Peer review was found to

A. enable students to prepare for real-world writing tasks (Berg, 1999)

B. contribute to learner autonomy by minimising overdependence on their teachers (Tsui and Ng, 2000)

C. Act as a ‘an important complementary source of feedback’ (Villamil and de Guerrero, 1998: 491)

D. Improve students’ awareness of revision strategies, which is vital to developing L1 and L2 writing skills’ (Hedgcock and Lefkowitz, 1992: 256)

However, peer review has its own share of disadvantages related to learners’ attitudes and skills, which have also been explored in literature. According to Villamil and de Guerrero (1996), critiquing L2 texts written by their peers could be challenging to some learners when they themselves are still in the process of learning the language and its rhetorical conventions. Such inadequate skills would also prevent receivers of feedback from differentiating between valid and invalid peer feedback (Leki, 1990; Stanley, 1992; Tsui and Ng, 2000). On the part of receivers, for the fear of being ridiculed by their peers, some student writers tend to react negatively to critical comments (de Guerrero and Villamil, 1994) and become over-defensive (Amores, 1997). These obstacles could render the entire exercise counterproductive.

Though various studies have focussed on the advantages and the limitations of peer feedback, not many studies have focussed on the effectiveness of peer feedback provided online. Therefore, the authors undertook this study to understand the effects of peer feedback online and to amplify its potential benefits and disadvantages. Necessary steps were taken to design the peer review process carefully after adequate training to learners by providing guidelines to both pairs of reviewers and demonstrating the process of offering feedback to them.

### **Research question**

The study explores the following research questions:

- a) Do students respond positively to online peer editing?
- b) Did they benefit from guidelines for peer review?
- c) Did the process pose any obstacle because it was done online?

### **Research Design - Steps in peer- editing**

The following were the steps involved in study that happened across a period of 8 weeks:

- a) **Developing guidelines for peer review:** Since this is the first time the learners were put through such an experience, it was necessary for them to be given a set of guidelines to assess their peers’ writing. Since the essays were taken from TOEFL (Test of English as a Foreign Language), IELTS (International English Language Testing system) and GRE (Graduate Record exams), the guidelines were designed based on the written assessment criteria of these tests and are presented in Appendix A.



- b) **A whole-class brief on the process of using guidelines for peer review:** After the guidelines were developed, in the first week, both the authors demonstrated how to use those guidelines with a sample essay via Google meet (an additional feature of Google platform) to the entire class. The rubrics were thoroughly explained and clarifications made.

### Research study:

Following this, the class of 62 students were divided into two groups, A and B and the cycle was repeated for six essays over a period of six weeks. Students from Group A were requested to submit their essays on quizziz.com (an online website for creating quizzes) with just alphabets as codes in place of their names to preserve total anonymity. While group A gave written feedback on the draft versions on their peers on the online platform using the guidelines given, members from group B were given some time to read the feedback and make necessary changes. For essay 2, their roles were reversed. This process was repeated for six weeks covering six different essay writing tasks: two tasks each from the writing component of TOEFL, IELTS and GRE tests. Both the authors took turns to read through the comments every week, identify vague comments, cross check the draft and guide them to give more precise comments. In the seventh week, when their experiences were still fresh in the memories, the students were administered a questionnaire with 14 questions (column 2, Table 1) to collect data about their attitudes towards peer editing. The editors and receivers were asked to record their experiences on a document in google classroom, an application widely used during the pandemic. The survey was distributed via google.docs to all students, out of which 56 of them completed the survey. Likert scale was used to explore their attitudes towards peer feedback and their responses are summarised (in percentages in each row) in Table 1 below.

**Table 1: Questions and Results in %**

S. No	Questions	Strongly disagree	Somewhat disagree	neutral	Somewhat agree	Strongly agree
1	Peer feedback was a useful process overall	1	3	7	20	69
2	I welcome the idea of giving feedback and receiving feedback to and from my classmates	Nil	Nil	2	42	56
3	When I receive feedback, I feel a surge of positive emotions	4	2	7	43	44
4	I am interested in reading both positive and negative comments about my work	8	9	17	24	42
5	I was absolutely honest in giving my feedback to	4	7	7	44	38

	my classmates.					
6	The checklist provided by the teacher helped me to look at what areas to focus on when I had to review my classmates' essays	6	7	9	29	49
7	My classmates were also absolutely honest while giving their feedback which helped me to look at all areas of my writing	8	9	11	35	37
8	I could have done better even without the handout which presented the guidelines	29	42	6	12	11
10	I looked both at the surface level errors and macro level errors in my classmates' essays	11	9	14	28	38
11	I received comments both about basic level errors such as spelling and words to more advanced aspects of my writing such as the use of cohesive devices and discourse markers	5	3	13	36	43
12	I believe that most of my classmates are competent to give feedback on my write-ups	9	9	16	25	41
13	I found doing this online to be a bit cumbersome; I would have preferred it face-to-face in classroom	13	16	15	29	27
14	I would still prefer receiving feedback from my teacher than from my peers	43	27	15	8	7

## Results and Discussion

The results of the survey appear (as evident from learners responses to questions 1, 2, 3 and 4 with more than 65% learners responding in the affirmative) to indicate the overall effectiveness of the exercise because most students expressed satisfaction with the entire process in terms of its usefulness, willingness to accept and give feedback and objectivity in receiving feedback. Both surface level and macro level errors were paid attention to, as can be seen from the responses to questions 10 and 1. Close to 66% student respondents felt that they received feedback on both aspects of their writing. An average of 72% student respondents (Q 7) felt that their classmates were honest enough in giving their feedback. When the students received the responses marked by their peers online, more than 66% of them were eager to know about both negative and positive comments of their work(Q.4). The facilitator also observed that many learners made honest and sincere efforts to incorporate peer suggestions in their revisions and when they were occasionally reluctant to accept peer suggestions, they contacted the first author over the phone and through emails to discuss the same. More than 70% of learners found the guidelines for assessing to be helpful as evident from responses to questions 6 & 8, deliberately worded differently and strategically placed in the questionnaire. A sizeable minority of 23% appear to have taken a neutral /unfavourable stand. Further, performing the peer feedback exercise online doesn't seem to have a significant adverse impact on its effectiveness (Q 13), though 56% opined that they would have preferred to do it face-to-face, while 15% maintained a neutral position. This was also observed by both the authors when learners actively sought clarifications of different kinds. While a majority of students (70%) seemed to be positively inclined to receiving and giving peer reviews, a small minority still preferred the teacher doing the feedback for them, as evident from their responses to question 14.

## Conclusion

Both during the induction session and during the actual study, the students seemed to actively engage in the process of taking their work seriously and providing comments. The results also appear to reveal that most learners received inputs related to both basic and advanced aspects of their writing, which they seemed to welcome with a positive feeling. All these seem to suggest that they viewed at the whole exercise positively. However to arrive at more solid conclusions, this study can be conducted across a wider sample and stretched across months to tests its effectiveness. Further, the degrees of teacher intervention and its impact on peer feedback could be another worthwhile area of study. Before executing such activities, it is important for teachers to ensure that each group consist of a mix of both strong and weak students so that the overall experience is more balanced. Further, it is also important for teacher to intervene (very) minimally to amplify on the weaker parts of feedback and augment the same. If these precautions are taken care of, right from the initial steps of providing guidelines, online peer feedback could be a productive collaborative activity and a fruitful learning experience.

## References

Amores, M.J(1995). A new perspective on peer-editing. *Foreign Language Annals* 30: 513–23

Berg, E.C. (1999). The effects of trained peer response on ESL students' revision types and writing quality. *Journal of Second Language Writing* 8: 215–41.

Caulk, N.(1994). Comparing teacher and student responses to written work. *TESOL Quarterly* 28: 181–88.

de Guerrero, M.C.M. and Villamil, O.S. ( 1994). Social-cognitive dimensions of interaction in L2 peer revision. *The Modern Language Journal* 78: 484–96.

Hu, G. (2005) Using peer review with Chinese ESL student writers. *Language Teaching Research* 9, 3 .: 321–342

Hedgcock, J. and Lefkowitz, N. (1992). Collaborative oral/aural revision in foreign language writing instruction. *Journal of Second Language Writing* 1: 255–76.

Leki, I. (1990). Coaching from the margins: issues in written response. In Kroll, B., editor, *Second language writing: research insights for the classroom*, Cambridge: Cambridge University Press, 57–68.

Score Level Descriptions for the Analytical Writing Measure.(n.d.)Retrieved from [https://www.ets.org/gre/revised\\_general/prepare/analytical\\_writing/score\\_level\\_descriptions/](https://www.ets.org/gre/revised_general/prepare/analytical_writing/score_level_descriptions/). Last accessed 12 March 2020

Stanley, J. 1992: Coaching student writers to be effective peer evaluators. *Journal of Second Language Writing* 1: 217–33.

TOEFLiBT@Test Independent writing rubric.(n.d). Retrieved from [https://www.ets.org/s/toefl/pdf/toefl\\_writing\\_rubrics.pdf](https://www.ets.org/s/toefl/pdf/toefl_writing_rubrics.pdf).Last accessed 23 March 2020.

Tsui, A.B.M. and Ng, M. 2000. Do secondary L2 writers benefit from peer comments? *Journal of Second Language Writing* 9: 147–70.

Villamil, O.S.and de Guerrero, 1998. Assessing the impact of peer revision on L2 writing. *Applied Linguistics* 19: 491–514

## **Appendix**

Guidelines for assessment:

1. Is the response relevant to the topic? Does the response cover all key points in the rubric?
2. Is there a thoughtful analysis of complex topics? Is the topic well analysed?
3. Is there a variety in the use of syntax and a good choice of words and word forms?
4. Is there idiomaticity, appropriacy and precision in word choice?
5. Are there a range of grammatical structures?
6. Does the essay make use of relevant and uncommon vocabulary?
7. Are there clear paragraphs with clear topic sentences, main ideas and supporting details?
8. Are the grammatical structures used fairly accurate or do they mask meaning?
9. Are there sufficient explanations, exemplifications and/or details?
10. Is there unity, progression, coherence and overall organisation?

## LANGUAGE OF JUVENILE DELINQUENTS AND THEIR PSYCHOLOGICAL FACTORS AFFECTING THEM TO INVOLVE IN DELINQUENCY

**J. Karisma**, Research Scholar, Department of Linguistics, Bharathiar University, Coimbatore

**Dr. N. Vijayan**, Assistant Professor, Department of Linguistics, Bharathiar University,  
Coimbatore

### *Abstract*

*Forensic Linguistics is a relatively new area of study within Modern Applied Linguistics, using scientific linguistic study in forensic contexts (McMenamin 2002). According to the National Crime Record Bureau, the heinous crimes committed by the children between the age group of 16-18 have increased from 54% to 66% from 2003-2013 and 9341 cases during 2016. The present study brings an insight to the psychological factors and other factors that make juveniles to commit crime. This research paper focuses on the aggression reflected through the language of juvenile delinquents and to find out the factors which affect them to commit crimes, and conversational analysis has been used to analyse how their language differ before and after becoming a delinquent. The reason and motive of the juveniles could be understood which in turn may help to transform them into a non-delinquent.*

**Key words:** *Forensic Linguistics, Psychological factors, Juvenile delinquent, Aggression, Delinquency*

### **Introduction**

Language is the tool to acquire and use complex systems of communication, particularly the human ability to do. Linguists working in forensic contexts mainly focus on the language of the written law, whereas Forensic Linguistics works with non-linguists such as investigators, judges, juries, lawyers, et al and counter-terrorism agencies etc., as well.

The word 'Juvenile' has been derived from the Latin term 'juvenis' which means 'young'. 7-18 years old children are named as 'juvenile delinquents' when they commit crime. The definition of age of juvenile differs from country to country. The term 'delinquency' has its origin from the Latin term *de* (away from), *liqueur* (to leave). Delinquent refers to a person who commits a crime; Juvenile delinquency refers to participating in unlawful behaviour when they are minor, the term 'Juvenile delinquency applies to the violation of criminal code and certain patterns of behaviour disapproved of the children' (Walter Reckless, 1952).

According to the National Crime Record Bureau (2017) of India, the heinous crimes committed by the children between the age group of 16-18 has increased from 54% to 66% from 2003 to 2013 and 9341 cases was registered during 2016. Due to these factors, this research proposes to focus on the language of juvenile delinquents and to find out the factors, which affect them to commit crimes, and to analyse how their usage of language differs before becoming a delinquent and after.

## **Aim of the Study**

The present study aims to find out the language usage of juvenile delinquents and to examine their risk factors and disorders, which affect them to commit crime. Further, to find out which type of aggression factor (reactive or proactive) affects the juvenile.

## **Data**

Data has been collected from a Tamil movie *ko:rippa:laiyam*. The data was focused on juvenile's language in the movie. The examples discussed below are the conversation of juveniles from the movie. Conversational Analysis has been used for the study.

## **Theory**

Theory of Juvenile Gang Delinquency by Frederick M. Thrasher, (1927) says that poverty and lower-class status do not necessarily lead to delinquency, their influence can directly lead to formation of juvenile gangs. A gang is obviously more dangerous because the potentiality of doing harm of a number of persons acting for a common network of goals together is higher than their capacity to do mischief/crime individually. The likelihood of formation of such gangs is higher in the areas populated largely by lower class people compared to middle class people of socio-economic statuses. He studied on juvenile delinquency focusing on the groups to which the delinquents belonged. He found more than 1300 gangs in Chicago and its environs. He reported that the gangs were typically found in what he called 'The Poverty belt'. The characteristics of the poverty belt, according to his study, were deteriorating neighborhoods, shifting populations and high mobility. Group delinquency according to Thrasher, develops in slums out of the acts committed by the gang members to derive excitement from the adventure involved in such acts (Afzal Qadri, S. M., 2018).

## **Social variables of juvenile delinquents**

Gender, age, locale, educational qualification, social class and father's occupation are social variables chosen for the study. Female delinquents also there but this movie focuses on male delinquents only. Researcher didn't take female delinquents for the study and there is not many films related to delinquency on female characteristics. Delinquents' age are between 16-18, three delinquents (J<sup>142</sup>, J3, J4) are uneducated and two (J1, J6) delinquents are primary level educated and one (J5) delinquent is secondary level educated, three are from rural and three are from urban. Three juvenile delinquents are low class and three are middle class. Parental responsibility is low in all the six cases.

## **Risk Factors**

Risk factors have been broadly defined as "those characteristics, variables or hazards that, if present for a given individual, make it more likely that this individual, rather than someone selected from the general population, will develop a disorder" (Mrazek and Haggerty, 1994:127).

---

<sup>14</sup> juvenile

Risk factors fall under three broad categories: individual, social and community. Each of these categories includes several subcategories such as individual-health issues or disorders, social-family or peer group, community-neighborhood.

Psychological characteristics disorders are conduct disorder, disruptive behavioral disorders, separation anxiety disorder, alcohol use disorder, etc., and many more. These four disorders have been taken for the study.

**Conduct disorder (CD)** is often judged as ‘bad kids’ because of their delinquent behavior and refusal to accept rules. Few behaviors are; frequent refusal to obey parents, tendency to use drugs, criminal behavior such as stealing and tendency to run away from home.

**Disruptive behavioral disorders** are complicated and may include many different factors working in combination. For example, a child who exhibits the delinquent behaviors, anxiety, depression and a difficult home life.

**Separation anxiety disorder** experiences high levels of anxiety and when loved ones are out of reach. People with this disorder may be socially withdrawn, or show extreme sadness or difficulty in concentrating when away from loved ones.

**Alcohol use disorder** people get addicted to alcohol and behave differently under the influence of it. When this happens, alcohol becomes the most important entity in their life. It gives them to feel pleasurable and leads to negativity often.

S.No	Character	Reason	Risk factors for committing crime	Psychological characteristics		Parents
				Before involving in delinquency	After involving in delinquency	
1.	J1*	Father	Social (Family)	Conduct disorder (CD)	Alcohol use disorder	Poor parenting practice
2.	J2	No parents	Social (Peer group)	Separation anxiety disorder	Alcohol use disorder	No parents
3.	J3	Mother	Community (Neighborhood)	Disruptive behavioral disorders	Alcohol use disorder	No parents
4.	J4	Family	Social (Family)	Separation anxiety disorder	Alcohol use disorder	Parental responsibility is low
5.	J5	Love	Social(Family)	-	Alcohol use	Poor parenting practice
6.	J6	Father	Community(Neighborhood)	-	-	Poor parenting practice

**Table – I shows the risk factors of juvenile delinquents**

## J\*-Juvenile

Risk factors seen in four juveniles (J1, J2, J4, J5) are because of social factors (family and peer group) and two (J3, J6) are due to community factors (neighborhood).

Before becoming a delinquent, J2 and J4 had disorder like separation anxiety disorder, J1 had conduct disorder and J3 had disruptive behavioral disorders. After involvement, alcohol use disorder can also be found in them.

The reasons behind that act of delinquency in the cases undertaken are loneliness, hopelessness, the want of basic needs for survival and low parenting support. (These are the observation made by the researcher from the movie).

Short gist about the movie *ko:rippa:laiyam*. The story delays about unhappy childhoods due to domestic problems and later gets into delinquents activities. Family or society doesn't care or guide them properly.

### Example: 1

**Situation:** J1's father asks him to buy cigarette or beedi from the shop and he drinks alcohol in front of him. This influences him to use drugs. This shows how the conduct disorder affects the juvenile. No proper care from his father that made him to get into delinquency.

*pi:ti va:nki koṭu atu va:nki koṭu itu va:nkuṇu ippa keṭṭu ci:raḷintu po:y nekkire:ṇ* (J1)  
'You asked me to buy cigarette and other petty things due to that now my life got spoiled completely'.

**Situation:** J6's father deceased leaving some debts when he was young. He has two younger siblings to take care off. In need of money for survival and his inability to tackle, the situation he gets into delinquency.

*ka:cukka:ka na:ṇ enṇa tappu ve:ṇa:lum ceyve:ṇ* (J6)  
'I will do any illegal work to get money'

### Analysis

The analysis is based on language of juvenile before and after becoming a delinquent.

### Aggression

Aggression aimed at harming others physically or psychologically. It can be distinguished from anger in that anger is oriented an overcoming the target but not necessarily through harm or destruction. (*APA Dictionary of Psychology, 2007*)

### Aggressive behavior

*Keeley (1996)* says that aggression is embedded in human nature. People express their aggression differently. This difference is due to factors such as gender, age, culture, moral values, situational factors etc.



### There are several forms of aggression

Relational aggression or Alternative aggression in which harm is caused by damaging someone's relationship or social status.

E.g. spreading rumours and social isolation

Verbal aggressiveness is an assault on another's self-concept rather than his/her position.

E.g. arguing and name-calling and

Physical aggression is behaviour causing or threatening physical harm towards others.

E.g. physical attacks

### Types of Aggression

There are two types of aggression they are classified as reactive and proactive aggression:

On the basis of the underlying function or motivation. Reactive aggressive behaviors are unplanned and impulsive, and are usually a response to feelings of fear, anger, or a need to retaliate against someone. Reactive aggression has been conceived as a reaction to some perceived provocation, as being impulsive, thoughtless (i.e., unplanned), driven by anger, and having the ultimate motive of harming the target. Proactive aggressive behaviors are planned, calculated, and have some motive other than harming someone. It is considered as a premeditated means of obtaining some goal and being instrumental rather than impulsive (*Berkowitz, 1993; Geen, 2001*). Overall, reactive aggressive behavior is more associated with serious consequences at least in childhood and with higher rates of school discipline problems (*Merk.et. al. 2005*). In terms of family variables, evidence suggests that reactively aggressive children are more likely than proactively aggressive children to be victims of maltreatment by parents (*Connor, et. al. 2004*).

### Before becoming a delinquent

From the data analyzed, it is found that these juvenile delinquents joined together due to homelessness and poor parenting support. They started to spend time together to share their worries and problems. Later, due to extreme anger and depression, they started to consume alcohol; pass and enjoy their time. Reason for consuming alcohol is assuming to forgo or forget worries but later getting addicted to excess use of alcohol and smoking, which make them to lose their control. Aggression is seen not only in their behavior but in their language too.

### Example: 2

**Situation:** Their situation tends them to steal money from the homes of rich people and the reason is not getting sufficient money from home.

*kaḷava:ṅṅu vantarnum* (J1)

'We have to steal'.

This statement shows that juvenile has the conduct disorder and relational aggression-social isolation.

**Situation:** The statement given below is commonly used when they are upset or depressed because they don't have any support from family or friends to come out of depression. They believe alcohol is the only way to come out of depression.

*carukku aṭikkala:ma:* (J5) (depressed)

*'Shall we have a drink (alcohol)'*.

This show juvenile has alcohol use disorder, relational aggression-social isolation and physical aggression-physical attacks.

**Situation:** The juvenile is not with his parents. He feels lonely and goes back to his mother in order to convince her.

*amma: na:ṅ ganesan vantu irukke:ṅ..(J4)* (Feeling emotional)

*ya:ru pa ni: po:yītu iṅka iruntu..* (J4 Mother)

*'Mother I am your son ganesan comes to meet you, who are you, Just go away from here..'*

This examples expresses that juvenile has separation anxiety disorder and relational aggression-social isolation.

**Situation:** The juvenile mother passed away. Without having any feelings for his mother, he calls his friends for a drink (alcohol) to celebrate his mother's death. Because her mother eloped with another person after her first husband died later she left him lonely.

*e:ṅ a:tta:ka:ri cettuṭṭa: canto:sama: irukku va:ṅka carakku aṭikkala:m* (J5) (happiness)

*'My mother passed away I am happy so we shall have a drink (alcohol)'*.

This statement indicates that juvenile has disruptive behavioral disorders, alcohol use disorder and relational aggression-social isolation.

**Situation:** The argument happened between father and juvenile. His father thinks his sons always do useless work and his friends are delinquents.

*kareṭṭa: collu pa inta paṣṭa kaḷava:ntra paiyaṅkaḷ ella:m ivenkaḷukku ve:ṅṭiyavarkala:ka iruppa:ṅka...e:y enta pas ke:ṭkiro:milla sollu..* (J1)

*'Just tell him correctly in which bus, he will know the criminals in the bus who stole your money... Hey, just tell me which bus'*.

It states that juvenile has verbal aggression-arguing.

The following examples show the conversation between the juvenile delinquents (J1-J5) who regularly consume alcohol.

**J5:** *ma:ppillainkaḷa: va:ṅkiṭṭu vantuṭṭe:ṅ inta:ṅka piṭiṅka piṭiṅka ṭa:.. eṅṅa:ṭa kaiya piṭiccu muttam koṭukkira..*

*'Hey guys come I bought it for you people. Why are you kissing my hands?'*

**J1:** *pinṅa eṅṅaṭa: pi:rum piriya:ṅiyum u:tti petta ta:ypo:la pattukkire: itella:m periya visayam illaiya:*

*'You are taking care of us and feeding us like our mother'. It's really matters a lot to us.*

Alcohol becomes the most important thing in their life and juvenile compares the person who offered alcohol with his mother.

**J5:** *atuku e:ṅ ṭa: impuṭṭu periya va:rttai colri:ṅka*

*'Why are you using such big words for this matter?'*

**J2:** *e: cumma: iruppa: ni eṅkaḷukku ella:m fulla e:tti viṭṭu iṅkaṅkavita:ma appaṭiye: ulakam teriya:ma pa:tuṅkka pa:ttiya uṅmaiye:ye: ne: periya maṅṣaṅ petta piḷḷa ta:ṅya:*

*'You are offering us alcohol and keeping us out of the worldly affairs and alcohol additions. Really great person only would have given birth to you'*.

This shows how they get addicted to alcohol.

*fulla e:tti viṭṭu iṅkaṅkavita:ma* generally means 'you asking me to drink a lot of water' in juvenile context it make sense like consuming of alcohol too much.

This statement shows their addiction to alcohol and how they enjoy consuming it.

From these conversations, it is clear that due to the need of alcohol, they praise others and appreciate them for sponsoring alcohol, which is the result of alcohol disorder.

### After involving in delinquency

Once these juveniles start to involve in criminal activities, they start to plan for future crimes as they believe that it is the only way to survive. Proactive aggression is seen in juvenile delinquents because mostly everyone loses their self-control, which results in delinquency, negative thoughts and actions. Here negative thoughts indicate causing unpleasant feelings or harmful to others. It is termed as toxic words. The terms used by the juveniles are like kill him, murder etc.

#### Example: 3 (Proactive aggression and Toxic words)

**Situation:** Juveniles together planned to kill the target person because that person killed his friend. Due to that deep sorrow, they plan to murder the target person.

*ka:vu koṭutte ti:raṇum ṭa:*

*'We must kill that man'.*

The term *ka:vu koṭutte* generally means sacrificing the animal i.e. offering goat to god. Same term is used by the juveniles for murdering.

**Situation:** They thought to kill the target person, because they started to search and kill the juveniles one by one because they are the reason for killing their child.

*na:ma va:laṇumṇa: avaṅkaḷa po:ṭaṇum*

*'If we have to live we have to kill him'.*

*po:ṭaṇum* generally means for example *uppu po:ṭaṇum* (to add salt), but in crime context it means to kill him.

**Situation:** This example shows that the person is very calculative and confident in murdering.

*po:ṭura: avana (with aggressive tone)*

*'Kill him'*

**Situation:** Target person started to search of juveniles to kill them. They planned to murder the juveniles with the help of paid goon. Juveniles planned to murder the target person because paid goons are not important persons to kill.

*ṭe:y ivan̄ka ku:likku kolai paṅravaṅka mutala ku:li koṭutta:ṇ pa:ru avana kollaṇum*

*'Paid goons are getting money and murdering us. We have to murder the person who gave the money to kill us'.*

A well planned future crime helps them to escape from the particular situation.

The following conversation shows the juvenile delinquents (J1-J4) and father of victim after involving in delinquency.

**J2:** *ava taṅkacci ucuru po:ṇatukku ka:raṇam nammat:aṅ niṅaiccuṭṭu namma ucura eṭuttukka:ṭi viṭama:ṭṭaṅka koṅca naḷaikki avaṅkakiṭṭa iruntu taḷḷi irukkīratu nallatu*

*'He is thinking that we killed his sister. They will be killing us surely. So, it's better to be away from him for few days'.*

They Plan to escape from the present situation.

**Father of Victim:** *nan petta piḷḷai ca:vuvatai eṇ kaṇṇa:l pa:kka vacciṭṭiṅka...*  
'You people made me to see my child die in-front of me'.

This statement was said by the girl father.

**J4:** *rattam talaila va:ṭa: po:la:m...*

'There is the blood in his head. Come lets we move away from this place'.

After seeing the blood from the person they ran away from the place.

From the above examples, proactive aggression is reflected in their language. Toxic words are used. Every crime they plan well. They not only plan for the crime but also to escape from the situation.

Suggestion to overcome from delinquent activities such as encouraging juvenile delinquents by positive emotional words should be the therapy for their recovery from these unlawful activities. Psychological factors and aggression level may decrease if someone looks after them, talking positively and motivating them. This may help them to come out of psychological problems and loneliness. Environment also plays a major role in child behaviour and use of language. Thus, to help juveniles from not getting involved in such activities, the environment should not be of influence such activities and parents to have to support them in all situations. Considering this issue, the Government of India has enacted an Act called the **Juvenile Justice (Care and Protection of Children) Act, 2015** which governs the juveniles who are in conflict with law and children who are in need of care and protection.

## Conclusion

From the analysis, it was established that most of the juvenile delinquents committed crime because of low parenting and lack of support from the family. Before becoming a delinquent, aggression was present due to problems in real life which are quite natural in human. However it didn't affect others in the society. Through this movie one can understand about juvenile level of aggression towards the society. How they behave and react towards the situations is more important for research. Before becoming a delinquent, the three types of aggression was seen they are relational, verbal and physical aggression was seen in the language of juvenile delinquents. Conduct disorder, separation anxiety disorder, disruptive behavioral disorders reflected in their language. After involving in delinquency, proactive aggression is higher which can be analysed in their language. Toxic words were identified in their language and after involving in delinquency they start to plan to commit next crime together by forming a gang. Influences of behaviour from juvenile gang and their problems in life make them to involve in delinquency. Due to alcohol disorder, they start committing crimes without thinking of the consequences as they were out of self-control. When these type of analyse are carried out in real situations on juvenile delinquent we can identify and curb the involvement of juveniles in delinquency and give psychological treatment accordingly.

## References

Afzal Qadri, S. M. Criminology Penology and Victimology. Lucknow: 2018. Thomson Press.

Berkowitz, L. Pain and aggression: some findings and implications. Motivation and Emotion. 17, pp. 277–293. 1993.

Connor, D. F., Steingard, R. J., et. al. Proactive and Reactive Aggression in Referred Children

and Adolescents. *American Journal of Orthopsychiatry Mental Health & Social Justice*. 74(2), pp. 129-136. 6. 2004.

Halliday, Michael A.K. Spoken and written language. 1989. Oxford: Oxford University Press.

Keeley, L. H. War before civilization: The myth of the peaceful savage. New York: 1996. Oxford University Press.

Kempes, M., Matthys, W., de Vries, H., & van England H. Reactive and proactive aggression

in children-a review of theory, findings and the relevance for child and adolescent psychiatry. *European Child and Adolescent Psychiatry*. 14(1), pp. 11-19. 2005.

Merk, W, Orobio de Castro, B., Koops, W., & Matthys, W. The distinction between reactive and proactive aggression: Utility for theory, diagnosis and treatment? *European Journal of Developmental Psychology*. 2, pp.197–220. 2005.

Mrazek, P.J. & Haggerty, R.J., eds. Reducing Risks for mental disorders: Frontiers for Preventative Intervention Research. Washington: 1994. DC: National Academy Press.

Reckless, W.G. *The Crime Problem*, Appleton, New York: 1952. Century Creafts. P.202.

National Crime Records Bureau. *Crime in India*. New Delhi: 2017. Angkor Publishers P.Ltd.

Behavioural disorders in children. Better Health Channel. (2012). <https://www.betterhealth.vic.gov.au/health/healthyiving/behavioural-disorders-in-children#lp-h-1>

Separation anxiety disorder in children. (2003, February 10). WebMD. <https://www.webmd.com/parenting/separation-anxiety#1>

Burke, D. (n.d.). Alcoholism: Causes, risk factors, and symptoms. Healthline. <https://www.healthline.com/health/alcoholism/basics>

APA dictionary of psychology. (n.d.). APA Dictionary of Psychology. <https://dictionary.apa.org/aggression>

## INDEMNITY OF SELF: A MATERNAL READING IN MANJU KAPUR'S *CUSTODY*

**Dr. M.Kasirajan**, Assistant Professor, Dept. of English & Foreign languages, Bharathiar University, Coimbatore

**Dr. R. Anil Kumar**, Assistant Professor, Dept. of Textiles and Apparel Design, Periyar University, Salem

### *Abstract*

*Traditionally women in India are bestowed with homely duties and customary principles which kept them within the boundaries of their allegiance towards family duties. Globalisation results in isolation of humans and the affected humans need the consolation to redeem them from it. Family ties breached and women are forced to undergo vicious suffering both by the society as well as by the individual themselves. Maju Kapur's Custody delineates the suffering of a woman, Ishita who is highly tradition bound. She isolates herself and finds a rehabilitation by having a maternal endearment. Kapur through her novel Custody, brings out the viciousness of the society when a women fails to be fertile and impotent. Kapur registers the rehabilitation of lost self through the maternal endearment especially with the character of Ishita who regains herself through her newly adopted family and her role as a mother. This research paper details loss of self-due to the disintegration of family relationship and rehabilitation of self through maternal endearment in ManjuKapur's Custody.*

**Key Words:** *Self, rehabilitation, Loss of self, maternity*

Globalisation results in isolation of humans and the affected humans need the consolation to redeem them from it. Family ties breached and women are forced to undergo vicious suffering both by the society as well as by the individual themselves. Maju Kapur's *Custody* delineates the suffering of a woman, Ishita who is highly tradition bound. She isolates herself and finds a rehabilitation by having a maternal endearment.

The story of *Custody* has revolved around a solid part of a character, Ishita. When her marriage with Suryakanta flops because of her inability to conceive, she isn't broken. Rather she chooses to work for the oppressed and begins working with an association which instructs slum children however she excessively ends up feeble what's more, slight when she falls profoundly enamored with her progression girl. Her affection for the young lady is intense to the point that she can't hold up under any idea of separation from the young lady and the authority fight draws out the delicacy in her. The solid Ishita, ends up frantic to keep her stepdaughter with herself and turns out to be exceptionally shaky. These ladies show the qualities of intensity on occasion and then again are fragile. More regularly these ladies wind up staggering onto convention. As an indistinguishable piece of lady, she seems to have solid appearance outside, yet she is not greatly delicate in her heart.

Ishita trusts that a fruitful marriage lays on the best possible correspondence between each couple with no mystery. Be that as it may, her conviction gets smashed when her significant other brings up her barrenness condition. She feels irritated and annoyed with her husband's conduct. From that point onwards, her injury begins by going to doctor's facilities and experts who request that her experience needs clinical treatment. It is observed that:

“Helpless tears ran down Ishita cheeks, soaking the neckline of her white gown, as the words severe blockage drummed in her mind. What would happen to her now?” (63). Ishita faces critical circumstances when they return home after the tests. She can feel that her cheerful life will end. Kapur states that : “Already clouds were entering her soul and shedding heavy drops of unworthiness, and such was the weight she couldn’t even hold his hand and tell him that she loved him more than life itself” (63).

In the wake of going by the specialists, the family’s odd conduct towards her influences her to understand that in the future she is no one in the family. She once felt pleased and appreciated the family as hers. What’s more, she felt to upgrade the fellowship, sharing and companionship. To save the familial nobility, she acknowledges to visit another pro prescribed by her relative. Kapur has depicted the mind of Ishita while sitting tight for the therapeutic examination.

Smaller than the ants on the ground, smaller than the motes of the dust in the sunlit air, smaller than drops of dew caught between blades of grass, in the morning was Ishita as she sat in the gynecologists’ office with her mother-in-law, watching as the doctor sketched out the messages concealed in her body. (65)

Ishita is proposed to take up IVF treatment. To expand her richness she is given numerous infusions. Encountering apprehension and expectation, Ishita continues contemplating her child. She says: “please stay, please grow. You are my only chance of happiness. So many people to love you, just come to the world. I beg you” (67). From the day the treated egg was embedded, Ishita’s mother comforts her regular that god is with her. She expresses that the greatest thing isn’t to stress, since push is awful for pregnancy. Ishita with tears tells to her mother: “This is my Karma. Nothing will break it” (68). Since her family doesn’t lose trust in her, they recommend another choice of test on the grounds that rehashed endeavors would build the odds of progress. In the meantime they fear for their daughter’s life “Was it possible for them all to change towards her, SK, Chandrakanta and Tarakanta? Hadn’t they valued her for herself?” (68). Ishita’s and her parent’s dread works out when her relative advises her that she needs to converse with them. “For us money is not as important as family. But beta, it is essential that Suryakanta have a child. As the only son, he has to make sure that the blood line of his forefathers continues. Add now-she hesitated slightly I need to talk to your mother” (69).

Mrs.Ragora, Ishita’s mother, is of social nature. She jumps at the chance to be in the organization of numerous and she adores chatting with her neighbors. Because of Ishita’s issue, she declines to converse with anybody. As a capable mother, she hauls Ishita to visit a celestial prophet. On the astrologer’s recommendation, she requests that Ishita wear the stone ring so she can conquer her awful Karma. In any case, Ishita counters her mom and says that her better half does not take a gander at her any more. “She adds: ... he doesn’t even touch me anymore. In bed all she saw was his back. And last night, he moved into his parents’ bedroom. She felt degraded, a non-person, certainly a non-woman. He was determined there should be nothing left between them” (71).

After this aggregate carelessness, Ishita in her smothered state of mind, chooses to go for a vocation and not to rely upon her significant other any longer. In any case, all through these three long periods of their wedded life, SK, her first spouse has restrained her with his

delicate love and now she feels it hard to break free of it. “She had set down roots in this home, the thought expelled from it was heart breaking.”(71). Ishita’s guardians encourage her to adjust to the new circumstance and to the new family with more resilience. Her relative points the finger at her as indecent, the sisters-in-law decline to converse with her, the dad in-law and her significant other maintain a strategic distance from her. She pines for sharing and discussing her emotions with everybody. In any case, she isn’t allowed to share her feelings. This influences her to experience sorrow. She spends her days by remaining in her room, perusing magazines, viewing T.V and furthermore by taking dozing pills. She expects “Suryakanta would creep into bed, put his arms around her and tell her that he loved her, now and forever.”(72). As the days pass, she totally chooses that his affection for her is completely dead. So irately she tosses down her ring prescribed by the soothsayer to her. At the point when her folks understand that it is difficult to recover that wedded existence of their little girl, they utilize their strategies by requesting a money settlement of 10 lakhs. For that, her relative denounces her as cash snatching and blasts towards her as indecent lady. Ishita thinks in her dejection that they were correct. So she feels:

.... When she looked in the mirror she saw a plain unloved face, eyes without expression, dull skin, dry lips. She had lost all the weight she had put on since her marriage, her collar bones stuck out, her breasts had shrunk. Even the beggars at the street crossings looked more lively than she. Was this the person holding out for happiness? (73)

With the soul of strength, she advances to the back of the man who never addresses her. At that point she requests him to settle her parent’s life so she will move out of his life everlastingly and furthermore she consents to separate by shared assent, since she needs to live with respect. She comprehends his disturb when he approaches whether she needs ten lakhs for her support. Ishita needs to be fiscally autonomous. She tells that “you can marry again, what can I do? My life is over, she tries to say without pathos, staring a simple fact” (73). For a minute she abhors her mom who influenced her. In any case, she needs to be pragmatic and infers that getting lawful pay isn’t odd. Following two days her relative illuminates her that they will pay five lakhs. Ishita requests that her mom acknowledge, something else “I will die or be killed If I continue to stay here, is that what you want? A corpse? You can have it today?” (74). Her parents are shell shocked by her reaction. This research paper details loss of self-due to the disintegration of family relationship and rehabilitation of self through maternal endearment in ManjuKapur’s *Custody*.

After the separation Ishita continued her original last name. There are ladies who keep their own particular names once they get married. Buried in her cushion, Ishita supposes she could detach her entire regenerative framework and toss it out and about. Her parents are similarly crushed. They consider themselves in charge of her breaking down organs. “They could say her childhood TB was karma, but the consolations of Karma were meagre” (127). Ishita is as yet youthful and the possibility of interminable bleak years ahead is unnerving. Breaking down the books of Kapur, we comprehend that one lives in a universe of broken connections. Kapur states: “Even princess Diana, beautiful, privileged, adored, even she could not keep her husband. No matter where you lived, what your circumstances, women always suffered.” (127).

Even after the separation, her love for her husband stays in her heart forever and she longs for him. Kapur says: “The only way to be close to him was to shut her eyes and



fantasize herself back to the love they had once shared” (130). Ishita’s father recommends a few plans to escape from her discouragement like taking an interest in the social administration exercises by gathering garments and family things for the tremor casualties in the north east. Her mom likewise accompanies a proposal of beginning a home business. As a discouraged lady, she rejects every one of their thoughts and informs them regarding her offer of leaving home if her parents feels her as a burden. But, in following a couple of days; she understands the requirement for a change. So she applies for an educating work. She goes to numerous schools, however she faces disappointment. Kapur explains her present state as, “Hadn’t she already known that in the cards dealt out by life she would not get the winning deal?” (131).

The offer for intentional work for the slum kids comes through Mrs. Hingorani. This makes Ishita cheerful and she chooses to serve poor people and the penniless, on the grounds that administration to man is administration to the maker Himself. Hence through this work, she finds another world. What’s more, in this world she finds a significant life and everyday she wakes up with a reason. She feels: “Here, who cared if she had a broken marriage, who cared if her tubes were fused together by a long- ago disease” (135). When she goes to the PTA meeting, she happens to meet numerous moms and comes to realize that those ladies are fighting for a thousand needs, void stomachs, intoxicated spouses and semi-proficient youngsters with zero chance of escape from their destitution. Ishita gets changed after she turns into a social activist. She visits parliaments to challenge the atomic gadget tried in the Pokhran desert. She likewise participates in raising assets, requesting gift alongside Mrs. Hingorani. Ishita’s singular change can be seen when her mom contends about her instructing to the ghetto youngsters. As indicated by her mom it is of no utilization, since slum children will just return to the boulevards and overlook everything.

Mrs.Hingorani encourages Ishita for doing her MA social work. In any case, she neglects to get past in the meeting. Through Hingorani, Ishita gets a thought of adopting a kid. She feels energized when she sees a youthful couple adopting a child. She is additionally astounded on observing the couple, in light of the fact that the lady as opposed to being rebuffed for her desolateness is radiating with bliss. Her better half, rather than searching for another life, is obsessed to be joined to her. This influences her to understand that she and her better half ought to have battled for the privilege to choose over the significant issues in their marriage, rather than battling for the end. Ishita indicates much enthusiasm for embracing the vagrant child, in light of the fact that to her selection is an honorable and humane act. Kapur says that: “Ishita had the attractiveness of the sincere, the casual appearance of one who looked at the world rather than expecting the world to look at her. These are good qualities in a wife. And what was good in a wife was good for the family” (Kapur 271).

Ishita meets Raman in the slum, when he was helping the poor. They feel common and refined, however he has been her second man. She feels that regardless of whether their closeness reaches an end that night, she would at present view herself as more extravagant. Along these lines, the two divorced people meet; emphathise and Raman in the long run weds Ishita, who pampers her affection on Raman's youthful little girl. She turns into a mother surrogate to her. Both Ishita and Raman fall into a relationship to rescue what shreds of confidence and rational soundness they had cleared out. Since both society and the lawful framework were pitiless to them, after marriage Ishita indicates much enthusiasm for Roohi.

“she thought of the little arms around her neck, her weight on her lap, the smell of her breath, the smooth pink glistening with a silver of drool, the baby-white teeth” (293). She has enabled herself to feel that she is the child’s mother. Raman additionally feels anchored in the organization of Ishita which he never experienced with Shagun. He additionally makes correlation amongst Ishita and Shagun. “She was an ice queen compared to you. What a fool that SK of yours was. Don’t you think so? At least now?” (298). Raman is likewise stressed over his children’s feeling on the off chance that he weds Ishita. Roohi is close to Ishita. He knows, yet Arjun is so near to his mom. He won’t acknowledge a substitution so effectively.

Kapur says “Ishita started her life with Raman and Roohi, morphing suddenly into wife, mother and mistress of a large flat along with servants. Every dream had come true” (313). After the entry of Ishita, Roohi’s life has changed. She takes most extreme care in her dressing. She places her in a move class, and she takes her for shopping. On consistently Ishita masterminds family get together, incorporating her family members in that classification. Ishita’s protective instincts moves Raman. Roohi tells that: “she wants to stay in the only home she has known, she wants to be with the mother who has looked after her devotedly every day for the last four years – even longer – before we were married” (396).

Then the preliminary goes to the court after years have been passed. Raman and Shagun are requested to come to court with their kids for the authority case. The cycle of outrage amongst Shagun and Raman powers itself as well as confounded by the new stepmother and father gained through second marriage. Kapur is great at managing this convoluted family reconfiguration, and the instability it conveys to the progression guardians and kids. In Ishita’s predicament the second wife’s edgy battle to supplant the natural mother, while Ashok presents a more equivocal sort of care. Both the mothers are fighting for the security of their children, Ishita accomplishes the stature of joy, when Roohi says to the judge that she needs to remain with her mom, Ishita, Ishita is overpowered with satisfaction. While coming back to her home with Roohi, the most valuable piece of the marriage, she thinks about her significant other who might give work a shot something with Shagun about Arjun. Ishita knows extremely well that Shagun won’t be that much liberal to lose her child to Raman. Ishita feels for Raman who wouldn’t understand the way that the kid had been lost to him long back. So Ishita guarantees herself that she would make up to Raman however much as could be expected with the young lady. Ishita feels that:

The worst was over, over, thank God. Confidence flooded her. She had won this first, most difficult round. Roohi was almost eight in ten years custody would be legally immaterial. She didn’t think that woman would go on appeal, but if she did, she was armed with all the arts of delay. Another four years and she would be absolutely safe. In the meantime victory lay with the possessor. (415)

In *Custody* Shagun is headed to draw in herself in an additional conjugal relationship and is made to confront its repercussions. It is valid in numerous spousal connections the break between want reasons is difficult to survive. The characters think that it’s hard to control their faculties, yet life shows them a straightforward exercise that a winged creature in a hand is worth two of every shrubbery. The following section titled “Compromise” would substantiate that one can’t have it both ways. This person on foot truth would promptly compromise between individuals. The protagonists would understand that it is smarter to be realistic than to be energetically silly.

Ishita, like every Indian lady yearns for a customary life. At the point when an open door comes through Raman, she devours it and begins her glad existence with Raman and Roohi, rising all of a sudden into spouse, mother and fancy woman of a huge level alongside hirelings. Though Ishita's male partner appears to have tasted enthusiastic and wistfulness at last he makes a sensible trade off. Since decision, think and conditional prompts enduring, the characters take in the craft of bargain. They grapple with life's conceivable outcomes and reasonableness. They understand reality that a flying creature in a hand is worth two in the shrubbery. The loss of the self in the family life had created a platform to rehabilitate the self in Ishita. She seems to be a role-model to all women who had been undergoing the pain and torture both physically and mentally in their lives in India. Ishita is a modern woman who finds herself by being comforted and consoled and thereby leading a happy life.

### Works Cited

Anwasha. "The Famous Feminist Writers In India." *Https://Www.boldsky.com*, Boldsky, 21 Aug. 2013, [www.boldsky.com/insync/pulse/2013/famous-feminist-writers-in-india-034852.html](http://www.boldsky.com/insync/pulse/2013/famous-feminist-writers-in-india-034852.html).

Banerji, Mithu. "Custody by ManjuKapur – Review." *The Guardian*, Guardian News and Media, 27 Feb. 2011, [www.theguardian.com/books/2011/feb/27/custody-manju-kapur-review](http://www.theguardian.com/books/2011/feb/27/custody-manju-kapur-review).

Kapur, Manju. *Shaping the World: Women Writers on Themselves*. Hay House, 2014.

Pieterse, Johanna Tyziena. "The Pursuit of Paternal Custody." 2002.

Thayer, Nancy. *Custody*. St. Martin's Paperbacks, 2003.

## SEMANTIC ROLES AND GRAMMATICAL RELATIONS IN TELUGU AND TAMIL

MC Kesava Murty, Dravidian University

### *Abstract*

*Thematic roles and relations are concerned with the nature of the relationship between the meaning of the verb and the noun. Theta roles are basically about the number of arguments that a verb require. Theta roles are syntactic relations that in turn refer to the semantic relations. In certain theories of linguistics, thematic relations, also known as semantic roles, are the various roles that a noun phrase may play with respect to the action or state described by a predicate, commonly known as the main verb of the sentence. For example, in the sentence "Monkey ate the fruit", Monkey is the doer of the eating, so Monkey is an AGENT, the fruit is the item that is eaten, so it is a PATIENT. In this present paper I tried to present how these thematic roles play their role in Telugu and Tamil sentences.*

### **Introduction**

Different elements in a sentence exhibit distinct relationships with each other. Particularly, the verbal predicate occupy a salient position in the sentence differing relationships such as who is doing the action and who or what is being affected by the action denoted by the verb as in the sentence:

(1) Te: *pilli pālu tāgiṇḍi*

Ta. *pūnai pāl kuṭittatu*

‘The cat drank the milk’

Let us observe these Telugu and Tamil example sentences in the above sentence *pilli / pūnai* ‘cat’ functions as the agent of the action denoted by the verb and the *pālu / pāl* ‘milk’ as the object affected. These relations are addressed as thematic relations in the literature of western tradition and as karaka relations in the Indian tradition. These relations are semantic relations and are different from the kind of relations we see in the surface structure (or S-Structure) of the languages often known as syntactic or grammatical functions such as subject of the verb and the object of the verb. These kinds of relations that are discussed here are generally treated under  $\theta$ -Theory (Theta theory) within the Principles and Parameters of language Theory.  $\square$ -Theory describes such relationships by bringing forth these as part of the specifications of a lexical entry. Every lexical entry for a verb must specify a set of  $\theta$ -role that occurs along. The relationship between the  $\theta$ -roles and predicate is captured by the logical expression as in the following:

(2) Te: *tāgu (pilli, pālu)*

Ta: *kuṭi (pūnai, pāl)*

‘drink (cat, milk)’

(3) Te: *pilli pālu tāgindi*

Ta. *pūnai pāl kuṭittatu*

‘The cat drank the milk’

Here, in the above sentence, it indicates that the two arguments *pilli/pūnai*, ‘cat’ and *pālu / pāl* ‘milk’ are related by the predicate’s semantic property. The number of arguments of a predicate is dependent on the semantic property of the predicate as in (4) one place predicate, (3) a two place predicate and in (5) a three place predicate.

(4) Te: *karugu (manca)*

Ta: *uruku (pani)*

‘melt (ice)’

Te: *manca karigiṇdi*

Ta: *pani urukiyatu*

‘ice melted’

(5) Te: *ivvu (caran, lalita, baṅti)*

Ta: *koṭu (caran, lalita, pantu)*

‘give (Charan, Lalitha, ball)’

Te: *caran lalitaku baṅti iccāḍu.*

Ta: *caran lalittākku pantaik koṭuttāṇ.*

‘Charan gave a ball to Lalitha’

The predicate and argument relationships as represented here are part of formal logic, which when represented in natural languages by various mechanisms acquire specific morpho-syntactic notation.

The popularly known distinction of verbs into transitive and intransitives is based on the argument structure of the predicate. If a verb takes one argument it is called an intransitive verb and there is no provision for the object. Whereas if the verb takes two or more arguments then it forms a transitive construction where the subject and objects are provided. It is understood that arguments contain semantic information that is very specific and relevant for the predicate. In other words, predicates characteristically determine the pattern of arguments which they qualify in a sentence. For example, the English verb ‘pay’ supports three arguments, ‘payer’, ‘payee’ and ‘the paid-thing’. With this we know that the predicate itself does not contain any semantic information explicitly about the arguments but is considered to be a placeholder. It is argued and considered that arguments may contain semantic information, which is determined by the predicate. Semantic patterns of arguments can be captured through thematic roles. In the following, a list of thematic roles is discussed both in Telugu and Tamil example sentences, which is assigned to each argument. The

thematic or theta roles like Agent, Patient, Theme, Experiencer, Locative, Instrumental, Goal, and Source are assigned to arguments and their definitions and examples are as given below:

(1) **Agent:** This thematic role is an entity, which intentionally instigates the event or an action described by the predicate.

(6) Te: *nāṇi baḍiki vellāḍu*

Ta: *nāṇi paḷḷikkuc ceṇṇāḷ*

*'Nani went to school'*

(7) Te: *amma nāku annam peṭṭiṇḍi*

Ta: *ammā enakku cāppāṭu pōṭṭār*

*'Mother served me food'*

(2) **Patient:** This is an entity, which undergoes the effect of or affected by the event or an action described by the predicate.

(8) Te: *amma paṇḍu olicinḍi*

Ta: *ammā paḷattai urittāḷ.*

*'Mother peeled the fruit'*

(9) Te: *ravi cōkkā cimpāḍu*

Ta: *ravi caṭṭaiyaik kiḷittān*

*'Ravi tore the shirt'*

(10) Te: *ravi annam vaṇḍāḍu*

Ta: *ravi cāppāṭu camaittān*

*'Ravi cooked rice.'*

(3) **Theme:** This is an entity, which is moved in the event or an action described by the predicate.

(11) Te: *janālu yigrahāṇni sthāpiṇcāru*

Ta: *makkaḷ cilaiyai niṇṇuvinārkaḷ*

*'The public erected the statue'*

(12) Te: *hari rāyini visirāḍu*

Ta: *hari kallai eṇṇittān*

*'Hari threw the stone'*

(4) **Experiencer:** This is an entity, which experiences some psychosomatic state described by the predicate.

(13) Te: *vāḍu caliki vanikāḍu*  
Ta: *avar kuḷiril naṭunkinār*  
*'He shivered due to cold'*

(14) Te: *āme vāḍini bhayapeṭṭindi*  
Ta: *avaḷ avaṇai payamuruttināl*  
*'She made him afraid'*

(15) Te: *pāpaku jvaraṅgā uṇḍi*  
Ta: *cirumikku kāyccal irukkīratu*  
*'The girl has fever'*

(5) **Instrument:** This is an entity, which is used to realize the action or the event or an action described by the predicate.

(16) Te: *atanu kārunu cainutō lāgāḍu.*  
Ta: *avar caṅkiliyāl kārai iluttār*  
*'He dragged the car with a chain'*

(17) Te: *atanu ḍabbānu kattitō tericāḍu*  
Ta: *avar kattiyāl peṭṭiyait tirantār.*  
*'He opened the box with a knife'.*

(6) **Locative:** This is a place in which the event or an action described by the predicate takes place.

(18) Te: *pululu aḍavilō uṇṭāyi.*  
Ta: *pulikaḷ kāṭṭil irukkum*  
*'Tigers live in forests'*

(19) Te: *ceṭṭupaina kāki vāḷindi*  
Ta: *kākkā marattiṅ mītu tankiyatu.*  
*'Crow perched on the Tree.'*

(7) **Goal:** This is an entity towards which something moves in the event or an action described by the predicate. In some classifications Goal is distinguished from Beneficiary or Recipient.

- (20) Te: *caran mōhanku oka laḍḍu iccāḍu*  
Ta: *caran mōkanukku oru laṭṭu koṭuttān*  
'Charan gave a laddu to Mohan'
- (21) Te: *yājamānyam adhikārulaku bahumatulu andajēsāru*  
Ta: *urimaiyālarkaḷ atikārikaḷukku paricukaḷai vaḷaṅkiṅar.*  
'Management gave away prizes to the officials'

(8) **Source:** An entity from which something moves in the event or an action described by the predicate.

- (22) Te: *tanḍri amerikānuḍi vaccāḍu*  
Ta: *tantai amērikkāviliruntu vantār*  
'Father came from America'
- (23) Te: *intlōnuḍi pillulu vaccāyi.*  
Ta: *vīṭṭiliruntu pūnaikaḷ vantaṅa*  
'Cats came from the House'

There are also certain thematic roles used by other linguists apart from the above mentioned list which are very difficult to identify one from the other.

- (24) Te: *nēnu ninnu ceḍḍavāḍani anukonnānu.*  
Ta: *nāṅ unnai mōcamāṅavar eṅru niṅaittēṅ*  
'I think you are a bad person.'
- (25) Te: *kūturu tallini pōli unnadi.*  
Ta: *makaḷ tāyai pōla irukkīṅāḷ*  
'Daughter resembles mother'

Singh (1972) observes that 'Panini seems to have been motivated to set up the karaka categories to account for facts of grammar at various levels'. For instance, at the syntactic level transformations of a sentence structure into another, and nominalization of a sentence in embedded constructions is stated in terms of karakas. In the Indian grammatical tradition, Panini's *ashtadhyayi* provides a detailed account of thematic roles in the name of karaka relations, viz. *karta*, *karma*, *karana*, *sampradāna*, *apādāna* and *adhikarana*. Panini describes these karakas in the order of a hierarchy *karta*, *karma*, *adhikarana*, *karana*, *sampradāna*, and *apādāna*.

Here is the table which gives a rough correspondence between the theta roles of the modern western languages and the Indian karakas:



<b>Karaka</b>	<b>Theta Roles</b>
Karta	Agent, Experiencer, Force
Karma	Theme, Patient, Content, Result, Goal
Karana	Instrument
sampradaana	Beneficiary
Apaadaana	Source
Adhikarana	Time, Place

### Conclusion

In the field of syntax and semantics of any language the functional aspect of argument structure of verbs plays a crucial role and can be regarded as the favourite choice of researchers. By the way of verb sense disambiguation, the crucial knowledge of argument structure and thematic roles assignment to the arguments gained importance to understand the sentence y its lexical representation. In turn this knowledge helps machine learning in terms of lexical representation.

### References

- Bresnan, J. and J. Kanerva. 1992. "The Thematic Hierarchy and Locative Inversion in UG. A Reply to Paul Schachter's Comments", in T. Stowell and E. Wehrli, eds. (1992), 111-125.
- Fillmore, Charles J. 1968. The Case for Case. In Bach, E. and R.T. Harms, eds., *Universals in Linguistics Theory*. 1-88. New York. Holt Rinehart and Winston.
- Kiparsky, P. 1987. *Morphology and Grammatical Relations*. California. Stanford University.
- Krishnamurti, Bh. 1961. *Telugu Verbal Bases: A Comparative and Descriptive Study*. Berkeley. UCPL: Vol. 24.
- Levin, Beth and Malka Rappaport Hovav. 1990a. The Lexical semantics of verbs of Motion: The perspective from Unaccusativity. In I.M. Roca, ed., *Thematic Structure: its role in grammar*. 247-269. Berlin de gruyter.
- Mohanan, Tara. 1994. *Argument Structure in Hindi*. Stanford: CSLI.
- Murty, MC Kesava. 2004. *Argument Structure of Telugu Verbs*. Unpublished Ph.D Thesis submitted to the University of Hyderabad.
- Ramarao, Chekuri. 1975. *Telugu vakyam*. Hyderabad: Andhra Pradesh Sahitya Akademi.
- \_\_\_\_\_. 2002. *telugu vākyam padavarna sahitam*. Hyderabad. Published by Chirunavvu Books.

Taegoo Chung. 2000. *Argument structure and English Grammar*. Korea University-Waseda University.

Tesnière, Lucien. 1959. *Éléments de Syntaxe Structurale*. Paris: Klincksieck.

## A STUDY ON THE USAGE OF TENSE IN TAMIL LANGUAGE AMONG PRIMARY LEVEL STUDENTS

*K.Kowsalya, Ph.D Research Scholar, Department of Linguistics, Bharathiar University, Coimbatore*  
*Dr. P.Sankarganesh, Assistant professor, Department of Linguistics, Bharathiar University, Coimbatore*

### **Abstract**

*Language is a form and means of communication. The first language of a child is part of that child's personal, social and cultural personality. Impact of the first language is that it brings about the reflection and learning of successful social patterns of acting and speaking. This study aims to find out tense use among Tamil students. Tense is one of the most important grammatical categories in Tamil. Researcher choice of sample students have Tamil as their native language and studying in Tamil as their primary medium of education. The students were asked to retell the sentences told by the researcher and then it was validated. The study followed the analytical methodology in making a micro level examination of the various Tamil tense which found to be lacking. Convenient sampling method was followed for sample selection. It intended to do qualitative analysis. The size of samples taken for this research is 10 students from the rural area at Mettupayalam. 10 set of (Each 03, total 30 cards (10\*30=300 Sentences) picture cards have been used as the tool for this analysis. Those picture cards contain three tenses. This paper ends with the conclusions of the findings that have been interpreted from the analysis.*

**Key words:** *First Language Acquisition, Tamil Tense*

### **Introduction**

Language is a form and means of communication. It is intimately related to human beings since it is the universal and exclusive characteristic of man alone. It is the product of the human mind and the vocal apparatus which the human being possesses. It is the most important tool he has ever devised. Language learning is basically a habit formation process during which the learner acquires new habits. Various linguists in various ways have defined language. According to Bloch and Tager “Language is a system of arbitrary vocal symbols by means of which a social group communicates” As Jespersen points out “Language is the set of human habits, the purpose of which is to give expression to human thoughts and feelings especially to impart them to other”

### **Chomsky's Innateness Hypothesis**

Chomsky's Argument for Innate knowledge of Language Chomsky (2004, 17) argues that children's ability to learn language is due to a genetically programmed organ that is located in the brain. Once children are born and are involved in linguistic environments, they immediately start to develop a language. However, to do that, children must make use of the only tool available to them which is their inborn mental grammar. Chomsky (2004, 17) characterizes this mental grammar as Universal Grammar. Through Universal Grammar, newborn babies have available to them the grammar of any language existent in the world.

## **First Language Acquisition**

According to Broca and Carl Wernicke (as cited by Boysson-Bardies 1999, 29), there are two areas responsible for comprehension and production of language in the brain. The left hemisphere's fundamental function is to process rapid acoustical changes and speech sounds. In contrast, the right hemisphere is responsible for perception of acoustic sounds distributed over a long period of time and controls prosody. Prosody is stress, rhythm and intonation, all elements that are particularly important for speech. In addition, the right hemisphere matures faster than the left hemisphere before and after birth. Consequently, that explains why babies are attentive to sounds and vocalize before they articulate.

### **From Birth to Eighteen Months**

Children's language development follows predictable milestones and the foundations of the development are inborn and genetically coded. As mentioned previously, before birth, infants develop brain lateralization that aids in the recognition of intonation of language. After birth, babies start babbling with no particular linguistic intention. After a couple of months, the babbling strings of babies begin to be uttered with intonation patterns. Eventually, the baby's language gradually starts to tune into the language in the environment.

### **From Eighteen Months to Twenty-Four Months**

At the two-word stage, children start to put together two-word mini sentences such as mommy throw and throw ball (Jackendoff 1994, 103). These two-word utterances are employed in an appropriate word order suggesting that children have an early sensitivity to sentence structure. Although these are examples in the English language, similar mini sentence patterns are also found in the early development of all languages. However, this does not happen because all mothers initiate language instruction at the same time all around the world.

### **From 24 Months to 30 Months Plus**

At this stage, children's language development moves gradually from primitive two-word and three-word combinations to a broad range of syntactically intricate sentence types. As Steven Pinker (1994, 44-45) explains, by the age of three- and-a-half or earlier, almost every time children use the –s agreement in sentences that require it, and almost never use it in sentences that forbid it.

## **Tamil Language's Tense**

Tamil is a diglossic language; it contains both written and spoken varieties. These two varieties do separate functions. There are many structural differences between these two varieties (Deiva Sundaram, 1980). Tense is one of the most important grammatical categories in Tamil and this has been noticed by all Tamil grammarians both native and foreign. The modern Tamil grammarians particularly linguists have worked on various aspects of tense system in Tamil and a detailed study of various tense markers has been made by them.

**Past Tense (-t,-t-r,-iṅ,-y-)**

For Example Sentences

*ceytāṅ* - *cey* + *t* + *āṅ**kaṅṭāḷ* - *kāṅ* + *t* + *āḷ**karrāṅ* - *kal* + *r* + *āṅ**ōṭṭiṅa* - *ōṭu* + *iṅ* + *a**pōṅatu* - *pō* + *ṅ* + *a* + *tu**pōyatu* - *pō* + *y* + *a* + *tu***Present tense (-kiru-, -kiṅru-, -āniṅru)**

For Example Sentences

*ceykirāṅ* - *cey* + *kiru* + *āṅ**ceykiṅrār* - *cey* + *kiṅru* + *ār**ceyyāniṅrār* - *cey* + *āniṅru* + *ār***Future Tense (-p,-v,-k-)**

For Example Sentences

*naṭappēṅ* - *naṭa* + *p* + *ēṅ**ceyvēṅ* - *cey* + *v* + *ēṅ**pāṭukam* - *pāṭu* + *k* + *am***Aim of the Study**

- This paper aims at finding out the degree of first language acquisition.
- Particularly focus on the usage of tense in sentences among the primary level students.
- Analysis parts were based of inspecting the accuracy they were handling the tenses part of the sentences (Present, Past, Future).
- This study aims to perceive the two main things “Observing skill” and “Visual discrimination” of selected sample subjects.
- Find out the sequences of their word order

**Limitation of the study**

- It is a micro level study. Students have Tamil as their native language and studying in Tamil as their primary medium of education.
- Size of the sample has been fitted to ten numbers of students for convenience.
- The subjects have been taken from a rural area of Mettupalayam.

- Also this study restricted with Tamil tense (Present, Past, Future) analysis only.

### **Significance of the study**

The first language of a child is part of that child's personal, social and cultural personality. Impact of the first language is that it brings about the reflection and learning of successful social patterns of acting and speaking. It is basically responsible for differentiating the linguistic competence of acting. While some argue that there is no such thing as a "native speaker" or a "mother tongue", it is important to understand the key terms as well as to understand what it means to be a "non-native" speaker, and the implications that can have on one's life. Research suggests that while a non-native speaker may develop fluency in a targeted language after about two years of immersion, it can take between five and seven years for that child to be on the same working level as their native speaking counterpart. So first language acquisition is the foremost important thing. Specifically this study focus on tenses by inspecting and identifying their weakness on usage of tense extra care can be provide from parents and teachers to enhance them.

### **Overview of Literature**

#### **First language acquisition** *Helen goodluck 16Dec2010*

This article reviews current approaches to first language acquisition, arguing in favor of the theory that attributes to the child an innate knowledge of universal grammar. Such knowledge can accommodate the systematic nature of children's non-adult linguistic behaviors. The relationships between performance devices (mechanisms for comprehension and production of speech), non-linguistic aspects of cognition, and child grammars were also discussed.

#### **On the Study of First Language Acquisition** *Daniel oshesson & Scott Weinstein June 1995*

This study the discovery problem faced by developmental psycholinguists, namely, to characterize the learning mechanism deployed in first language acquisition. Within our model, the psycholinguist has access to the graph of the function that maps children's linguistic data to their grammatical hypotheses. They must converge in the limit to an adequate theory of the child, in a weak sense of "adequate." It was shown that even strong hypotheses about the learning strategy embodied by the child do not suffice to render solvable the psycholinguist's task.

#### **First Language Acquisition: Psychological Considerations and Epistemology**

*Davood Mashhadi, Feb2010*

This article aims to provide an overview of major theoretical approaches and psychological considerations related to child language (first language acquisition). The field is multidimensional, as illustrated by the many courses on child language or language acquisition that are taught in departments of Linguistics, Psychology, Cognitive Science, Speech Pathology, Education, and Anthropology. This cross-disciplinary nature of the field is also reflected in many handbooks and articles yearly published across the world. In this article mainly present a general overview of theoretical/epistemological and classical/modern accounts and approaches to the study of first language acquisition. In other words, the present

paper is to investigate the psychological/epistemological considerations of first language acquisition with the aim of shedding a bit of light on this human-species phenomenon.

### Research methodology

The study followed the analytical methodology in making a micro level examination of the various Tamil tense which found to be lacking. Convenient sampling method was followed for sample selection. It intended to do qualitative analysis. Researcher choice of sample students has Tamil as their native language and studying in Tamil as their primary medium of education. The size of samples taken for this research is 10 students from the rural area at Mettupalayam. The data was collected by making the students to retell the Tamil tense that was told by the researcher. 10 set of (Each 03, total 30 cards (10\*30=300 Sentences) picture cards were used as the tool for this analysis. Those picture cards contain three tenses. (Present, past, Future). The students were asked to retell the sentences told by the researcher and then it was validated.

### Analysis

The qualitative type of analysis was applied to describe the test of Tamil tense analysis

*Each student was given 30 sentences. Here sample set consists of 10 students so; overall data had perceived 300 sentences totally. For the sake of legibility and easy understanding researcher had provided here with data acquired from only 3 students.*

*(AD-Actual Data, SC-Sentence Categories, SD-Student's data)*

#### Student 01 /picture cards 01/ Table 1.1

Future	AD	paiyaṅ vaṅṅam pūcuvāṅ	SD	pomme varaiyarāṅka
	SC	Sub+N+V+F.T+IIIsg	SC	N+V+Pre.T+IIIpl
present	AD	paiyaṅ vaṅṅam pūcukirāṅ	SD	stār varaiyarāṅka
	SC	Sub+N+V+Pre.T+IIIsg	SC	N+V+Pre.T+IIIpl
past	AD	paiyaṅ vaṅṅam pūciyirukkirāṅ	SD	itula marō varaiyarāṅka
	SC	Sub+N+V+P.T+IIIsg	SC	Det+N+Pre.T+IIIpl

#### Student 01 / picture cards 02/ Table 1.2

Future	AD	paiyaṅ vāḷiyai nirappuvāṅ	SD	pāṭṭila eṭututāṅka
	SC	Sub+N+V+F.T+IIIsl	SC	N+V+IIIpl
present	AD	paiyaṅ vāḷiyai nirappukirāṅ	SD	taṅṅi ūttunāṅka
	SC	Sub+N+Pre.T+IIIsl	SC	N+P.T+IIIpl
past	AD	paiyaṅ vāḷiyai nirappiyirukkirāṅ	SD	neraccuruccu
	SC	Sub+N+P.T+IIIsl	SC	Adj+IIIsl

**Student 01 / picture cards 03/ Table 1.3**

Future	AD	ciṛumi talaiyai vāruvāl	SD	pāppā cīppa kīla pōtutu
	SC	Sub+N+F.T+IIIsl	SC	Sub+N+Preposition+V+P.T+IIIsl
present	AD	ciṛumi talaiyai vārukiṛāl	SD	pāppā muṭiya puṭiccuttu irukku
	SC	Sub+N+V+Pre.T+IIIsl	SC	Sub+N+V+IIIsl
past	AD	ciṛumi talaiyai vāriṛukkiṛāl	SD	pāppā vantu muṭiya avuttuṭtu irukku
	SC	Sub+N+P.T+IIIsl	SC	Sub+Fillers+N+V+IIIsl

**Student 02 / picture cards 01/ Table 1.1**

Future	AD	ciṛumi talaiyai vāruvāl	SD	pāppā cīppa kīla pōtutu
	SC	Sub+N+F.T+IIIsl	SC	Sub+N+Preposition+V+P.T+IIIsl
present	AD	ciṛumi talaiyai vārukiṛāl	SD	pāppā muṭiya puṭiccuttu irukku
	SC	Sub+N+V+Pre.T+IIIsl	SC	Sub+N+V+IIIsl
past	AD	ciṛumi talaiyai vāriṛukkiṛāl	SD	pāppā vantu muṭiya avuttuṭtu irukku
	SC	Sub+N+P.T+IIIsl	SC	Sub+Fillers+N+V+IIIsl

**Student 02 / picture cards 02/ Table 1.2**

Future	AD	paiyaṅ ēruvāṅ	SD	marō veṭṭiṭtu irukkāṅka
	SC	Sub+v+F.T+IIIsl	SC	S+V+Pre.T+IIIpl
present	AD	paiyaṅ ērukiṛāṅ	SD	marattula ēriṭtu irukkāṅka
	SC	Sub+V+Pre.T+IIIsl	SC	Sub+V+Pre.T+IIIpl
past	AD	paiyaṅ ēriyirukkiṛāṅ	SD	marattula ukkāntutu iruntāṅka
	SC	Sub+V+P.T+IIIsl	SC	Sub+V+Pre.T+IIIpl

**Student 02 / picture cards 03/ Table 1.3**

Future	AD	ciṛumi taṅ pallait tēyppāl	SD	piracula pēṣ vaccurukkāṅka
	SC	Sub+Pronoun+N+V+F.T+IIIsl	SC	N+N+V+Pre.T+IIIpl
present	AD	ciṛumi taṅ pallait tēyckiṛāl	SD	pallu vilakiṭtu irukkāṅka
	SC	Sub+Pronoun+N+V+Pre.T+IIIsl	SC	N+V+Pre+T+IIIpl
past	AD	ciṛumi taṅ pallait tēyttiruntāl	SD	pruṣ maṭṭum vaccirukkāṅka
	SC	Sub+Pronoun+N+V+P.T+IIIsl	SC	N+Adj+V+Pre+T+IIIpl



**Student 03 / picture cards 01/ Table 1.1**

Future	AD	paiyaṅ vaṅṅam pūcuvāṅ	SD	varaiyaṅāṅka
	SC	Sub+N+V+F.T+IIIsl	SC	V+Pre.T+IIIpl
present	AD	paiyaṅ vaṅṅam pūcukirāṅ	SD	appurārō peyiṅ aṅṅkaṅka
	SC	Sub+N+Pre.T+IIIsl	SC	Adverb+N+V+Pre.T+IIIpl
past	AD	paiyaṅ vaṅṅam pūciyirukkirāṅ	SD	pū varaiyaṅāṅka
	SC	Sub+N+V+P.T+IIIsl	SC	N+V+Pre.T+IIIpl

**Student 03 / picture cards 02/ Table 1.2**

Future	AD	paiyaṅ ēṅuvāṅ	SD	marattula cāṅcu nikkarāṅka
	SC	Sub+V+F.T+IIIsl	SC	N+V+Pre.T+IIIpl
present	AD	paiyaṅ ēṅukirāṅ	SD	marattula ēṅāṅka
	SC	Sub+V+Pre.T+IIIsl	SC	N+V+Pre.T+IIIpl
past	AD	paiyaṅ ēṅiyirukkirāṅ	SD	marattula uṅkāṅka
	SC	Sub+V+P.T+IIIsl	SC	N+V+Pre.T+IIIpl

**Student 03 / picture cards 0 3/ Table 1.3**

Future	AD	paiyaṅ vāṅiyai nirappuvāṅ	SD	taṅṅi molrāṅkā
	SC	Sub+N+V+F.T+IIIsl	SC	N+V+Pre.T+IIIpl
present	AD	paiyaṅ vāṅiyai nirappukirāṅ	SD	taṅṅi kiṅa ūṅtarāṅka
	SC	Sub+N+V+Pre.T+IIIsl	SC	N+Preposition+V+Pre.T+IIIpl
past	AD	paiyaṅ vāṅiyai nirappiyirukkirāṅ	SD	taṅṅi mōṅtuṅṅu pōṅāṅka
	SC	Sub+N+V+P.T+IIIsl	SC	Sub+V+Pre.Con.T+IIIpl

**Findings and Conclusion**

The wrong usage of tense of the sentences is pivotal problem found among the children. The students have fairly low listening and attention skill which relies as the reason for further problem. They were failing to notify the subject of the sentence whenever they tried to rephrase it. They emphasize on the object and verb of the sentence. Interchanging the tense was yet another problem found among them. Most of the time, they try to use singular form instead of plural and vice versa. They tend to use filler, preposition and conjunction at inappropriate places. Intrusion of English words in Tamil sentences can be found. They were too low in observing skills and visual discrimination. Most of the times they described the pictorial cards wrongly. They were poor in sequencing of the word orders. They could not orderly arrange the words to make correct sentences.

## Reference

A Generative Grammar of Tamil. *Agesthialingom S.* (1967)

Adippadai Thamil Ilakkanam. *M.A.Nukmaan* (2007)

Child Language Acquisition: Acquisition and Growth. *Lust, B.* Cambridge: Cambridge University Press(2006).

How did language Begin? *Jackendoff, R.* Washington, DC: Linguistic Society of America(2006).

How Language Comes to Children: From Birth to Two Years. *Boysson-Bardies, B.de* Massachusetts: MIT Press(1999).

Knowledge of Language as a Focus of Inquiry. *Chomsky, N.* In Lust, B., & Foley, C (eds). First language acquisition: The essential readings (pp. 15 24). Malden: MA: Blackwell Pub(2004).

Language in the Context of Growth and Maturation. *Lenneberg, E., H.* In Lust, B., & Foley, C., (eds.). First Language Acquisition: The Essential Readings. Malden, MA: Blackwell Pub(2004).

Language Instinct: The new Science of Language and Mind. *Pinker, S.* New York: Penguin Books (1994).

Tamil Morphology *Karunakaran K.* Faculty of language and Linguistics, University of Malaya (2014)

The Cambridge Companion to Chomsky. *McGilvray, J.* Cambridge, UK: Cambridge University Press. Retrieved 1 February from: Cambridge Companions [online]: <http://dx.doi.org/10.1017/CCOL0521780136> (2005)

## STRUCTURAL FEATURES OF CONVERSATION WITH REFERENCE TO TAMIL

**Dr.R.Kumarasamy**, Assistant Professor, Department of Linguistics, Madurai Kamaraj University,  
Madurai

### *Abstract*

*This paper throws light on the variants theoretical aspect of discourse analysis especially topic, comment, theme-rheme, foreground and background, topic shift, cole quantity principles etc. Having discussed those concepts with suitable English examples, the present paper analysed a Tamil conversation. Certain utterances have been picked up from that Conversation and those have been analyzed employing these concepts. By this analysis, the structural features of Tamil Conversation have been established.*

**Key words:** *topic, comment, theme-rheme, foreground and background, topic shift, Cole quantity principles*

### **Introduction**

Discourse has many different manifestations in many different situations, from chat to deed of purchase, from serman to shopping list. Literally the word 'discourse' means 'to run to and fro or to run on, like a person who gives a speech and runs on about a topic. Similarly, discourse analysis is a scientific study which investigates the relationship between form and function in verbal communication.

Generally investigation of relation between form and function requires contribution from different disciplines such as linguistics, literature, rhetoric stylistics and pragmatics as well as other fields concerned with verbal communication such as communication science, psychology, sociology, and philosophy. Because the concepts dealing with these phenomena are taken from many disciplines, a common ground is necessary. Discourse study is this common ground. It serves as an inter or multidiscipline which can rightly understand the inter relationship between form and function.

Discourse is concerned with the use of language in stretches longer than the sentence for example, conversation or narratives. Discourse is a sequence of connected sentences or propositions or utterances which manifest a homogeneous content and a compatible set '~of communicative acts. It is sometimes pointed out that a sequence of connected written sentences is 'text' and a sequence of spoken sentence is 'discourse'. Separate methods and technical procedures ate employed for the analysis of the organization of texts and discourses. Discourse and text are, however, used synonymously in the present research paper without maintaining any distinction.

Discourse takes shape in the form of poetry, novel, drama, and prose and other literary, scientific, commercial, legal, medical writing, etc. Each of these discourse varieties adopts different structural pattern and consists of different topics, themes, etc. which are represented through both written and spoken forms of a language.

## Conversation

Conversation can be described as an activity where for most part two or more people take turns at speaking. Typically only one person speaks at a time and there tends to be an avoidance of silence between speaking turn. For the most part, participants wait until one speaker indicates what he or she has finished, usually by signaling a completion point. The most interesting research in this area of discourse has revealed different expectations of conversational styles and different strategies of participation in conversational interaction. Some of these strategies seem to be the source described by the participants as rudeness, shyness etc. In fact one of the most noticeable features of conversation is that it is generally very co-operative.

If a linguistic study is made to describe the features of a language, one has to normally concentrate on the accurate representation of the forms and structures used in that language in varying situations. But, to arrive at an interpretation and to make our messages interpretable, one has to certainly rely on what one knows about linguistic form and structure. Discourse analysis concentrates on the above factors such as knowledge while dealing with the production and interpretative strategies related to discourse. The Present research paper tries to explore the Structural features of Conversation in term of Tamil language.

The building blocks for discourse are (written) sentences or (spoken) utterances. Within these smallest units of discourse it is possible to convey the same content in a number of different ways. A well-known example is the similarity between a sentence in the active voice and one in the passive voice. The following sentences have some content elements in common.

*inta karikkatikka:rar ma:ttirayeei mattum ta:n virkiva:n*

This butcher sells only steak

*ma:ttirayeei nattumta:n inta karikkatikka:ra:l virkkap patukiratu*

Only steak is sold by this butcher.

For certain types of discourse analysis, it is convenient to disregard differences in formulation with approximately the same meaning. Differences in formulation are of less importance when the course is on the information itself and not on the discourse situation. It is likewise convenient to disregard other aspects, like the writer's attitude concerning the sentence. How this aspect plays a role can be understand in the following examples.

*inta karikkataika:rar ma:ttiraicimattum virra:*

If only this butcher sold steak!

*inta karikkataikai:rar ma:ttiracci mattum:virrkira:r*

This butcher only sells steak?

Sentence expresses a wish while in incredulity or surprise is expressed.

The above four sentences show important differences, in form, function and meaning but they are also similar in a number of ways. They all refer to a butcher and selling steak. This common element is referred to as a proposition. The proposition can be described as the meaning of a simple assertive sentence. The addition of the word *simple* makes it clear that a sentence can contain more than one proposition. *Assertive* signifies that it is irrelevant whether the sentence is a question, a wish, an exclamation, etc. There are four propositions in the following exclamation.

What a pity that the poor boy can't cope with the horrible truth!

It is a pity that x.

The boy can't cope with the truth.

The boy is poor.

The truth is horrible.

The concept of *proposition* is taken from the fields of philosophy and logic. There, it has a well-defined meaning. In discourse studies proposition is used in a more general sense, to denote the minimal unit of meaning. What does such a unit of meaning look like ? A proposition has a verb, the predicate, as its core and one or more arguments that relate to it. Below is an example of proposition , which is the basis of a sentence .

Ram finally bought a gift t for mother.

a.       to buy (Ram)<sub>subject</sub> (present)<sub>object</sub>(mother)<sub>indirect object</sub>

The predicate is the verb *to buy*. It is accompanied by three arguments in a relationship which is represented above in grammatical terms. The tense (in this case, the past tense of the verb *to buy*) and the modal aspect ("finally") are not taken into account. One advantage of this method of notation is that it immediately becomes clear that the following sentences have the same propositional structure.

For mother, Ram bought nothing.

Could Ram have bought anything for mother?

A proposition consists of a predicate and one or more arguments.

A propositional analysis can best be described as a list of minimal meaning units showing which ones are directly related. The relation of these units with propositions as a subject-predicate or a predicate-argument structure remains somewhat vague. It should also be mentioned that there are hardly any criteria which could be given to test the accuracy of the analysis. In the analysis of the first sentence, for example, propositions and could be mentioned first because they hold a central position. In discourse studies, the focus is mainly on the relations between propositions.

This type of analysis is important for measuring the difficulty of discourse or of gaining insight into the process of discourse understanding. The more embedded propositions

there are, the more difficult the discourse will be. So much for propositions, this can be linked endlessly to build a discourse. In discourse analysis it is useful to consider a level between the micro level of propositions and the macro level of the discourse as a whole a mesolevel of topics, which encompass series of prepositions that are linked together.

### Topics and comment

A topic or a theme is what a discourse, a discourse fragment or a sentence is about. It is the shortest summary of a discourse, the main proposition of a paragraph or what is commented on in a sentence. The term *topic* is usually defined as the “aboutness” of a unit of discourse. The vagueness of definition makes awareness of the distinctions important.

India won.

A: Did you see the Indian cricket game yesterday?

B: Yeah, who would have thought that the Indian would win!

When normal information is used, The above sentence is about the Indian cricket; therefore, the Indian cricket is the sentence topic. What is stated about the topic is called the comment. In fragment the cricket game is the topic of conversation, and therefore the discourse topic, with B’s remark serving as the comment.

The concepts *topic* and *comment* often lead to confusion as the distinction between these and related concepts remains unclear. First, among those other concepts is the concept set *theme-rheme*. A theme is what is “under discussion” in a given situation; often it is the subject of a sentence. The rheme is what is said about the theme; usually this is the predicate of a sentence. In the above theme-rheme distinction runs parallel to the topic-comment division, but this is not necessarily always true as the theme and rheme are used less frequently. A sentence topic is not necessarily the subject of the sentence.

Second, there is the concept set *given-new* As the topic is what is dealt with in the sentence and is, therefore, usually known, *topic* and *given* are often used interchangeably. Yet, there is a distinction. Below is an example; pay careful attention to B’s utterance.

(A,B and C are participants in a meeting)

*ippa nikalcciya pe:suva:ma:?*

A: Shall we discuss the minutes now?

*e:nkitta copy varaila:*

B: I didn’t receive a copy.

*enno:tate va:cikka mutiya:tu*

C: Mine is unreadable.

In B’s utterance, “I” is the topic and the comment is that a copy has not been received. In the comment there is, however, a word which owing to the question about A’s “minutes” is

already given: the word “copy”. The new element in the comment is that it has not been received.

Third, there is the concept set *foreground-background* information. Since the topic is what the sentence is about, it usually does not contain the most important information in a sentence. Often the topic is more in the background. But this is not always the case, as can be seen as the topic, even though this information is in the foreground.

*maryil nettu coffee cappitte:n*

A: I had coffee at Mary’s yesterday

*collu, avalutaya antayvitta:r viva:krattu va:nkavirumpu kira:r ena ke:lvi  
patta:ya?*

B: Say, did you hear that her neighbor wants to get a divorce?

The concept *topic* thus deals with something which is discussed in a sentence or discourse. And that “something” can alternatively be defined as background, foreground, given, new, etc. Below is one more example to clarify this somewhat elusive distinction.

*intru e:ta:vatu ceyti*

A: Was there any news today?

*a:ma:m Bangladeshil marroru vellam*

B: Yes, there has been another flood in Bangladesh.

The discourse topic here is “news”. In B’s utterance the sentence topic is that there is news, and the comment is that there has been a flood in Bangladesh. The theme is “flood” and the theme that it took place in Bangladesh. Depending on the intonation, “flood” or “Bangladesh” can be given or new. The word “another” is also more foregrounded than “flood” or “Bangladesh”.

Although there are no unequivocal criteria for determining the topic of a sentence some tendencies can be given. A topic is: 1. more likely to be *definite* than *indefinite*; 2. sooner pronoun than noun; 3. sooner subject than object. In the following example the three tendencies can be seen.

*oru cempatta pompale oruvan teruvai katappataippa:rtta:l*

*aval tane: veeka ma:ka natakka a:rampitta:l*

The blonde woman saw a man crossing the street. She immediately started walking faster.

Because “blonde woman” is definite and in the subject position, it can sooner claim the topic status. The topicality is strengthened by the pronoun “she” in the sentence which follows. That these are only tendencies is proven by the following example.

*Oru cempatla pompale oruvan teruvai katappataip pa:rtta:l*

*anta manital muraittup pa:rtta:n*

The blonde woman saw a man crossing the street. The man looked scared.

In this case, “man” appears likely to have topic status. “Man” is, however, indefinite in the first sentence and does not return as a pronoun. There also appears to be a tendency in the order; first to topic and then the comment. But this is only a slight tendency.

For the analysis of the sentence topic, certain tendencies can be indicated. For the analysis of the discourse topic, only intuitions apply. It is usually possible to come to a consensus as to what the topic of a given discourse fragment is. It is more difficult to determine where a subtopic begins or if there is, in fact, topic continuity, topic shift or topic digression. Same times topic shift takes place as in the sentence *mariyan nettu caffee caappitte:n*. This shift results in a subtopic if the conversation eventually return to drinking coffee at Mary’s. It has proven quiet difficult to generate adequate criteria for topic shifts.

Within a sub topic, topic digression can take place if a sidetrack is taken. An example of this would be if the conversation is to turn to the special ways in which the coffee was made at Mary’s. However, as in the case of topic shifts, it is difficult to formulate criteria for digressions. The same is also true for topic continuity. Look at the following examples.

*vima:nattai vittu piratamar irankina:r*

*pattirikkaiya:larkal avarai cu:intu kontanar*

- a. The Prime Minister stepped off the plane. Journalists immediately surrounded him.

*vima:natti Vittu piratamar irankina:r. utane avar pattirikkaya:larkala:l cu:lapatta:r*

- b. The Prime Minister stepped off the plane. He was immediately surrounded by journalists.

In this sentence there is topic continuity. “The Prime Minister” remains the subject in the following sentence in the form of a pronoun. In another sentence it there would appear to be a topic shift, as the following sentence starts with another subject. But it would depend on how the discourse went after these two sentences.

Intuitions about subtopics and topic shifts have proven to be quite intersubjective. This was shown in an experiment by the British linguist, Eugene Winter (1976). He rearranged the sentences in a text and had students attempt to put them back in the correct order, that is, arrange them so that they linked up topically. Winter also asked the students to mark the ends of paragraphs, that is, mark where new subtopics commenced. But student could not perform will as expected by the winter.

Aside from this consensus of intuitions, another pattern can be pointed out in discourse. It has to do with the relationship between the degree of topicality and the amount of “language material”. Talmy Givon (1989) has called this relationship the *code quantity principle*. According to this principle, a topic is defined as that which is predictable or accessible.



“The less predictable or accessible a referent is, the more phonological material will be used to code it.” As the Cole quantity principle of given.

Compare the following examples.

- a. He watched how the gas station attendant hooked up the hose.
- b. The man watched how the gas station attendant hooked up the hose.
- c. The man behind the wheel watched how the gas station attendant hooked up the hose.

If a “man behind the wheel” and a “gas station attendant” are both characters in a story, and the first man possesses topic status through “he”, then the topic status is lowered as more phonological material is used. The Cole quantity principle would appear to provide a good basis for topic analysis.

### **Conclusion**

This paper, detailing all the important concepts of discourse analysis namely proposition, topic, comment, theme-rheme, foreground and background, topic shift, Cole quantity principle, has applied those concepts in the Tamil Conversation, in order to establish the structural features and thereby the structural features of Tamil conversation is established, that the Tamil conversation has topic, comment, topic script etc.

### **Bibliography**

Schegloff, Emanuel A. 1972. ‘**Sequencing in conversation opening**’, In: John Gumperz and Dell Hymes (eds), *Directions in Sociolinguistics*, New York: Holt, Rinehart and Winston.

Malcolm Coulthard. 1977. ‘**An Introduction to Discourse Analysis**’, Longman Group Ltd., England.

Philip Riley. 1985. ‘**Discourse and Learning**’, Longman Group Ltd., USA.

Sacks, Harvey. 1995. **Lecturers on Conversation**. Vols.I-II (Gail Jefferson, ed.) Oxford : Blackwell

Willis Edmonson. 1981. ‘**Spoken Discourse: A model for analyses**, Longman Group Ltd., U.S.A.

Teun Van Dijk, A. 1985. ‘**Hand Book of discourse analyses**, Academic Press, Inc. Ltd., London.

## **SIGNIFYING THE AGENCY OF CHOICE: A STUDY OF GURDIAL RAI'S "THE DAUGHTER OF EVE"**

**Mehak Bhola**, Research Scholar, University School of Humanities and Social Sciences, Guru Gobind Singh Indraprastha University, Delhi

### **Abstract**

*Though the "American dream" of settling abroad appears quite promising and scintillating from a distance, the dynamics change rigorously when an individual lands in a foreign land as an immigrant. Such circumstances turn even more nuanced and intertwined with several issues if a 'Third-World' woman lands as an immigrant in the North. The present paper analyzes an intersectional study of Gurdial Singh Rai's protagonist, Parveen a Muslim woman, striving her way through an alien, hegemonic society which forces her to testify her potential and worth at every turn in his stimulating short story, "The Daughter of Eve". It draws upon the significance of the transnational connections held by Punjabi diasporic writers facilitated by the digital media in broadcasting their experiences.*

**Key words:** *Capitalism, gender, migrant women workers, diaspora, transnational feminism.*

According to the popular terminology, the idea regarding the 'First-World' has been a magnetic site, alluring several populations around the globe since colonial times. Similarly, the dominant discourse generated by the North has been influencing the young Indian aspirants to secure refuge in the iridescent "America" which can be comprehended as the reason behind the mass movements of Indian population towards the States, a historical commotion which prevails still. Especially, during the contemporary times several agents of globalization along with the transnational connections overseas, further encourages such international movements. Moreover, the advancements in the field of technology has strengthened the transnational connectivities, thereby encouraging an entire generation to develop a link through the digital medium across national boundaries. Similar connections have been drawn amidst the Punjabi migrant groups and their connections back home. Though the "American dream" of settling abroad appears quite promising and scintillating from a distance, the dynamics change rigorously when an individual lands in a foreign land as an immigrant. Such circumstances turn even more nuanced and intertwined with several issues if a 'Third-World' woman lands as an immigrant in the North. The present paper analyzes an intersectional study of Gurdial Singh Rai's protagonist, Parveen a Muslim woman, striving her way through an alien, hegemonic society which forces her to testify her potential and worth at every turn in his stimulating short story, "The Daughter of Eve". It draws upon the significance of the transnational connections held by Punjabi diasporic writers facilitated by the digital medias in broadcasting their experiences.

Inderpal Grewal has extensively theorized the several nuances of Transnational Feminist theory and her seminal work in a similar field of study has been entitled as *Transnational America: Feminisms, Diasporas, Neoliberalisms* which was initially published in 2005. Grewal has evidently pointed out in the text how Neo-colonial American regimes have been successful in establishing its subjects within as well as outside of America. In the first place, it produces subjects outside of its territory "through its ability to disseminate

neoliberal technologies through multiple channels” (Grewal 3). Secondly, their hegemonic schemes operate through its wide spread discourse of “empire and power”. This strand has been set into the systemic arrangement in such a manner that the regimes have been able to circumscribe gendered and racialized subjects through administrating geopolitics and biopolitics collectively. Eventually, Grewal outlines the third topic as feminism which would allow her to explore how “gendered subjects” were generated on the basis of race, class, caste among other social formations in the North. She probes the contingencies that engender a cause and effect dynamic amidst feminism and neoliberalism and underlines how it triggers subjectivities. After having cartographed an entire empirical graph regarding a great ascend in international migration of Indians towards the United States during the beginning of twenty first century, Grewal recapitulates, “Body shops were also connected, in the United States, to those Indian students and professionals who came to the United States after the immigration laws were changed in 1965, and who became seminal in the computer and information technology industry” (6). She further affirms the formation of Indian diasporic groups in the United States by stating, “This earlier group of migrants retained ties to India through family, caste and class, schooling, and professional networks that they continued to draw upon. It is these histories, produced out of socioeconomic and cultural formations in both India and the United States, that created some diasporas at the end of the century” (6). After having described the formation of different diasporic groups, Grewal moves onto connect its sensitization towards the subject of migrant women from post-colonial locations and the challenges they confronted while seeking refuge in the United States. The feminist discourses which were eclipsed by Neoliberal technologies earlier came to be incorporated within them by the end of twentieth century. She argues about the emergence of a Third-World feminist gradient within the transnational arena during the late twentieth century by stating, “Consequently, technologies of feminist empowerment and pleasure that were promoted by late capitalist consumer culture became yoked to the promise of new discourses of modern female and feminist subjectivity and citizenship and the removal of violence and poverty for female populations in what were called “developing countries”” (16). However, this entire dynamic was manifested through the mechanisms of consumer culture. It played a vital role in generating feminist, diasporic, cosmopolitan and post-colonial subjectivities in the North. According to Grewal, her feminist project relies on a premise which argues that the ironies of gender, race, class and nationalisms are in fact generated by contemporary cultures in such a transnational framework which traces holds connection with earlier histories of colonization. Consequently, the connection amidst feminist subjects and the prevalent consumer culture became quite critical. Thus, the production of feminist and female subjects through discourses of freedom and unfreedom within transnational consumer cultures required interrogated, especially with relation to the concept of "choice" that became a key discourse of neoliberal feminism. Also, “From activism against domestic violence to activism in favor of reproductive rights, the availability of "choice" was increasingly taken as representing feminist agency. Critiques of these approaches from radical and post-structural feminisms were also raised in the 1990s, although the powerful circulation of this concept continued as well” (Grewal 28).

### **The Daughter of Eve**

Punjabi diasporic literature has emerged from the immigrant experience of Punjabi expatriate writers in the form of establishing a resistive measure against Eurocentrism and its

patrons. However, the emergence of female migrant as the subject of diasporic fiction only arrived towards the end of twentieth century. Grewal eloquently states:

The immigrant novel written by or about the "Asian" and "Asian-American" woman constituted a particular genre whose production, marketing, and regulation revealed a great deal about the transnational circulation of knowledges of nation, race, and gender. By the end of the twentieth century, this genre brought together a number of discourses in which a gendered and immigrant subject was made visible both through racial difference and through origin in the Asian "third world. (Grewal 62)

Her speculation evidently hints toward the themes of nationalism, race and gender influencing the social positioning of emigrant Punjabi women as they constituted a large proportion of Asian dislocated women in their respective countries of settlement. Diasporic literature holds essential value in terms of propagating the issues troubling the diasporic condition in a global context. It also serves as a transnational connection which binds the local vis-à-viz the global as it possesses the potential of transforming opinions and generating relevant epistemologies. Similarly, Punjabi diasporic fiction has addressed the predicaments engaging migrant Punjabi women and their diasporic identity since the past few decades. Many Punjabi writers have contributed in depicting the abysmal circumstances circumscribing migrant women through the medium of their writings so that the stereotypes fastened with their racial and gender identities could be ruptured which might lead them towards upliftment from their "oppressed" status. In addition, Punjabi writers have also focused upon enlightening the global audience regarding the dilemmas and confrontations enervating the already burdened consciousness of displaced Punjabi women.

Gurdial Singh Rai has been upholding a prestigious position amidst the wide Punjabi diasporic community due to the range of his literary expression. He was born in Assam where his family was initially settled. After having culminated his post-graduation in Punjabi, he worked as a Sub-Editor of *Akali Patrika*, a Punjabi daily from Jalandhar, for a few years before migrating to England in 1964. In England, he initially worked in a London post-office and later obtained M.Sc. and PhD. in Nutrition from London University before becoming a health worker. During his initial years in England, he floated a fortnightly called *Punjabi Post*, mainly with a vision to bring together the expatriate Punjabi community. Though he had started off as a poet, he soon switched over to the short story in order to discover its immense possibilities in Punjabi. His seminal work of fiction "The Daughter of Eve" advocates as well as problematizes the standing of Punjabi immigrant women who have been confronting several challenges while seeking settlement in United States, especially due to marital reasons. The short story comments upon the position of Third World women struggling with the strife of surviving in the formidable circumstances amidst alien spaces.

Initially, the very setting of the story depicts that neoliberalist tendencies of the North are conflating with global consumer culture and how such a conflation becomes a site of exploitation in case of immigrants, especially migrant women. The prose has been set in a day center located in England where the protagonist Parveen, a Muslim migrant of Punjabi origin has been working as a helper. Chandra Mohanty has argued in her seminal essay "Women Workers and the Politics of Solidarity" as:

Katz and Kemnitzer maintain that the industry actively seeks sources of cheap labor by deskilling production and by using race, gender, and ethnic stereotypes to “attract” groups of workers who are “more suited” to perform tedious, unrewarding, poorly paid work. When interviewed, management personnel described the jobs as unskilled (as easy as following a recipe); requiring tolerance for tedious work (Asian women are therefore more suited); and supplementary activity for women whose main tasks were mothering and housework (1983, 335). (Mohanty 153)

The description put forth by Mohanty holds true in case of the profession pursued by Parveen as well. The sexual politics engrained within the global capitalist economy becomes quite evident here as many migrant women have been employed within the States in similar professional sites as Parveen. Here, the racialized as well as gendered inclinations of colonial legacies such as the United States become quite visible as migrant women especially from post-colonial locations have been appropriated for their ‘care-taking’ skills. In other words, Third World migrant women have been assumed to better perform and contribute to the Eurocentric economy when they are employed within areas such as public service, healthcare, shelters, daycare etc. so that the internalized system of racial and gendered oppression remains intact. Mohanty further draws upon the inferences of Katz and Kemnitzer and states, “the notion of “unskilled” as easy (like following a recipe) and the idea of tolerance for tedious work both have racial and gendered dimensions. Both draw upon stereotypes that infantilize Third World women and initiate a nativist discourse of “tedium” and “tolerance” as characteristics of non-Western, primarily agricultural, premodern (Asian) cultures” (153). Therefore, one of the ethnocentric schemes devised by colonial legacies in order to dominate the global economy have been put in place through internalizing the subject of immigrant women workers as more suitable for health care industry so that supervisory jobs are acquired by their citizens.

Punjabi migrant women discovered an outlet from domestic confining circumstances through the means of acquiring an occupation. The cost of living turned out so overwhelming and overbearing that they had to step out in the industry to contribute towards their family income in order to meet regular expenses. Though previously, “Economic reliance on the family meant that a woman would be under greater pressure to comply with the wishes and demands of the family”, with the onset of 1980s the contribution of migrant women workers became essential for stable management of the household (Brah 58). Similarly, many Punjabi and Sikh immigrant women emerged from the thresholds of their ‘homes’ and searched for occupational prospects. Also, through engaging within the systems of workforce they obtained a sense of sovereignty as it revoked the vulnerabilities attached with their previously dependent standing. Consequently, a significant percentage of Punjabi women managed to engage themselves within economic activities. Gradually, the condition of Punjabi women ameliorated as they began to obtain funds. However, the labor market awaited several obstructions and the workplace held another means of oppressing their individuality. Though Punjabi migrant women retrieved the measures to rupture the threshold of the domestic space, the public sphere remained antithetical towards their emancipation as they encountered racial and gendered oppressions. The stereotypes anchored with their ‘post-colonality’ withheld them from achieving esteemed occupations and disregarded them as victimized subjects who could be easily exploited and harassed. Consequently, they came across several instances of physical as well as psychological intimidation. Moreover, they were employed only in semi-

skilled or unskilled jobs in order to maintain the dominance of the white citizens over the industry, keeping immigrant workers at a distance. Since these occupations held minor significance, they were low-paid. In other words, the labor of Punjabi migrant women workers was exploited regardless of the psychological battles they were undergoing while experiencing acute discrimination on the basis of their race and gender. Parveen's position becomes exemplary in order to analyze similar social formations as after having sought divorce from her disloyal, drug-addict husband she pursued a "part-time course in social service and took this job at the day-center" (Rai 66). She also bears the burden of the systemic oppression in the form of such racialized and gendered naturalization like many other migrant women workers. Further, in one of her influential essay "Under Western Eyes" Mohanty argues:

Legal, economic, religious, and familial structures are treated as phenomena to be judged by Western standards. It is here that ethnocentric universality comes into play. When these structures are defined as "underdeveloped" or "developing" and women are placed within them, an implicit image of the "average Third World woman" is produced. This is the transformation of the (implicitly Western) "oppressed woman" into the "oppressed Third World woman". (Mohanty 40)

Mohanty outlines how the Western feminist scholarship has been instrumental in generating the Third-World women as a monolithic category which identifies them only on the basis of their "shared oppressed status". They have been recognized within a majority of Western feminisms as victims on the basis of "shared dependencies". As opposed to such a dominant Western discourse, Punjabi diasporic fiction has produced several nuanced characters which challenge this forced identity, in spite of being victimized by the same systems which broadcast such identifications. Parveen depicts a scintillating amount of potential and the owner of a dynamic intellect irrespective of enduring a plethora of oppressive recessions while bearing the burden of her post-colonial history and diasporic identity. She took her stance against living a desolate existence with her infidel husband and also refused to abide by the fundamentalist opinions of her father to continue with such an abysmal fate. After returning from Akram's to her place Parveen had to bear a lot more obligation than earlier as she confesses it to the old man, "Uncle, I've two younger sisters, one brother and this paralyzed *abba*. Along with the mother now, I've to bear his burden as well" (Rai 68). Instead of accepting the tragic fate and falling lost to her circumstances she challenged her destiny by choosing to counterstrike. She passed five 'O' levels and two 'A' levels along with clearing an 'O' level in Punjabi as well allowing her to fluently read and aesthetically write in *Gurmukhi* script. Parveen refused to succumb to her wretched fate and subsequently consolidated strength to retrieve her agency of choice in taking charge of her own destiny.

Punjabi diasporic literature has been influential in exposing the internalization of neo-colonialist assumption regarding the appropriation of Third-World immigrant women as suitable for healthcare occupations due to their "tolerant" and "motherly" instincts which in turn function to consolidate the racial and gendered formations employed through the Eurocentric regimes in order to stabilize their own capitalist economies. In addition, Punjabi expatriate writers also break down the stereotypical imagery enforced upon Third-World women as mere "victims" and "oppressed groups" by presenting counter narratives which

feature intrepid and intellectual women as opposed to docile and complacent subjects who are aware of their rights as well as agencies.

### **Works Cited**

Brah, Avtar. "Unemployment, Racism and Gender: Asian Youth on the Dole." *Cartographies of Diaspora: Contesting Identities*. London: Routledge, 1996, pp. 49-66. Print.

Grewal, Inderpal. Introduction. *Transnational America: Feminisms, Diasporas, Neoliberalisms*. London: Duke University Press, 2005, pp. 1-34. Print.

Mohanty, Chandra Talpade. "Under Western Eyes: Feminist Scholarship and Colonial Discourses." *Feminism Without Borders: Decolonizing Theory, Practicing Solidarity*. London: Duke University Press, 2003, pp. 17-42. Print.

Mohanty, Chandra Talpade. "Women Workers and the Politics of Solidarity." *Feminism Without Borders: Decolonizing Theory, Practicing Solidarity*. London: Duke University Press, 2003, pp. 139-168. Print.

Nayar, Rana. "The Daughter of Eve." *From Across the Shores: Punjabi Short Stories by Asians in Britain*. London: Soma Books LTD., 2002, pp. 60-69. Print.

## THE SOCIO-CULTURAL APPROACH OF MULLU KURUMBA TRIBES IN NILGIRI DISTRICT

**Monisha R**, Ph.D. Research Scholar, Department of Linguistics,  
Bharathiar University, Coimbatore.

### *Abstract*

*The Mullu Kurumbas, including portions of Gudalur, are concentrated in the Wayanad area. They are now practicing agriculture in the Vayans of Wayanad, renowned more for their hunting and bird-catching practices. Men traditionally compete in fishing. Most citizens are educated today and are employed. They benefit from government plans and their particular position. Most of the community is now taken from Kerala's Nayars, even though they have an animistic adoration. Inside the environment, they have their own culture of living, and quite often the external inquiries ruin their closeness to nature and bring them into a conflict of being divided between tradition and modernity. The present work concentrated on the sociocultural background of the Mullu Kurumba inhabiting in Gudalur Taluk of the Nilgiri District.*

**Keyword:** Mullu Kurumba Tribe, socio-cultural identity, Language

### **Introduction**

The tribe is a community of people who reside together in a shared geographic area. A tribe has a history, dialect, and religion that are traditional. Typically, the tribe is headed by a chief. A collective of tribes structured around kinships is a tribal culture. Tribes play a role in the social transition between communities and countries.

Tribals in today's culture are the most disadvantaged and poor communities. They are minority groups distinguished by variations in languages of ethnicity, religious heritage, behaviors, and ethnic localities. The pre-colonial era in which this paper deals with the socio-cultural existence of the Mullu Kurumba family of Gudalur Taluk continued to disempower the socio-cultural and historical tribes

### **Aim of the Study**

The intent of this study is to determine the socio-cultural structure of the Mullu Kurumba Tribe of Gudalur Taluk, Nilgiri District.

### **Objectives of the study**

It is an effort to examine the socio-cultural existence of the Mullu Kurumba tribe in Gudalur Taluk of the Nilgiri District, in the context of the descriptive tradition of linguistic and anthropology with more detailed lexical features and their cultural pattern of the Mullu Kurumba culture, without concentrating in depth on systematic and semantic analysis. The main objective is to examine the structure of the socio-cultural activities of the tribe.



## **Limitations and Methodology**

Current data is obtained from two primary and secondary sources. Primary data was collected via questionnaire, interview methods and personal field observations of Gudalur, Cherampaadi, Pandalur and Erumadu Taluks of the Nilgiri District, Tamil Nadu. Primary references shall be obtained from books and papers. Convenient sampling and observation procedures for subjects are used to select samples. The sample collection for this analysis consists of 100 respondents from the total population. This paper is based on data obtained from four hamlets in each of the Taluks. The sample size is classified into four categories. The data was evaluated qualitatively.

## **Nilgiri tribes**

The government of India recognizes six populations as Primitive Tribal Groups in Tamilnadu (PTGs). All of those Primitive Tribal Groups (PTGs) in Kotas, Kotas, and Nilgiri districts reside in one of these six Primitive Tribal groupings. Four primitive tribal groups Todas, Kotas, Kurumbas, and Paniyans, among them, live solely in the district of Nilgiri. In Nilgiri and other districts of Tamilnadu, the two other tribal groups Irulas and Kattunayakans reside.

The Nilgiris Kurumbas fall into many groups and dwell mainly on the neighboring slopes of the district. The Kurumbas must be seen as very ancient people living in this region, who can challenge the priority of occupation of Indian land with their Dravidian relatives. In fact, the two competing tribes have become so intermingled with each other, that the same district is at different times known as vala Nadu or Karumba Nadu, according to the temporary dominance of one or the other, though in some instances, when both tribes live separately from each other.

Based on Tamilnadu's Nilgiri District, they prefer the term kurumbar to themselves, while others refer to them as Kurumba, Kuruba, Kuremna, and Kuruman. Kurumba means one who cares for sheep, etymologically speaking. Although some Kurumba live in the state's plain region, they have not been notified as a planned tribe.

At least five divisions between the Kurumbas have been identified in the present century of the census of India. They are the following:

1. Paal Aalu (or) Kurumbas
2. Jen (or) Tenu Kurumbas
3. Urali Kurumbas
4. Betta Kurumbas
5. Mullu kurumbas

## **Ethnography of Mullu Kurumba inhabitants:**

Maintaining a clear identification and homogeneity, the Mullu Kurumba still today calculates their spread across the Wayanad and Nilgiri districts in terms of those traditional territories that cut across large areas of the plains, forests, and hills of the region.

Naalu Naadu (four counties), Moonu Kunnu (three hills), and Thekku oor Aruvadhu (sixty villages in the south) are colloquially said to comprise their traditional territories that currently fall over a large portion of Wayanad. Their historically recognized four countries are i) Paaka Naadu ii) Kaara Naadu iii) Kellu Naadu iv) Neria Naadu. From time immemorial there are three hills occupied by the Mullu Kurumba, i) Kunnu of Kottur ii) Yedur Kunnu, iii) Madhur Kunnu.

The other area of the sixty Kuruman i.e. The villages of Mullu Kurumba are mostly near to Tamil Nadu and some of the villages like Kappala, Erumadu, Thayyakunnu, Kaapu Kunnu, Palliyara, Aalathur, etc.

### Physical features

By appearance, Mullu Kurumbas are thin, semi-color-skinned persons and 5 to 6 feet in height. Leptorrhine nose is the common feature with a larger nasal opening. Most of them have slightly curled hair. Compared to their physical structure, their hands and legs are short.

### Clothing and Ornaments

Mullu Kurumba women wear *me:kkatti*. It is white. Male wears *munṭu* and *to:rti*. It is also white. Only the older generation people wear some specific ornaments of their community. Those ornaments namely *ta:li (mangal sutra)*, *ka:thoḷa (an earring)*, *to:ḷanti (bangle on arms)*. This is for females. Likewise, men also wear earrings and bangles. And it is also called *ka:thoḷa*, *vaḷa*, and *kaccu* (it tied around the hip) is a type of ornament. And this is only for men. In the olden days, there is no *ta:li* for them. Nowadays they are following some cultures of Malayali Nair's.

### Religion of the Mullu Kurumbas

The religion of the Mullu Kurumba is animist and their principal deity is *Boothadai devivam or god kirathan*. They worship other deities like *thambirathi*, *malam puzha*, *deivam Kali and Mariamma*. At the same time, they have been greatly Hinduized. In the Wayanad region, there are some local Hindu deity temples. In these temples, they conduct fairs and festivities as per the Hindu calendar. The Mullu Kurumba perform their unique religious practices, centered around ancestor worship (*kaaranamaaru* means ancestors and *vazhipaadu* means worship). And they perform all the rituals only within their own Veliya Pira. Most of the Mullu Kurumbas go to temples called *kappalambalam and athiraalar kshetram* in Erumaadu.

### Native festivals

Mullu Kurumba communities give importance to native festivals. They perform nearly seven festivals yearly, such as *patinaalu*, *sankranthi*, *onam*, *putte:ru*, *ucca:ru*, *montiḷam*, and *viluvu*. Among these seven festivals, six festivals are celebrated by the Kerala peoples. These community people mostly perform Malayali's festivals which are performed by only the Malayali Nairs in Kerala. Though they live in Gudalur Taluk of Tamil Nadu they do not even perform diwali, pongal which is performed by Tamilians.

**patinaalu** is celebrated in the month of **karkidakam** 14 (month of Malayalam year). On that day they prepare **velunji** (it is a thing to hunt birds). Then they prepare food from the hunted birds and also **pittu or mellapittu** ( it is a type of sweet prepared only by them).

**sankiranthi** is the festival celebrated in the month of **karkadiga** 30th. They celebrate this festival for three days. This festival is celebrated by Kerala Malayali Nairs.

**Onam** is the well-known festival of Kerala Malayalis. This festival is also celebrated by Mullu Kurumbas. On this day they conduct one an important ritual called **kozhi nercca**.

**mondilam** is a festival also celebrated by Malayalis of Kerala. This is performed in the month of **tanu 10**.

They celebrate **putte:ru** in the month of **tula 10** which is July. On that day they reap new paddy and the paddy bundle is taken to the temple. After that, they make food with the new rice in each house.

**ucca:ru**. is also celebrated by them. On that day men's go hunting called **nayattu**. When they go hunting they take **avil** and **patti** with them. It is a kind of food prepared by the village women. After that the same day night they will arrange a feast for all dead souls. This ritual takes place only in the **deiva pira** (ancestral place). And this ritual is called **ilaikku kodukkal**.

**Viluvu** is also known as **vishu** which is celebrated in Kerala. This festival is performed in the month of **medam**. On this day they conduct one ritual called **pannji uruttalu**.

## Utensils and Tools

Mullu Kurumbas usually use clay and soil pottery for cooking. In all houses, they will have some copper and brass utensils. In every house, they have **kottankucci** ( coconut shell) which is used for pouring. There is no cot, table, chair in their houses. Naturally, Mullu Kurumba people have some other skills like stitching, weaving, etc. In the olden days, they lived in huts that were built by them. They built those huts with soil and woods and made grass roofs. Their house doors were made of bamboo sticks and woods with some design.

**koṭṭa**- It is a basket which is made with some bamboo sticks.

**parambu** - minnow

**mi:n ko:rtā** - fishing net

**ambu** and **villu** (bow and arrow) - for hunting the animals and birds

**moṭṭu** - It is used for practice and for train them.

**katti** (knife) and **koduva:l** (sickle) - It is used to cut the tree etc.

**o:rcca** - this is used for removing weeds.

**ccerppu** - this is a tool used for mitigation.

These things were made by themselves. Some tools are borrowed from the Urali tribe.

### **Food habits**

Mullu Kurumbar's well-known food is Paddy, Wheat, Ragi. These grains are cultivated by them. Aged people and children have food three times. But nowadays it is very rare to go hunting. So they use vegetables and fish for their daily food. In the morning they prepare food with rice or malt. Morning food is called (*kattalu*). Afternoon they prepare *kannji* and *ku:ttan* by using vegetables and fish. This food also can be eaten for the night. They are mostly non-vegetarians. Also, they use plantain, tobacco, coffee, and tea as food. They never eat dead animal's meat and diseased animals.

### **Kinship system and Kinship terms**

The 'kin' properly speaking is not a group, but rather a system of social relations based primarily on the biological fact of generation. Kinship terms and kinship system is one of the most important parts of every human being. These kinship terms are used to know the culture of a community. Most importantly these kinship terms and systems represent their marriage system. In that case, Mullu Kurumba language is a combination of Malayalam and Tamil language. The Mullu Kurumba language is influenced by the Malayalam language. Even though some kinship terms represent their own culture and language.

According to Murdock, (1949). There are six types of kinship system, such as

Iroquois kinship, Crow kinship, Omaha kinship, Eskimo kinship, Hawaiian kinship, and Sudanese kinship. The Mullu Kurumba tribe comes under the Hawaiian kinship system. (Robert Sathya Joseph, 2001). This means they considered their cross cousins and parallel cousins as brothers and sisters. They never get married to cross cousins. They considered their father's sister's as mother and mother's brother as the father. The Mullu Kurumbas language family belongs to the Dravidian language family but Their marriage system is different from the Dravidian family.

### **Life cycle rituals**

Mullu Kurumbas all rituals are conducted only in their ancestral house called *veliya pira or deiva pira*. All rituals like birth, marriage, puberty, and death take place only in their ancestral houses.

#### **Birth**

Maternity is conducted only at the husband's home. After the birth of the child, on the seventh day or ninth day, the child and mother are taken to their *deiva pira*. The parents of the mother or anyone from her clan cover the child with new clothes and the child is taken into their ancestral place. They prepare food at the husband's home and it is served in plantain leaves, and that arranged food is offered to their ancestors. The offered food had been eaten by the children. After the birth of the child, three to four weeks might be separated. They thought it was a defilement. After three years of the child's birth, they peer the ears for the child.

## Puberty

When the girl child gets matured in her status by her growth, they do some rituals for her to declare their girl got her marital status in the society. This is called the puberty ritual. When a girl matures her age, she has separated. They take the girl to a separate room of verandah. This room will be made with maple leaves. *puttu* is provided to the girl to eat. This *puttu* is prepared with jaggery and rice flour. On the seventh day, they make her bathe with their traditional dress called *mekkatti*. After that, they give treats to their ancestors in *deiva pira*. The girl can come and get her food before the verandah of the *deiva pira*. After this ceremony, the girl was allowed into their home as usual. And this ritual is called (*teranda kenniyam*).

## Marriage

The people of Mullu Kurumba never get married to the children of the sister of their father and children of their mother's brother. They treated them as brothers and sisters of their own. In certain cultures, there is no proof of this form of marriage. They considered their parallel cousins and cross-cousins as brothers and sisters. The arrangement of their marital system is linked to four, such as, 1. The inhabitants of the village Mullu Kurumba, 2. The clan system, matrilocal, 3. Device patrilocal, 4. Their community's families. Mullu Kurumba culture follows an endogamous marriage scheme. In their culture, they do not get married to any other tribe or group. Four matrilocal clan systems are in their cultures. These four clans are a group of exogamy. It means that they only belong to the various clans and not to the same clan.

The marriage of Mullu Kurumbas was conducted for four days, and on the first day, families from various hamlets assembled which is called the *bentuva* ritual. On the second day is *a:lu ku:dalu* where relatives gather in the bride's house, neighbors and headman from the other hamlets. On the third day, *kenniyanam*, is the real wedding ceremony. After the wedding the bride grooms abandon their hamlet, called *a:lu piriyalu*. This is going to be on the wedding's fourth day. Nowadays the entire ceremony is shortened for three days. The events of the first two days combine in one day. Likewise, a wedding is the last day. On the first day of the engagement, the relatives bring some sweets to the house of the bridegroom. They perform the main ritual called *ka:talita:ratu*. That means the mother's brother *kolakka:ran* adoring the ear studs of the groom *malama:lan*. Relatives and associates present gifts or cash to a groom named *dakshina*. He is blessed by his relatives and friends, he gives a petal leaf with an areca nut to his relatives and friends. On that day, the family performs the traditional dance of the culture for the entire night. That's the *vattakali* and the *kolkali*. They dance around the brass light on the trunk of the plantain tree. These practices are conducted only in their ancestral location known as *veliya pira or deiva pira*. This ritual is being performed only in the presence of the *porunnavan* who is the headman of the hamlet. Their ancestral house is cleansed by cow dung water, a process called *padi vilakkalu*. After this ceremony, the bridegroom price rs.5.50 is tied in a black cloth called *ka:nappanam*. On the third day, the bride and groom are taken to their ancestral house. Bride's sister's husband *ka:namkatti* offered *muntu* to the bride's mother's brother *kolakka:ran*. The groom's elder sister *munduka:ratti* presents a white *torti* to the bride. Then the price of the bride is wrapped around the waist of the *kaanamkatti*. He presents the *torti* to the brother of the bride's mother and the elder sister of the bride wears a white *torti* to the bride. The bride and groom

party heads to the bride's hamlet. In this ritual the groom ties up a *mangalsutra* to the bride with a gold chain which is *ta:li*. There is no *ta:li* in the old days. After the wedding the bride is taken to the groom's hamlet, after three days the groom is taken to the bride's hamlet, as well as the groom, and his family head to the bride's hamlet for the feast. This ritual is called *pittu virunnu*. When the groom is taken to the hamlet of the bride, the groom is taken for hunting with her kin while the bride's hamlet is off. This ritual is called "*malama:lan nayattu*". Likewise, the bride is also taken for fishing by the groom's relatives.

## Death

If a person died in the Mullu Kurumba group, they first inform this news to the village chief named *mu:ppan*, and they also tell everyone about their hamlets. Many people in their culture like to bury the body. The body of the deceased person is carried to their ancestral site known as *deiva pira*. They apply oil on the deceased body and bathe the body. Then, the corpse is wrapped in a white fabric called *olli* that is sewed by his uncle. And only the men can carry the dead body to the graveyard. Women just head to the graveyard. They laid the body in a dogged pit, they never used a coffin to cover the body. If the dead is a male, the head is turned towards east and for females, towards west. They keep *ambu, katti, less rice, comb, banana, tobacco* with them. If the dead is female, they keep *ariva:lu* and other things with them. They never hold on to any pricey ornaments with the dead body. If a person dies, they do not take food for a day. They bury the body within 24 hours. If a human dies, it is assumed to be a defilement. So, after the burial, on the 3rd or 5th day, or the 7th day, family members of the dead person, oil their heads and take bath. This oil is to be given by the Nairs. This rite is called *pulakkuli*. After this ritual, they conclude that the spirit of deceased people is associated with their ancestral souls. On that day, men go hunting and women go fishing. Then the food is served the food in *deiva pira*. If a person dies outside the hamlet, they bring the body to their hamlet, and if the pregnant ladies die, they take the infant away before the burial.

## Conclusion

The community of Mullu Kurumba in Gudalur taluk of Nilgiri district is vivid and colorful with ceremonies and related traditions. Rituals and customs are peculiar as compared to other tribal communities in Kerala in terms of their place of residence and their dormitory system. The Mullu Kurumbas choose to live a secluded life, isolated from the mainland. They have their structure, which is responsible for the supervision and functions of *paadi*. Both the cultural and linguistic diffusion takes place through the social and linguistic system of indigenous society and language is the product of new civilization from the plains. This diffusion is seen when one compares the life and social system of the Mullu Kurumbas in the past with that of today's life.

In the past, the Mullu Kurumbas were very independent and existed on their own. Recently, however, numerous government agencies have, on the one hand, making them dependent and, on the other, made their lives more convenient by supplying them with modern facilities such as travel, highways, electricity, and modern housing units. There is a significant difference in their clothing. The younger generation of the Mullu Kurumbas is still seen without a turban that was once a must. For others, the need to wear skirts, shirts, and a watch is not rare.

The younger generation of the Mullu Kurumba tribes lost contact with their native language. It has been observed that sometimes youngsters do not understand the discourse of their grandparents. This transition in the language is due to the change of their inhabitants, the intervention of media, socialization with the citizens of the region, and the use of electronic devices, etc. Thus, in this situation, the Mullu Kurumba language is now connected with the language of Tamil & Malayalam. And the young are more knowledgeable in Malayalam than their mother tongue.

This research found many of the language characteristics of the Mullu Kurumbas spoken in the Erumadu taluk. But at the cultural level, the Mullu Kurumba people retain all their customs and practices. It indicates their alternation in their history, thus. As a result, this thesis paves the way for a new dimension for more studies on the Mullu Kurumba people. Social workers or linguists should be made mindful of the disappearance of their language and culture. The young generation of the Mullu kurumba people should take some steps to preserve their language.

### References

- Edger, Thurston. Rangachari, K. (1909). Castes and Tribes of Southern India. Madras University Museum Bulletin Volume IV, No.3
- Singh, K.S. (1994). The Scheduled Tribes, Oxford University Press. New Delhi
- Padmaja Sen. ( 2003). Changing Tribal Life: A Socio-Philosophical perspective. Concept of the publishing company, Delhi.
- Anusha, V.M. Muhammed Atheeque P.P. (2018). Socio-Cultural status of Muthuvan tribe in Kerala: A historical analysis of Muthuvan tribe of Koodakkadukudi. National Journal of Advanced Research.
- Sakthivel, S. (1973). Mullu Kurumbar in palankudikal. The New Century Book house, private ltd, Madras.
- Robert Sathya Joseph, T. (2016). Mazhai Vaazh Pazhankudigal Mullu Kurumba. Manivaasakar offset Printers, Chennai.
- Sam Mohan Lal. (1991), A Descriptive analysis of Urali. Speech of a Dravidian Hill Tribe. Central Institute of Indian Languages, Manasagangotri, Mysore.
- Majumdar, D.N. & Madan, T.N. (2018). An Introduction to Social Anthropology. Mayur Books, 4226/1, Ansari Road, Darya Ganj, New Delhi.
- Ramesh, N. (1997). Ethnolinguistics study of Todas. Doctoral Thesis. Bharathiar University, Coimbatore.
- Rajalakshmi Misra. (1971). Mullu Kurumbas of Kappala. Volume 30. Anthropological Survey of India, Government of India.
- Das, N.K. (2009). Tribes Culture- Adaptation & Belief System-Conceptual and Methodological Perspectives (Article). Serials Publications.

Bhakthavathsala Bharathi, S. (2017). *Tamizhaga Pazhankudikal*. India. Adaiyaalam, 1205/1. Karuppar road. Puthanatham. Trichy.

Manju Jose. (2001). *Mullukkurumbarathu Kali Pattukal*. India: Gudalur: Adivasi Munnetra Sangam.

Evert, D. (2012). *Language: The Cultural Tool*. London: Profile Books.

Gough, K. (1978). *Dravidian Kinship and Modes of Production*. Vancouver: Vol.13 No.2. The University of Columbia.



## CIRCUMSTANTIAL NAMING PATTERNS IN BIHAR: A CREATIVE EUPHEMISTIC STRATEGY FOR NAME AVOIDANCE TABOO

Muskaan, Centre for ALTS, University of Hyderabad

### *Abstract*

*This paper presents an anthropological linguistic investigation on circumstantial naming patterns in certain rural areas of Bihar, as a euphemistic strategy, to deal with taboo related to avoidance of personal names. The assignment of these circumstantial names is a highly intriguing phenomenon as it occupies a significant place in the life of an individual and reflects upon the socio-cultural beliefs of a 'speech' community. Commonly observable patterns of personal names have received ample attention within Onomastics, Anthropology and Sociology. However, circumstantial names which originate from the socio-cultural beliefs, myths, and superstition can offer new and startling facts and can contribute to a mainstream theory of taboo, which has by far been more focused on the theme of the untouchable rather than the unmentionable (Dowdy, 2015). Naming taboos are often fear-based and in order to deal with them, every society comes up with its own naming practices.*

*It argues that social beliefs, including myths, superstitions and community rituals have an influence on these naming practices, particularly in cases, where utterance of an individual's personal name is prohibited due to a threat of getting inflicted by sorcery, bad luck and evil eye. In this case, personal name of a vulnerable individual (particularly as a child) becomes taboo against his own goodwill as well as of everyone attached to him. By adhering to these practices, the community strategies to control the forces of unforeseen and resorts to specific names which are circumstantial (mostly originated as a result of some ill-events) in nature. Examples of such names include; p<sup>h</sup>ĕkəna, which literally mean 'the act of throwing/deserting'. Since, the assignment of these names is a byproduct of a socio-cultural taboo and the social functions that they perform aligns with that of euphemisms, one could look at such naming practices as a creative euphemistic strategy.*

**Keywords:** Folkloristics, Personal names, Naming practices, Exclusive patterns, Social Psychology, Anthropological Linguistics

### **Introduction**

Names are socio-cognitive devices and a vital aid to the human memory. The name of a person, a place, or a thing forges considerable associations with the people's mind. The names which we find the most interesting stay in our memory longer than the rest. The meaning that these names carry, their phonetic structure and the context in which they are assigned have received ample attention within Onomastics, Anthropology, Folkloristics and Sociology. Idea about the nature of proper names was first formulated by scholars like Aristotle. However, the first definition of proper names as a specific category of language was provided by the Stoics, Chrysippos and Diogenes of Babylon in the 2nd century B.C. Stoics defined it as designating an individual with a name whose meaning is embodied in

his/her specific characteristics. These are linguistic signs which provide a set of information forming the content of the name. This paper provides a descriptive study on circumstantial names from an anthropological linguistic perspective. These names differ from the usual personal names in both their origin as well as architecture, thereby constituting an important material for research. The major concern here, is to highlight the background and context of circumstantial naming practices in some rural areas of Bihar, as a creative euphemistic strategy to deal with name avoidance taboo with reference to personal name. It also looks into the role played by social beliefs, myths, superstitions and community rituals cumulating into a distinct naming pattern from an emic perspective. The significance of circumstantial names is not only based upon the bearer or the person who gives the name, sometimes the socio-cultural beliefs of a ‘speech’ community also plays a major role. Naming practices related to these names are generally a careful mental task which takes into consideration various linguistic, social, cultural and psychological factors. The aim of this paper is to reveal those patterns or features of names which are not very universal but are subjected to parametric variations based on the socio-cultural norms and belief system of a specific community. We will see how these parametric assumptions motivate circumstantial names to have the surface forms that they have and how can we retrieve the socio-cultural content of these names from their surface linguistic forms.

The taboo related to personal names are often fear-based and are often ignited by fear of death, bad luck or other haphazard. In the rural areas of Bihar, majority of people believe that just like a person’s hair, bodily effluvia, clothes and even shadow, a person’s original name can also be used for sorcery and black magic. The name of a person forms a specific part of his/her identity and is considered to be a source of ‘power’. This often causes a reluctance, which has its base in the apprehensive outlook of the family towards revelation of personal name to anyone else who might be a sorcerer and who according to Frazer (1996: 334), “would thereby obtain a handle for injuring the owner of a name”. In rural areas of Bihar, cases like this, where utterance of an individual’s personal name is prohibited, due to a threat of getting inflicted by sorcery, bad luck and evil eye can be observed in abundance. To address the effects of a community’s surmise, like these, Fleming and Lempert (2011: 7), came up with the term ‘hazard of addressivity’. Thus, by giving someone an opportunity to address a subject by his/her personal name, the family could involuntarily increase the risk of some vulnerabilities for the subject, if not death. In this case, personal name of a vulnerable individual (particularly as a child) becomes a taboo against his own goodwill as well as of everyone attached to him. In such cases, parents or neighborhood adhere to taboo specific naming practices which are often times both verbal and physical, as a part of taboo-relieving linguistic and behavioral strategies. As a preventive measure, they assign ‘circumstantial names’ to that child, to control the ill-effects of unforeseen future as well as to get rid of the effects of a troublesome past. This in turn, establishes circumstantial names as a byproduct of a name avoidance based socio-cultural taboo and such naming practices as a creative euphemistic strategy to deal with such taboos. Therefore, both the phenomenon of such taboo-related naming practices and its product merit attention from the perspectives emerging from the Social Psychology of Language, Anthropological Linguistics and Linguistic Anthropology. The present work focuses on names that may appear denigrating and defy the logic of lexical semantics as they are products of different beliefs, fears, superstitions, and other socio-cultural artefacts. The focus rests in the circumstantial name assignments in ‘rural’ areas of Bihar. This work bases itself on primary data obtained through interviews of

native speakers and extractions from an on-going lexical resource. It examines the social contexts that allows these names to get their respective forms and the socio-cultural factors affecting the native speaker's need for making such choices.

The process of assigning names to children in most parts of Bihar might involve fulfilling certain rituals like '*nam- samskar* 'naming ceremony'. However, there are certain inconspicuous rituals practiced by the rural communities in Bihar that have remained unnoticed. These practices not just form a part of people's daily lives in one way or the other but are equally the manifestations of their social psychology. Lyons (1977: 222) explored the nature of proper names and maintained that assignment of names can be both "synchronically and diachronically motivated". The social context and the circumstances in which a child is born is the key factor behind a parent choosing a particular name and rejecting another. All these socio-cultural and contextual aspects are synchronous in nature and according to Agyekum (2006:209), include "first and foremost gender, then the social and economic situation of the parents and the time of birth and their social links with other people, among other factors". Since, such names are assigned to the subject during birth or the early few years of their childhood, in most of the cultures which exercise circumstantial naming practices, most of these people with start using another, more dignified name at a later phase of their lives. Factors like education, change in living standards, relocation or migration, might aid to such changes. Nonetheless, a lot of them keep their circumstantial names as their popular names, despite having another personal name, sometimes for the sake of the stigma and fear attached to it and sometimes due to its uniqueness. For instance, names like *p<sup>h</sup>ēkəna/ p<sup>h</sup>ēkəni.*, *gonāura/ gonāuri.*, *teṭṭara/ teṭṭarai*: etc., generally not found in standard Hindi. These names are not derogatory and are very much acceptable and heard in the rural communities of Bihar. They are intertwined in such a way that one cannot understand one without acknowledging the other.

Findings of this paper show how this unconventional system of name giving marks these names with a pattern that is exclusive to a society's strange belief system. However, parallels of other such different patterns may or may not be found in other cultures. It shows how the name- giving process in certain rural communities in Bihar comes up with an exclusive lexical pattern drastically deviating from the prevalent patterns of personal names that have been observed by various scholars till date.

### **Data and analysis**

During the interview not many but quite a number of such names were found as a part of data collection in the rural areas of Bihar. Being a native of Bihar, the researcher was able to identify and relate to these names during discussion. Subjects include people from both elder and younger generations belonging to different castes, occupational, educational backgrounds. As a part of the interview they were asked to define and explain these names on the basis of the circumstances surrounding their occurrence, usage and the beliefs behind their coinage. The social and cultural dynamics governing these naming behaviors and patterns have been analyzed. These dynamics are governed by so many rules and are so widespread that a full-fledged description of all these practices and behaviors cannot be provided here. However, the endeavor is to come up at least with some of these exclusive patterns and provide an underlying socio-cultural and psychological determinations governing them.

Blum (1997: 364) defined circumstantial names as a powerful device to govern a child's fate by harmonizing it with spatial deixis like time and place of the his/ her birth. Agyekum (2006:229), successfully tried to club a variety of circumstantial names in Akan culture, under four groups, which include, anthro-toponyms, death prevention and survival names, manner of birth and temporonyms. As a matter of fact, circumstantial names which are popular in rural Bihar can also be clubbed under these categories. Let's put some light on these with reference to the data collected for this paper, one by one;

**a) Anthro-Toponyms:** Agyekum described these as a type of circumstantial name which has its etymological base in a child's place of birth. The idea of place here deals with both micro (like, capital cities, districts, name of rivers etc.) as well as micro (like, a farm, a specific place inside the house or even a car). It might even be the case, that in reality the child was not born at such a place, but in order to avoid the fear or taboo related to some loss, a name which defines a place is given to the child. Such a place is often not a very good place. The idea is to give a name which sounds bad or unattractive to avoid omen. Now, look at this for instance;

A name like, (1) *gonəura/ gonəuri*., which has come from a word '*gonəur*' meaning the place where the dust which is collected to be thrown away after dusting a room is kept. It is generally given to a child if s/he brings loss of money or wealth to the family, primarily because of some incident that happened during the course of birth and caused loss of wealth. Such a child is kept on the garbage at that particular place and is then taken back by the parents after sometime with a belief that the ritual will get them rid of the loss of wealth. The child is then given that name by the parents or the family members and it stays with the child forever as a queer identity of his/her existence rather than as a mere name. Significance of such a name is related to 'broom' which is considered as a sacred utility in rural households and is considered as an embodiment of Laxmi, the goddess of wealth and prosperity.

**b) Death Prevention and Survival Names:** Like various other cultures, people from different communities of Bihar, resort to circumstantial names in cases where a woman suffers from her child's death every time she gets pregnant. To deal with this kind of unfortunate event, an unattractive and weird name is given to the child based on certain beliefs. For instance;

The name, (2) *ghurna/ ghurni*., which has its etymology slightly related to the above one, is derived from the word *ghura* meaning 'garbage'. It does not refer to any garbage but to the dust that is taken out after dusting the house. The assignment of this name is not related with the loss of wealth or money as in the earlier case. This has its root in the utmost fear of mankind i.e. death. In certain cases where the family members fear the death of the newborn due to some kind of black magic performed upon the child on purpose. It is believed to be performed by bad people due to their revengeful nature, jealousy or animosity. The child is kept on the *ghura* and a healer with his broom spells some kind of magic and chants some mantras on the child. In rural areas "broom" has many connotations. It is not only considered an embodiment of Laxmi, but is also used as a means to scare the supernatural powers away.

Another example of such names is, (3) *p<sup>h</sup>ēkəna/ p<sup>h</sup>ēkəni*: and (4) *bigua*, literally meaning 'to throw away', and has a compelling etymology, highlighting a belief that warrants an escape from the fear of death of the newborn. In the concerned communities when the

children of a couple die one after another due to health issues or any other reason, the parents perform a practice. This involves *p<sup>h</sup>ēkāna* ‘the act of throwing/deserting’ wherein the parents leave the newly born child somewhere away from home and a lady from neighborhood picks the child and returns it to the parents, all along pretending the child to be an abandoned one. The belief being related to a superstition that the above activity that is called as a *totāka* ‘roughly translated as black magic’ would save the child from death. Sometimes we come across names like, (5) *becāna/ becāni*: which means ‘to sell’. The folk etymology behind assigning this name is also related to fear, not specifically of death but of all kind of miseries. If the new born baby is affected by some kind of health issues and does not stop crying, then the parents or the elders of the family perform a kind of trade in which they hand over the child to somebody, preferably relatives in exchange of some money. The baby, however, is taken back after a period of some *sāva māhina* i.e. ‘one and a quarter of month’. The reason behind this fixed tenure of transaction is a belief in its auspicious nature which is supposed to bring good luck and prosperity and is therefore carried out in almost every event related to a person’s life. For instance, a married woman is supposed not to cut her hair and wear the lacquer bangles till the completion of *sāva sal* of marriage or at least till *sāva māhi:na*. the motivation behind this kind of transaction is a belief that by selling the child all the miseries and problems of the child are also sold away.

**c) Manner of birth:** These are name that relate to the manner in which the child is born and includes various aspects like the sequence or order of birth. Sometimes the factor like if the child came with his head or the legs first can also influence such name assignments. For instance;

Ordinal names like, (6) *ṭṭāra/ṭṭāri*: literally meaning “the third one” are also found in these rural communities. It is derived from the word *ṭṭār* which means “third”. The etymology of this name refers to a rather complex belief of the people. Complex in the sense that, for the names discussed by far, the socio-cultural belief system of the people makes no difference in its applicability in terms of gender. A boy named *ṭṭāra* confirms the fact that he is the fourth kid in the family and all his elder siblings are girls. Likewise, a girl named *ṭṭāra/ṭṭāri*: will always be the fourth kid in the family after three boys. What is interesting about this is the value that the numeral three carries. Different cultures consider different numbers to be superstitious, number three is considered special in Hindu religion. It is an amalgam of both faith and fear, birth of a baby boy after three sisters is considered bad luck for the boy while birth of girl child after three brothers is considered lucky for the girl. there is a saying famous in these communities depicting this fact, *ṭṭār ḍ<sup>h</sup>i:ja radḡ māgawe, ṭṭār puṭa b<sup>h</sup>i:k<sup>h</sup>*, literally meaning “third daughter fortune bring, third son beg”. It means that a girl born after three brothers brings fortune while a boy after three sisters brings poverty and beggary. this also depicts the preference of the society or family to favor the birth of male over female children.

**d) Temporonym:** These are circumstantial names that are related to the specific period in which the child is born and can includes the name of days which are considered auspicious. In Hindu mythology, the name of every day of a week is considered sacred because these are personified as planet-gods. Each of these days have their own positive and negative traits. Saturday, amongst all, is considered to be a god which is grey in his aura. This goad is prayed and worshiped upon but is often feared of bringing bad luck. Therefore, a

child born on this day is called, (7) *səni:ʈri:/ səni:ʈria*, literally meaning ‘Saturday’. During the festival, we pacify the gods and the supernatural beings and ask for forgiveness, good health and prosperity.

Apart from these, there are other names, which can be grouped under theophoric names. These reflect community’s belief that supernatural forces can bless a couple to have kids if they have been struggled for a very long time to have one and have lost all their hopes. For instance;

children who are born after offering vows to god and deities are generally assigned with names like, (8) *mənəura/ mənəui*: in some rural parts of Bihar. It is derived from the word *mənəuar* meaning “to vow or please”. The assignment of this name is based on the belief of supernatural childbirth. Couple who fails to bear child because of infertility or any other reason take vows to god with a promise to render some kind of offerings or visit to holy places in return of being blessed with a child. This kind of practice is based on the dynamics of faith mechanism that people carry over religion and spirituality. Once a child is born in such context, s/he is given this name to remind everyone of his existence as a blessed one. Certain other names like, (9) *məngəraila/ məngəraili*: which means “of the color of *məngərail* i.e. nigella seeds” can also be heard. These seeds are black in color and have been used in abundance in these rural parts for various purposes. Though black in color, it is famous as “miracle cure” in rural areas because of its healing power. As the color of the seed suggests, this name is assigned by the family to a baby if his/her skin tone is too dark or black. Generally, such names lead to teasing, disgracing and mocking on the bearers’ part at a later stage in their life. It shows biased behavior based on color of a person. The child has to bear it both inside as well as outside the family for his entire life.

In the rural parts of Bihar where the people are not that educated we can still find families with huge number of kids. The number sometimes crosses nine or even ten. The concept of nuclear family is still not widely accepted in these areas. People still live in joint families with many relatives staying together. In such families, names like, (10) *məʈerəna/ məʈerəni*: can be easily heard. The literal meaning of it being “the ignored one”. It is derived from the verb *məʈerəna* which means “to ignore”. Due to the birthrate of children in the family being higher than the normal, the youngest or the one elder than the youngest is generally ignored by his/her mother. Such kids are generally taken care of by the elder women of the family like the grandmother or aunts. This care definitely cannot compete with the nurturing that a baby is supposed to get from the mother and is therefore sometimes named as *məʈerəna/ məʈerəni*: by the family members.

This kind of practice is exclusive to the speech community in concern here. However, parallels of other such different patterns may or may not be found in other cultures. It is notable that these names involve the application of common wisdom, lexical patterns and predictability that are exclusive to a specific community. It is also notable that these names are not surnames as the individuals carrying them do not inherit them. In addition, the following points about such names constitute the major feature which differentiates them from the conventional categories of personal names;

They involve socio-cultural artefacts and belief systems.

They are neither family names nor caste names.

They do not signify any profession or occupation.

They do not typify physical characteristics or psychological traits of the individual.

They do not signify flora & fauna or provide geographical or seasonal specifications.

They do not commemorate astronomical events.

In general, they do not form an extension of any ordinary item falling under the category of noun, even if they do, the category has to have some direct or indirect relevance with the socio-cultural beliefs of that society. Its purpose shouldn't just be assigning attributes.

The surface form of most of these names has been derived from verbs and are homographic to the infinitival forms of these verbs in standard Hindi, with slight variation in the pronunciation by putting stress upon the (?)

Most importantly, they cannot be randomly assigned to any children even within the same community.

## Conclusion

Theoretically personal names are considered to be as conventional and arbitrary as any other linguistic sign. However, norms set by the society, culture, religious traditions and the taboos related to naming put some restrictions on the actual form of certain names, specifically those whose roots are buried in the rural households and belief system. This work concludes that a full account of the nature of these weird but interesting names in human semiotic system can only be provided by examining the contexts in which these names are given. In order to understand the surface forms of these names it is necessary to uncover the complexities of human social psychology and belief system that governs the conscious decision of people behind choosing these names. One of the most important features of circumstantial names in general, is its referential indexical nature. This feature is believed to have a direct physical effect on its referents. However, the analysis shows that in the case of above-mentioned names, the effect is definitely physical but not limited to it and the effects are not always limited only to its referent. It can sometimes be emotional or mental, for instance, in case of *māṅgəṛāila/ māṅgəṛāili:*, the referent generally bears the criticism and laughter of other kids and people of the society for lifetime. Names like this focus on the non-referential functions of name taboos as it shows their ability to cause shame, offense, harm etc., for the bearer. Names like *ṭeṭəṛa* has the power to unconsciously evokes a feeling of being unwanted upon the three elder sisters, whereas, *ṭeṭəṛi:* can actually lead to the three elder brothers following the same stereotype notions of gender bias at a later period of their life. The function of names like *gonāura/ gonāuri:*, *becāna/ becāni:*, *ghurna/ ghurni:*, etc, is to minimize and pacify the illocutionary forces of a society's superstitious beliefs and tabooed items in order to make it acceptable. This work is therefore an attempt to provide an elaboration of the referential as well as non-referential functions of taboos related with process of name assignment.

A pattern which is obvious from the analysis of the data focuses on Socio-cultural psychology and the belief system of a society based on superstitions, myths, religious beliefs, traditions, customs and the fear from death, and other miseries of life has been observed as major factors affecting the form and usage of such names. These customs are generally practiced by the elder people who are conversant with the traditions, customs and the values of rural society. Due to urbanization and globalization people nowadays are less interested and conversant with the etymology of such names. As a result, the existence of such naming practices is on the verge of extinction. The meaning and values carried by these names is limited to the older generations and is rarely transferred to the upcoming generations. However, their presence demonstrates the clear existence of cultural or ethnic naming practices based on a much more complicated system of religious and cultural beliefs, superstitions, myths, biases based on gender and color discrimination, fears related to death, loss of wealth, infertility and many more than the conventional naming system. An enquiry at a deeper level in this field can actually provide a useful framework for classifying culturally specific naming practices and the taboos related to it. therefore, there is a need to carry out more research works based on such naming practices with reference to various cultural, ethnic and linguistic communities before the meanings of these names gets “lost in mists of antiquity”.

## **References**

- Agyekum, K. 2006. “The Sociolinguistic of Akan Personal Names”. In *Nordic Journal of African Studies* 15(2): 206–235
- Akinnaso, F.N. 1980. “The Sociolinguistic Basis of Yoruba Personal Names”. In *Anthropological Linguistics*. Vol. 22(7). 275-304.
- Blum, Susan D. 1997. Naming Practices and the power of words in China. *Language and Society* 26: 357-379.
- Blanar, Vincent. 2009. *Proper Names in the Light of Theoretical Onomastics*. 90-92
- [http://www.namenkundliche-informationen.de/pdf/95\\_96/articles/NI%2095\\_96\\_2009\\_Blanar.pdf](http://www.namenkundliche-informationen.de/pdf/95_96/articles/NI%2095_96_2009_Blanar.pdf) (10th feb, 2016).
- Bright, William. 2003. “What is a Name? Reflections on Onomastics”. In *Language and Linguistics*. Vol. 4(4), 669-681.
- Dowdy, S. 2015. [“Reflections on a Shared Name: Taboo and Destiny in Myong \(Assam\)”](https://doi.org/10.4000/samaj.4027). In *On Names in South Asia: Iteration, (Im)propriety and Dissimulation*. <https://doi.org/10.4000/samaj.4027>
- Fleming, L. & Lempert, M. 2011. “Introduction: Beyond Bad Words”. In *Anthropological Quarterly*. 84(1), 5–13.
- Frazer, Sir James. 1996. *The Golden Bough*. New York: Penguin
- Jenkins, D.C. 2013. *Personal Names As Pre-Linguistic Signs*. University of Tartu: Master’s Thesis. 16-21.



Lyons, John. 1977. *Semantics*. Cambridge and New York Cambridge University Press.

Mateos, P., Longley, P.A. & O'Sullivan, D. 2011. "Ethnicity and Population Structure in Personal Naming Networks". In *PLoS ONE*. Vol. 6(9). 1-3.

## LANGUAGE MAINTENANCE AND LOSS AMONG TELUGU MINORITIES OF SOUTHERN REGION OF TAMIL NADU\*

**Dr. T. Muthukrishnan**, ICSSR Senior Fellow Professor, Department of Linguistics, Madurai Kamaraj University, Madurai

### *Abstract*

*It is a well-established fact that India in general and Tamil nadu in question is housed with many linguistic minorities and people belonging to many minor linguistic communities. This linguistic situation poses many a linguistic issues besides opening up new vista for socially relevant linguistic research. Among the many linguistic minorities, the Telugu minority, because of various socio economic and political factors, is considered as an important community. Especially in southern parts of Tamil nadu they are thickly populated. Their linguistic behavior is something unique which is manifested in their language. The present paper, taking samples from six caste people whose mother tongue is Telugu, tries to understand the quantum of maintenance and loss of mother tongue, based on power status in terms of Caste status, Political status and Economic status among the six communities namely., Arundadiar, Ottar, Asari, Brahmins, Naidu and Chettiar.*

**Key words:** *Linguistic Minority, Minor linguistic community, Language Maintenance and Language Loss*

### **Introduction**

Emeneau (1956: 650) defines that India is a linguistic area. He defines it as an area, which includes language belonging to more than one family but showing traits in common which are found not to belong to the other member of (at least) one of the families. India is considered as a sociolinguistic area (Pandit, 1966) and as one of the sociolinguistic giants (Barker, 1968) representing the multiplicity or plurality of language and cultures of diverse linguistic and ethnic nature. The heterogeneity is not only found among the languages of the different language families but also among the ethnic groups. In spite of all this diversity, India is free from any social or linguistic problems. In facts in the Indian multilingual setting, the problems are many, confusing and crucial both in the societal and linguistic levels. India - being a developing nation, there are a number of fundamental and basic social problems as well as language issues, which have to be looked in-depth and tackled efficiently, in such a way that the solutions or measures undertaken will eventually help the nation for its social and linguistic advancement. Language use in India, especially the formal use has created and continues to create problems, and conflicts in the use of language in the formal domains of our social activity.

The Constitution of India clearly states the law by which all the recognized Indian regional (national) language could be developed along with the official language of India. viz. Hindi. The constitution also provided the law by which the minority language could also be safeguarded and developed. Each linguistic state has its own language as the administrative or official language of the state. Each state adopts certain language policies (Bilingual or

multilingual) in the formal domains such as education, mass - media etc. In each linguistic state one can find a number of minority groups, which use different mother tongues. The present state of affairs shows that in reality the minority language (language spoken by the minority social groups of the area) not occupying even the minimum status or position or not part playing the minimum role in formal use. No facilities are provided by the Government for the use of these languages except in a few of the urban centers and border areas of the linguistic states where one can find some schools which offer instruction as well as language learning facilities, in some of the minority languages. For example, the Government of Tamilnadu provides facilities in some of the minority language like Malayalam (in the Tamilnadu - Kerala border area) Kannada and Telugu (in the Tamilnadu - Karnataka and Tamilnadu - Andhra Pradesh border areas) etc. as media of instruction and in language instruction.

So, one can find diversity both the linguistic set-up as well as in the social setup. We try to bridge the gap viz. the diversity found among the various linguistic and ethnic groups through language planning and social development measures. We also try to bring down the language fanaticism and animosity by giving equal or near equal status to some of the languages in the formal use (especially when the bilingual or multilingual policies are adopted) we also try to make change in the existing policies respecting the realistic attitudes of the people on language use etc. in such a way that the nation can develop fast in spite of the various conflicts that arise from time to time on various issues.

### **Theoretical and empirical contexts in Linguistic Minority**

Louris Writh (1945) has noted minority as a group of people who because of their physical or cultural characteristics are singled out from others in the society in which they live of differential and unequal treatment and who therefore regard themselves as an object of collective discrimination". The United Nations Sub- Commission on minorities (1950) has explained that minorities are those non-dominant groups in the population which seeks to preserve stable ethnic, religious and linguistic traditions as characteristics marked by different from those of the rest of the population.

It is a known fact that India has been multilingual country since time immemorial. The linguistic families which have been coexisting for long have been emotionally interacting with one another. The migration of one mother tongue group to other area leads to the emergence of linguistic minority. Indian linguistic minorities had certain unique features. Simpson's (1981) viewpoints about minority may suit well to the Indian linguistic minorities.

1. A minority language is not the language of all areas activity indulged in by its speaker.
2. A minority language may live in the shadow of a culturally dominant language.
3. It may be at risk from opponents dedicated to its extirpation.
4. It may lack area of vocabulary found in other languages that cover the same general culture.
5. Bilingualism is characteristic of its speakers.

6. There may not be a recognized norm for communication in the minority language.
7. The case of minority language may be taken up the proponents who are not native speakers.
8. Efforts to promote minority language may include language planning or language purification.
9. Problems arise in education.
10. Historical factors may be relevant. The language may not always be a minority one and it may therefore have possessed at least written norms that it now lacks.

The question of linguistic minorities has assumed a great important all over the world since the language problems of the minorities have wider implications for the sociolinguistic processes of language identify, language maintenance, shift or loss, the planning of language development and language use in education, and the socio-cultural, economic and political development of minority communities. On the one hand, the linguistic minorities have shown a greater awareness of their identity social solidarity and cultural autonomy and even asserted their separate political identical in varying degrees of seriousness and intensity all over the world. The majority groups on the other hand have evolved language or educational policies either for the assimilation of minorities or for their integration with the majority life and culture, while preserving their language, religion and culture in the process of change and modernization. Thus, the language problems of linguistic minorities and the minority - majority relationship have assumed great importance from the point of view of language use, change and development on the one hand and social change, mobilization, modernization and communication on the other.

### **Nature and Types of Linguistic Minorities**

Though India is considered as a country of linguistic minorities in general, no serious attempt has been made to describe the nature and types of linguistic minorities in terms of well-defined criteria. While the Indian Constitution recognizes this by making provisions for the safeguards of linguistic minorities, it neither defines the term 'Minority' nor provides the criteria from determining a minority. However, several principals and guidelines have been formulated for deciding about the minority status of a community.

The most commonly used criterion is the numerical strength of the speakers of a language in a speech community. However, this criterion has validity only when it is operationally applied in relation to the geographical or administrative region. In this respect, it has been held by the Supreme Court that for the purpose of the Act of the Government the term “minority” must be defined operationally in terms of the total population of India. This would protect the interests of linguistic minorities even if they are small in number and located in a restricted region.

Some other features would be necessary to characterize the nature and types of linguistic minorities. It has already been mentioned that all types of linguistic minorities are found in all states and union Territories as far as scheduled, tribal, non-scheduled, non-tribal labels are concerned. However, it is also to be seen that some linguistic minorities are

restricted to a local region. Even if the same linguistic minority is found in more than one region, they may not have any contact or reinforcement from the same community in other region. Thus, it would be useful to distinguish this aspect as it may have implications for group solidarity or resolution of their language problems. In general, "Minority" can be defined in terms of the following criteria a) The degree of isolation, b) The nature of reinforcement or contact and c) Interlingua communication. One more important feature is the relationship of the minority language with the majority language. However, Dua (1986 - p-8) proposes the following five features to characterize the nature and types of linguistic minorities in India.

- a. Quantum
- b. Power
- c. Standard
- d. Local language distance

Each of the above criteria may be further defined in terms of various factors. However, these factors must be operationally defined in terms of measurable indices. It is felt that these features would characterize linguistic minorities in a comprehensive way. However, a defined set of operationally valid criteria for typological description of linguistic minorities will emerge only after a great deal of empirical work on the complex problems of linguistic minorities Multilingual situation in Tamilnadu

There are different social groups living in Tamilnadu. Majority of people living in Tamilnadu, Speak Tamil as their mother tongue. Besides Tamil, there are other language spoken as mother tongue by various language speakers. Those language are Telugu, Kannada, Malayalam, Saurashtra, Hindi, Gujarati, Konkani, and other native tribal languages. The Telugu, Kannada, Malayalam, Saurashtra, Hindi, Gujarati, and Konkani speakers have come over to Tamilnadu due to soci-political reasons. Kannada and Telugu speakers have migrated to Tamilnadu from Karnataka and Andhrapradesh respectively, due to the invasion of Muslim rulers. Maratt speakers came over to Tamilnadu as soldiers for their head of the polity and other speakers such as Soaurashtra, Hindi, Gujarati, and Konkani came to Tamilnadu for the sake of business and employment. Besides the above linguistic groups, there are other primitive settlers in the hill region of this state speaking various languages of their own such as Badaga, Toda, Kota, Kurumba, Pulaya, Muduva, Irula, etc.

### **Telugu speakers in Tamilnadu**

Telugu is spoken mainly in the present state of Andhrapradesh. Telugu is second largest linguistic group in India. It is spoken by 9% of the total population of India and 82% of the Telugu speaking people live in Andhrapradesh (Census of India 1981) majority of the remaining Telugu speaking people are scattered primarily in the neighboring states where they constitute 9% in Tamilnadu, 9% in Karnataka 2% in Maharashtra and 2% in Orissa of the total population of these states.

A large scale of migration from Telugu speaking areas to Tamil speaking area of down south is undeniably clear by the sheer number. The migration from Telugu Country to

interior Tamilnadu area is said to have begun after the period of the Ikashawakus and during the rule of pallavas. Migration were mostly from Brahmin communities. The places of migration can be traced by their family names. However, it is inferred that Telugu speaking communities are found to exist in almost all the parts of Tamilnadu. The total number of Telugu minorities living in all districts of Tamilnadu (1991 census) is 3,975, 561.

### **Review of literatures**

During the past few decades much have been said about language contact among linguistic minorities across the world. Gumperz (1971) explains of a multilingual setting in a village called Kupwar where the languages of Dravidian family (Kannada and Telugu) and the members of the Indo-Aryan branch of the Indo-European family (Marathi and Urdu) are in constant contact. He states that “the Kupwar varieties have processes of reduction and convergence suggestive of pidginization and creolization. Weinreich (1953) states that language contact can result in such far reaching changes that the affected language assumes a different structural type. Pandit (1972) has worked on Saurashtri spoken in Tamil Nadu and says that they maintain their language in core domains. Gumperz (1964) states “throughout India and other parts of Asia we find immigrant groups who maintain their linguistic identity for many centuries, even in relatively small communities.

Bayer (1986) studied the Dynamics of Language maintenance among linguistic minorities taking a case of Tamil community in Bangalore. This study concluded that they lost their linguistic identity and immersed into the mainstream people of Bangalore. Sam Mohan Lal (1986) also studied the Tamil Minorities in Bangalore in terms of convergence and language shift. He concluded that mudaliars of Tamil minorities are maintaining their mother tongue Tamil in all domains as they possess a strong positive attitude towards Tamil and the Iyengars, as they have neutral attitudes move towards linguistic convergence between Tamil and Kannada. Karunakaran (1980) says that the problem of linguistic minorities has not been adequately studied, though certain attempts have been made here and there (Sonthworth 1974, 1978, Smith 1979). They further concluded that when we go through the linguistic behavior of the speakers of linguistic minorities viz, Telugu, Kannada, Urdu, Saurashtra, Malayalam, Marathi, Lambadi etc, the impact of regional language on minority languages and the vice-versa in their day-to-day linguistic behavior.

The above review reveals a fact that no serious study has been made on the Telugu minorities living in Tamil Nadu with an aim to study their sociology of Telugu, language loyalty, attitude, language shift, maintenance and loss. So, the present research paper attempts to unearth certain innovative findings on the aspects of language maintenance and loss with empirical evidences in order to make policy for linguistic minorities.

### **Language Maintenance and Loss**

The question of language maintenance or loss is concerned with the interrelationship exists between change and stability in the habitual language use pattern in a group of people that uses more than a speech variety for intra group and inter group verbal interaction. Thus habitual language pattern is very imperative for the language maintenance study.

The present paper observed that there is a change in the habitual language use pattern among the Telugu minorities living in Southern region of Tamilnadu. It is to be mentioned

that there is no such sea change in the habitual Telugu use pattern among the older generation, but one could find a kind of change in the habitual Telugu use pattern among the younger generation. Similarly there is a gradual and partial shift from Telugu language to Tamil among Arundadiar, Ottar and Asari communities. However, the language maintenance is higher among Brahmins, Naidu and Chettiar communities.

Community	Maintenance			Shift		
	Young	Middle	Old	Young	Middle	Old
Brahmin	79	70	100	21	30	0
Naidu	71	59	90	29	41	10
Chettiar	75	67	93	25	33	07
Ottar	20	30	67	80	70	33
Arundadiyar	15	35	64	85	65	36
Asari	30	333	73	70	67	27

The statistical data presented in the above table shows the fact that the communities which are in high social stratum try to maintain the Telugu language while the other communities which are in low social status shift to the dominant language. However, it is interesting to note that older generation irrespective of community try to maintain their mother tongue Telugu.

### **I. Power Status of Telugu communities:**

Generally minorities are defined in terms of numerical strength only. But there are some societies at which the minority people dominate majority people in many socio – political activities. Generally, the minority people lack power and strength when compared to the majority people. When a section of people among minority people in the maintenance or loss of Telugu in the selected six communities living in Southern region of Tamil nadu can be explained in terms of power status of each caste. In fact power status is not an independent concept. The indicators of power are many. Among them caste status, economic and political status of the communities are taken to describe the power status for the present work.

### **II. Caste Status:**

Many of the studies made on language maintenance or loss enlist a new factors which are responsible for the maintenance or loss of particular language in a given community. As far as India is concerned, caste and occupation are vital important variables for the study of language maintenance or loss.

Generally, the Indian society has been stratified on the basis of occupation. Each and every caste is associated with a kind of status according to their occupations. The same trend is prevailing in modern society. Among the communities selected for the present study, the Brahmin community stands at the top of the social status whereas, the Arundadiar is in low

social status. The other communities viz, Naidu, Chettiar, Ottar and Asari occupy the intermediate social status. The hierarchical order of the castes selected is Brahmin, Chettiar, Naidu, Asari, Ottar and Arundadiar. This order is applicable in all parts of Tamilnadu.

### **III. Economic Status:**

It is indeed the Economy that decides the power of a community in a society. Although, a group is numerically less in population and yet it controls all the economic institutions of a place, then that community automatically enjoys the power of the concerned place. This scenario can be seen in all the Indian villages where the rural economy has been controlled by the minority community, which in turn places the community in the highest range of power hierarchy of the village.

As far as Southern region of Tamilnadu is concerned, among the selected communities, it is identified that the economic status is ordered as follows

Naidu	I
Chettiar	II
Brahmin	III
Asari	IV
Ottar	V
Arundadiyar	VI

Naidus run business and agriculture, Chettiars run jewelry and other trades, Brahmins serve in white collar jobs, and other three communities mind their caste based occupation viz, jewelry making, carpentry, building construction and Arundadiars practice leather works and other mean works.

### **IV. Political Status:**

A far as the political status of the language, Telugu has been recognized as one of the important minority languages of the Government of Tamilnadu. Regarding the political status of the community, each community has considerable population and members have been elected for assembly or parliament from some of the communities. Certain community people actively participate the political activities of state and central.

It is a known fact that the economically stronger communities have easy access to politics. In Southern region of Tamilnadu Naidu and Chettiar communities are economically stronger than other communities. But Chettiar do not actively participate in political activities whereas, the Naidu community have more association with politics than other Telugu communities in the Southern region of Tamilnadu.



In total, the economic and political status are interrelated and interdependent and caste status also plays a vital role in deciding the power structure of a group. The power status of the six communities using the three factors viz, caste, economy and politics is ordered below.

Community	Caste Status	Economic Status	Political Status
Brahmin	I	III	-
Naidu	III	I	+
Chettiar	II	II	-
Ottar	V	V	-
Arundadiyar	VI	VI	-
Asari	IV	IV	-

In urban settings of the Southern region of Tamilnadu to decide the power status of those communities selected for this study Srivastava's classification has been considered taking factors such as caste, economy and politics.

Naidu	Power group
Brahmin, Chettiar	Elite groups
Ottar, Asari and Arundadiar	Power less groups

### Conclusion

It is understood that all the Telugu minorities living in southern parts of Tamil nadu, irrespective of caste, maintain their mother tongue Telugu in their home domain. In other domains of language use, some communities want to retain their Telugu, but dearth of social need does not encourage them to maintain their mother tongue. It is further identified from the field work that language maintenance is relatively high among the superior caste people. That is the power group and elite groups maintain their mother tongue. Thus one can relate the power status with language maintenance. Among the powerless groups, Arundadiyars and Ottars maintain the language to some extent because of the numerical strength.

*\*This paper is an outcome of the ICSSR senior fellow research project carried out by the present author.*

### Reference

- Annamalai. E, "The Sociolinguistic scene in India", Sociolinguistics Vol. XVI(1), 1986, 2-8.
- Bayer, M. Jennifer, "Dynamics of language maintenance among linguistics minorities", Mysore, CIIL, 1986.

Dua.Hans. R., “Language use, Attitudes and identity among linguistic minorities”, Mysore, CIIL, 1986.

Emeneau, M.S., “India as a Linguistic Area” *Language* 3-1, 1956, PP. 42-56.

Fisherman, J.A. (ed) “Readings in the sociology of language”, The Hague, Mouton & Co., 1968.

Gumperz, J. “Sociolinguistics in South Asia” In *current trends in Linguistics*, vol. 5, The Hague: Mouton, 1969.

Karunakaran *Studies in Tamil Sociolinguistics*, Annamalai Nagar, Malar patrippu, 1978.

Khubchandani *Plural language, Plural cultures: Communication Identity socio political change in contemporary India*; Honolulu : University of Hawaii Press, 1983.

Pandit, P.B., *India as sociolinguistic Area*, Ponna University of Poona, 1972.

Ramamoorthy, L., *Language loyalty and Displacement*, Pondichery PILC, 2000.

Simpson, J.M.Y., “The challenge of Minority language” in *minority languages Today* (eds) E. Haugen et.al. Edinburgh University (press), 1981.

Srivastava R.N., “Indian Bilingualism Myth and Reality” In *Indian Bilingualism* P.G. Sharma and S. Kumar (eds). Agra, 1977.

Sugan Bean, *Linguistic variation and case system in India*, Delhi, 1976.

Weinreich, U., *Language in contact: The Hague : Mouton*, 1953.

*Census of India 1961, 1971, 1981 and 1991 Govt. of India.*

## TWO-DIGIT CARDINALS FROM ELEVEN '11' TO NINETEEN '19' IN TAMIL, MALAYALAM, AND SINHALA: A CONTRASTIVE STUDY

Naiwala Appuhamilage Dhammika Jayasinghe, Dept. Of Linguistics, University of Kerala

Dr. Darwin L, Assistant Professor, Department of Linguistics, University of Kerala

### *Abstract*

*This is a contrastive study of Two-digit cardinals from eleven '11' to nineteen '19' in Tamil, Malayalam, and Sinhala. Tamil and Malayalam are South-Dravidian languages mainly spoken in the South Indian states of Tamil Nadu and Kerala. Sinhala is an Indo - Aryan language mainly Spoken in Sri Lanka. Numerals are mainly classified as Cardinals and Ordinals. These are definite or indefinite quantifiers and can be classified as Adjective numerals, Adverbial numerals, Pro-numerals, and intensifier numerals. Identification of the formation of numerals of a language is very important in linguistic studies. There are some differences between the formation of the numerals in Dravidian languages and Indo - Aryan languages. Though Sinhala belongs to the family of Indo- Aryan languages, the formation of numerals in Modern Sinhala shows many similarities with Tamil and Malayalam. In this study; similarities and differences in the cardinal numeral formation of the above-mentioned three languages are discussed. The data were collected from Tamil, Malayalam, and Sinhala language textbooks published in Tamil Nadu, Kerala, and Sri Lanka respectively. The contrastive linguistic methodology has been adopted for the analysis of the data in this study.*

**Keywords:** Tamil numerals, Malayalam numerals, Sinhala numerals, Cardinal numerals, Number pattern, pattern Formation, Contrastive Study.

### **Introduction**

Tamil and Malayalam have genetically related two Dravidian languages and Sinhala is an Indo- Aryan language. South Asian languages developed common features in two or more language families represented in Indo- Aryan, Dravidian, and others. Some of the grammatical features had been borrowed from one family to another family of languages.

Numerals are formed from single-digit to multiple digits in the world languages. The numbers zero (0) to nine (9) represent the category of single-digit numerals. Ten (10) to ninety-nine (99) are considered as two digits numbers. The numbers starting from hundred (100) belong to the category of multiple digits. The two digits numbers and multiple digits numbers are forming in different ways in different languages. The systems of the quinary system, decimal system, vigesimal system, and mixed systems are followed in the formation of numerals in the world languages. (Gvozdanovic: 1992: 1-10)

It is more complex in the identification of numeral formation in Modern Indo- Aryan languages. The numerals; 'one' to 'ten' is formed from independent stems and etymologically unrelated to each other. (Berger: 1992: 243-288) Most of the other numerals show historically developed several allomorphs. The formation of numerals and allomorphs of some numbers are recorded as written texts in Indo- Aryan languages from Old Indo- Aryan period to Modern Indo - Aryan period. The Middle Indo- Aryan languages such as Pāli and other Prākritis show the complexity of different allomorphs of numerals in their written records.

Hence; the irregularity in allomorphs and formation of numerals can be considered with some degree of confidence.

Many Dravidian languages conform to similarities in morphs of basic numerals. But some of the Dravidian languages borrowed numerals from other language families, particularly Indo- Aryan or Iranian languages. All of the South Dravidian languages have borrowed thousand and other higher numerals from Indo- Aryan languages. Only the Telugu language shows native form wēyi for the numeral of thousand. (Krishnamurti: 2003: 259)

Some of the Dravidian languages had borrowed even basic numerals from other families of languages. All neuter numerals in Malto are borrowed from Hindi. (Andronov: 2003: 144) Except first three basic numerals asiṭ/asi (one), iraṭ/irā (two), musiṭ/ musi (three) in Brahui language; other all numerals are borrowed from Persian. (Bray: 1986: 70)

Two different systems occurred in the formation of two-digit numbers in Dravidian languages and Indo- Aryan languages. Dravidian languages including Tamil and Malayalam have an almost similar system in the formation of numerals of two digits. Sinhala shows both system of Indo - Aryan, and Dravidian in the formation of two-digit numerals.

A Contrastive study is considered to be a discipline within Applied Linguistics. It is a method of Linguistic analysis that shows similarities and differences between two or more languages. (Fisiak: 1981: 1-11) The main purpose of a contrastive study is the identification of practical problems in language teaching and translation. Furthermore, a contrastive study can be relevant in areas like language typology and language universals too.

### **Aim of the Study**

To identify the similarities and differences of the formation of two-digit cardinal numbers from eleven (11) to nineteen (19) in Tamil, Malayalam, and Sinhala.

### **Methodology and Data**

The contrastive analytical methodology has been adopted in this study. Halliday et.al (1964: 113) have been described two fundamental principles of contrastive linguistic analysis "One is described before comparing; the other is compare patterns of whole languages". Both are obvious because comparisons are impossible if descriptions are not made available; comparison of whole languages is impossible because each language is a system of systems. A comparison is profitable, only when specific sub-systems are compared.

Data have been collected from secondary sources. Data for the Sinhala language has been collected from government school textbooks of first language Sinhala language and literature, Grade 1 to 11 which was published in Sri Lanka in 2019. Data for Tamil and Malayalam has been taken from government school textbooks of first language Tamil and Malayalam language and literature standard 1 to 11 books which published in Tamil Nadu and Kerala respectively in 2019. The data represent the standard written form of these three languages.

### **Dravidian Languages**

The Dravidian language family has four sub-groups as South Dravidian, South-Central Dravidian, Central Dravidian, and North Dravidian. Tamil, Malayalam, and Kannada

are the major South Dravidian languages. (Krishnamurti: 2003: 19) Telugu is one of the major Dravidian languages which belongs to the south-central subgroup.

### **Tamil**

Tamil is the major language of Dravidian languages and it has a long literary tradition for more than two thousand years. (Lehmann: 1989: vii) It is spoken primarily in the Indian state of Tamil Nadu, as well as in Pondicherry, Andaman & Nicobar Island, and other major cities in India. Tamil speakers are found in other countries such as Sri Lanka, Malaysia and Singapore, Mauritius, South Africa, Fiji, Trinidad, Guyana, Maldives, United State of America, Middle East, and European countries. It is an official language in Sri Lanka and Singapore. (Kothandaraman: 1997: v; Steever: 2020: 1) The language is spoken by approximately 76 million speakers worldwide. (Steever: 2020: 5)

### **Malayalam**

Malayalam is spoken predominantly in Kerala, Lakshadweep, and the Indian states of Karnataka and Tamil Nadu. Malayalam speakers are also living in Europe, the United States of America, Arab countries. There are approximately 34 million Malayalam speakers worldwide. It has lost subject-verb agreement and enriched its vocabulary by borrowed so many Sanskrit words. (Steever: 2020: 6)

### **Indo - Aryan Languages**

The Indo- Aryan languages are a sub-branch of the Indo- European family. They are divided into three major divisions as Old, Middle, and New (or Modern) Indo-Aryan based on their historical development. According to the classification of Indo-Aryan Languages; the Sinhala language represents the Middle and New Indo-Aryan periods. It is assumed that the Sinhala language has been derived from the OIA (Sanskrit) through MIA Prakrit and Pāli languages. (Geiger: 1937: 16-43)

### **Sinhala**

Sinhala belongs to the Southern group of Indo- Aryan languages and a sister language of Hindi, Bengali, Gujarati, Marathi, and other Indo- Aryan languages. (Geiger: 1938: vi; Chatterji: 1926 1985re: 15; Masica: 1991: 22) Divehi the language spoken in the Maldives and Minicoy island of Lakshadweep is considered an offshoot of old Sinhala. Sinhala is the southernmost Indo- Aryan language and it has been contacted with Southern South Dravidian languages or Tamil- Malayalam languages. (Gair: 1998: 3) It is one of the official and national languages of Sri Lanka. (Gair: 2003: 847- 904). The Sinhala language is spoken by 16 million people mainly in Sri Lanka and some other countries.

### **Numerals**

Numerals constitute a subcategory of nouns. According to the function of numerals, they are mainly classified as cardinals and ordinals. The cardinal numerals are used in counting and ordinal numerals are used to indicate the order of placement in a set.

### **Cardinals**

Cardinals are classified into two subgroups as integrals and fractions. They are,

1. Basic Numerals
2. Compound Numerals

### Basic Numerals

One (1) to ten (10) non- derived numbers are considered as Basic Numerals. All of the basic numbers in Sinhala are mono-morphemic and except number nine (9) in Tamil and Malayalam, all numbers from 'one' to 'ten' are also mono-morphemic. The number nine (9) is bi- morphemic and formed adding minus one to ten as (-1+ 10 = 9/  $on + patu = onpatu$ ). on- is an allomorph of  $onru$  'one' Tamil and  $onnu$  'one' in Malayalam.

Basic numerals have different allomorphs in these three languages. Basic Numerals in Tamil, Malayalam, and Sinhala are given in Table I.

### Basic Numerals in Tamil, Malayalam, and Sinhala

		Dravidian				Indo- Aryan	
		Tamil		Malayalam		Sinhala	
Value	Gloss	Cardinal	Base	Cardinal	Base	Cardinal	Base
1	One	$onru$	oru- / or	$onnu$	oru- /or-	ekə	ek-
2	Two	$iran̄tu$	iru-/ ir-	$ran̄tu$	iru-/ ran̄tu	dekə	de-
3	Three	$m̄n̄ru$	mu- m̄-	$m̄nu$	mu-/m̄-	tunə	tun- /te- / ti-
4	Four	$n̄n̄ku$	nāl-	$n̄lu$	nāl-/ n̄	sətə/hətə	satar-/ hatar-
5	Five	$aintu$	ain-/ai	$āncu$	an /ai-	pasə/pahə	pas-
6	Six	$āru$	āru-	$āru$	āru/aru-	sayə/hayə	sa- /ha-
7	Seven	$ēlu$	eļu-	$ēlu$	ēlu/eļu	sətə/hətə	sat- /hat-
8	Eight	$eṭtu$	eṇ-	$eṭtu$	eṇ-	aṭə	aṭ-
9	Nine	$onpatu$	$onpatu-$ / $ton̄$	$onpatu$	$onpatuton̄-$	navəyə	nava-
10	Ten	$Pattu$	patu- pati-	$pattu$	patu/ pati -	dahayə	dasa- /daha-

Table I

### Compound numerals

Except for the basic numerals; others all are considered as compound numerals. These are formed with the assistance of basic numerals. Two digits compound numerals are formed in two ways. The first way is basic numeral occurring as the first component and decimal numeral occurring as the second component of the compound numeral such as

āṭalosa ‘eighteen’ (eight (8) --ten (10)) in Sinhala. The second way is decimal numeral occurring as the first component and basic numeral occurring as a second component such as *paṭiṇeṭṭu* ‘eighteen’ (ten (10)-- eight (8) ) in Tamil.

Two-digit numerals in three languages are categorized mostly into two groups based on the system of their formation.

1. Two-digit cardinals from '11' to '19'
2. Multiples of ‘ten’ and others

The formation of two- digits cardinal numerals from eleven (11) to nineteen (19) are only discussed in this study.

### Two-digit cardinals from '11' to '19'

Two-digit cardinals from ‘11’ to ‘19’ are bimorphemic in Tamil, Malayalam, and Sinhala. The formation of these numerals are given in Table II

#### Two-digit cardinals from ‘11’ to ‘19’

			Dravidian		Indo- Aryan
Value	Gloss	Formation	Tamil	Malayalam	Sinhala
11	Eleven	1+10			ekolaha
		10+1	<i>paṭiṇonru</i>	<i>paṭinonnu</i>	
12	Twelve	2+10			dolaha
		10+2	<i>paṇṇiraṇṭu</i>	<i>paṇṭraṇṭu</i>	
13	Thirteen	3+10			telesə
		10+3	<i>paṭiṇmūṇru</i>	<i>paṭimūṇnu</i>	dahatuṇə
14	Fourteen	4+10			tudusə
		10+4	<i>paṭiṇāṅku</i>	<i>paṭinālu</i>	dahahatəṇə
15	Fifteen	5+10			pahalohə
		10+5	<i>paṭiṇaintu</i>	<i>paṭinañcu</i>	
16	Sixteen	6+10			solosə
		10+6	<i>paṭiṇāru</i>	<i>paṭināru</i>	dahasəyə
17	Seventeen	7+10			satalosə
		10+7	<i>paṭiṇēlu</i>	<i>paṭiṇēlu</i>	dahahatə

18	Eighteen	8+10			atalosə
		10+8	patiṇeṭṭu	patiṇeṭṭu	daha atə
19	Nineteen	-1+ 20			ekunvis
		10+9	pattonṇpatu	pattonpatu	dahanavəyə

Table II

The numerals from eleven (11) to nineteen (19) in Tamil and Malayalam are formed by the summation of a basic numeral with ten. The formation is happened by the basic numerals occurring after the allomorphs of 'ten' (pattu). There are four allomorphs of 'ten' in Tamil as pati-, pann- patin-pattu-.

Eg:

*panṇ- (pattu)- iranṭu = panniranṭu (Twelve)*

$$10+02= 12$$

*patiṇ- (pattu) - mūṇru = patiṇmūṇru (Thirteen)*

$$10+03= 13$$

*pati- (pattu) - nānku = patiṇānku (Fourteen)*

$$10+04= 14$$

*pattu- (pattu) - oṇpatu = pattonṇpatu (Nineteen)*

$$10+ 09 = 19$$

The allomorphs of the number 'ten' (10) in Malayalam are also almost similar to Tamil. Malayalam distinguishes four allomorphs as pati-, paṇṭ- patiṇ-pattu-. A different form of allomorphs such as paṇṭ- is used in Malayalam for number twelve.

Eg:

*paṇṭ- (pattu)- raṇṭu = paṇṭraṇṭu (Twelve)*

$$10+02= 12$$

*patiṇ- (pattu) - mūṇṇu = patiṇmūṇṇu (Thirteen)*

$$10+03= 13$$

*pati- (pattu) - nālu = patiṇālu (Fourteen)*

$$10+04= 14$$

*pattu- (pattu) - oṇpatu = pattonṇpatu (Nineteen)*

$$10+ 09 = 19$$



The Sinhala language shows two different forms in two digits numerals from eleven (11) to nineteen (19). The first system of formation most probably has been used in the old language.

The old system of numerals number eleven (11) to eighteen (18) in Sinhala is formed by the allomorphs of basic numerals occurring before the allomorphs of 'ten' (daha). There are few allomorphs as -laha, -lasa, -lesa, -dusa for number 'ten' in Sinhala.

*ek (ekə) - daha = ekolaha*

$1 + 10 = 11$

*de (dekə)- daha = doləha*

$2 + 10 = 12$

*te (tunə) - daha = telesə*

$3 + 10 = 13$

The number nineteen in Modern Sinhala dahanavəyə 'nineteen' (10+ 09). But old Sinhala form is occurred as minus one (-1) adds with twenty (20). The morph 'ekun' minus one (-1) (\*ēkōna Sanskrit, ēkūnaPāli) adds with multiples ten in back counting system in Sinhala. This is formed as below:

*ekun+ visi = dahanavəyə*

$-1 + 20 = 19$

All of the numbers such as visiekə 'twenty one' (20+01), visidekə 'twenty-two' (20+02) like that, which starting from twenty-one are formed adding the basic numeral with the tens (20,30,40...) as final position and multiple forms as an initial position in Modern Sinhala usage.

Modern Sinhala numerals from eleven (11) to nineteen (19) show two ways of formations. This system of numerals is used in mutually colloquial and written usage of Sinhala. The old numerals are also used in some particular contexts in modern literary and colloquial Sinhala.

Modern Sinhala numerals are formed by the allomorphs of basic numerals adding before the allomorphs of 'ten' (daha) and basic numerals adding after the allomorph of 'ten' (daha).

*\*ek (ekə) - daha = ekolaha (Eleven)*

$01 + 10 = 11$

*\*de (dekə)-daha = doləha (Twelve)*

$02 + 10 = 12$

*daha - tunə = dahatunə (Thirteen)*

$10 + 01 = 13$

*daha - hatərə = dahahatərə (Fourteen)*

$10+01= 14$

\**paha - daha = pahalohə (Fifteen)*

$10+01= 15$

*daha - sayə= dahasəyə (Sixteen)*

$10+01= 16$

*daha - hatə = dahahatə (Seventeen)*

$10+01= 17$

*daha -atə = dahaatə (Eighteen)*

$10+08= 18$

*daha -navəyə = dahanavəyə (nineteen)*

$10+09= 19$

The numerals of eleven (11), twelve (12), and fifteen (15) are formed by allomorphs of basic numerals adding before the allomorphs of ‘ten’ and except number nineteen, other all are formed by basic numerals adding after the allomorph of ‘ten’.

## Conclusion

Basic numerals in Tamil, Malayalam, and Sinhala are almost similar in pattern as single morphemic, except number nine in Tamil and Malayalam. Two-digit numerals from eleven (11) to nineteen (19) in Tamil and Malayalam are formed similarly, that is suffixing the numbers one to nine with the number ten (pattu). In the case of Sinhala numerals from eleven (11) to nineteen (19) shows two ways of formations, that is; with the number ten prefixing and suffixing is happening. Modern formation in Sinhala numerals is used in mutually colloquial and written usage. It is considered a standard form of the Sinhala numeral system. Old numerals are used in some particular contexts such as the expression of a historical, religious or cultural related concept or events in modern literary and colloquial Sinhala. The formation of Modern Sinhala numerals except number eleven, (11), twelve (12), and fifteen (15) is almost similar to Tamil and Malayalam pattern of suffixing with ten. But in the case of eleven (11), twelve (12) and fifteen (15), are forming prefixing the number with ten, such as *ekolaha* (Eleven), *doləha* (Twelve), *pahalohə* (Fifteen) respectively. Though Sinhala shows more similarities than the dissimilarities in the pattern of formation in numerals it does not show any lexical similarities and dissimilarities, only in the pattern formation it gives more similarities than differences.

## Reference

Andronov, M. S. 2003. A Comparative Grammar of the Dravidian Languages. Wiesbaden, Germany: Otto Harrassowitz.

Berger, Hermann. 1992. "Indo- Aryan" Gvozdanovic, Jadranka (Eds.), Indo- European Numerals: 243- 288. Berlin & New York: Mouton de Gruyter.

Bray, Denys De S. 1986. The Brahui Language – Part I. Delhi: Gian Publishing House.

Chatterji, Suniti Kumar. 1985. The Origin and Development of the Bengali Language. New Delhi: Rupa Publications India Ltd.

Fisiak, Jacek: 1981." Some Introductory Notes concerning Contrastive Linguistics" in Contrastive Linguistics and the Language teacher: 1-11. Oxford: Pergamon Press Ltd.

Gair, James W. 1998. "Sinhala, an Indo- Aryan Isolate" in Barbara C. Lust (Eds.), Studies in South Asian Linguistics- Sinhala and Other South Asian Languages 3-12. New York& Oxford: Oxford University Press.

..... 2003. "Sinhala" in George Cardona and Dhanesh Jain (Eds.), The Indo-Aryan Languages: 847- 904. London & New York: Routledge.

Geiger, Wilhelm. 1938. A Grammar of the Sinhalese Language. Colombo: Royal Asiatic Society Ceylon Branch.

..... 1937. "The Linguistic Character of Sinhalese". Journal of the Royal Asiatic Society of Sri Lanka Vol. XXXIV. Colombo: Royal Asiatic Society of Sri Lanka. Pp. 16- 43.

Gvozdanovic, Jadranka. 1992. "Remarks on numeral systems" Gvozdanovic, Jadranka (Eds.), Indo- European Numerals: 1-10. Berlin & New York: Mouton de Gruyter.

Halliday, M. A.K, McIntosh, Angus &Stevens, Peter. 1966. The Linguistic Sciences and Language Teaching. London: Longmans, Green, and Co. LTD.

Kothandaraman, P. 1997. A Grammar of Contemporary Literary Tamil. Chennai: International Institute of Tamil Studies.

Krishnamurti, Bhadriraju. 2003. Dravidian Languages. Cambridge: Cambridge University Press.

Lehmann, Thomas. 1989. A Grammar of Modern Tamil. Pondicherry: Pondicherry Institute of Linguistics and Culture.

Masica, Colin P. 1991. The Indo- Aryan Languages. Cambridge: Cambridge University Press.

Steever, Sanford B: 2020. "Introduction to the Dravidian Languages" in The Dravidian Languages: 1-44. London & New York: Routledge.

## VOICE OF SUICIDAL MINDS

**N. Nirmeen**, Research Scholar, Department of Linguistics, Bharathiar University, Coimbatore  
**Dr. N. Vijayan**, Assistant Professor, Department of Linguistics, Bharathiar University, Coimbatore

### *Abstract*

*Suicide is a serious public health priority according to World Health Organisation. According to World Health Organisation 8000,000 annual suicide deaths are recorded globally. While approximately 1% of people die by suicide, 2.7% attempt suicide, 3.1% plan for suicide and 9.2% have suicidal ideation. Suicidal ideation refers to the thought about considering or planning suicide. Suicidal ideation is considered as risk factor. Most of the people having suicidal ideation give warning signs or signals of their intentions which can be identified by the way a person communicates and behaves. To identify suicidal ideation, language acts as a clue to detect it. This paper analyses the language of people having suicidal ideation by applying pragmatic analysis. The data for the study has been extracted from comments on suicide related videos posted in social networking site. Social networking sites are important sources of suicide stories where people with suicidal ideation view it as a forum to express their thoughts and emotions. The findings of the study will give an insight to identify suicidal ideation in people with their language use and prevent them from committing suicide.*

**Keywords:** *Forensic Linguistics, Suicidal Ideation, Warning Signs, Depression*

### **Introduction**

Suicide is an act of taking one's own life voluntarily and intentionally (*Merriam Webster*). It is an attempt made to escape from unbearable pain or problems. Blinded by feelings of self-loathing, hopelessness, and isolation, a suicidal person can't see any way of finding relief except through death. But despite their desire for the pain to stop, most suicidal people are deeply conflicted about ending their own lives. Suicide is the second leading cause for death for teenagers and the leading cause of death for women of age 15-19 worldwide (*World Health Organization et al., 2014*). While approximately 1% of people die by suicide, an estimated 2.7% attempt suicide, 3.1% make plans for suicide and 9.2% think about ending their own life, termed suicidal ideation (*Nock et al., 2008*). Suicidal ideation refers to thought about considering or planning suicide. Most people who have suicidal ideation do not go on to make suicide attempts, but suicidal ideation is considered as a risk factor.

There are two types of suicidal ideation; *Passive* and *Active*. Active suicidal ideation is defined as thoughts that involve an existing wish to die accomplished by a plan for how to carry out the death. Passive suicidal ideation is defined as thoughts that involve a desire to die, but without a specific plan for carrying death. Passive can turn to active quickly. High risk for suicide can be determined based on their symptoms, personal history and family history. Mental health issues influence suicidal ideation. According to an article by *Yette Brazier* (2020), it is said that causes of suicidal ideation can include depression, anxiety, eating disorder and substance abuse. Most of the people having suicidal ideation give warning signs or signals of their intentions. They are; talking about suicide, seeking out lethal means, preoccupation with death, no hope for future, self-loathing, self-hatred, getting affairs

in order, saying goodbye, withdrawing from others, self-destructive behaviour and sudden sense of calm.

These signs can be identified by the way a person communicates and behaves. According to *Benjamin Lee Whorf* 'Language shapes the way we think, and determines what we can think about'. What we think can determine our mental state. *Al-Mosaiwi and Johnstone (2018)* found that the vocabulary used by individuals at risk of suicide was uniquely different from those who suffered from other mental illness. It turns out that individuals who are suicidal will utilise different vocabularies than other groups, including those suffering from depression and anxiety. The words we choose in everyday speech and writing is a reflection of our thoughts. Thus, the way people communicate reflects their thoughts.

The best way to prevent suicide is to recognise the warning signs and know how to respond if we spot them. It isn't always easy to identify when someone is having suicidal ideation. To understand the suicidal ideation, language acts as a clue to detect it. This paper gives an insight in identifying suicidal ideation in people with their language use.

## Aim

The aim of the paper is to analyse the language of people with suicidal ideation and to find how language can be identified as a symptom of suicidal ideation.

## Data and Method

The data for the study has been extracted from comments on suicide related videos in social networking site 'Youtube'. 100 samples were selected for the study by purposive sampling method. Pragmatic analysis has been applied for the study to understand the thoughts and feelings of the writers having suicidal ideation.

## Analysis

### 1. Deictic Expressions

From the analysis, the personal deixis (*I, you, she, we, my, myself, they*), spatial deixis (*It, this, here, those*) and temporal deixis (*Now*) were identified. The personal deixis; *I, my, myself* were used excessively, where *I, my* and *myself* are first person pronouns. First person pronoun is manifestation of the negative emotions. Research says that first person pronouns are identified more in the suicide notes. This pattern of pronoun use suggests people are more focused on themselves and less connected with others. "Researchers have reported that pronouns are actually more reliable in identifying depression than negative emotion words". This statement shows that the writers who used more first person pronouns might be depressed.

#### Example:

- 1.1.1. *I will end my life*
- 1.1.2. *I can't handle my problems*
- 1.1.3. *I want to disappear from this world*
- 1.1.4. *I want to kill myself*
- 1.1.5. *I can't live with this pain*

## 2. Assertions

Two types of assertions were identified in the data; negative words and affirmative words. The affirmative words ‘*want, can* and *someone*’ were used constantly. It was identified that the negations ‘*no, nobody, never, nothing, can’t* and *don’t*’ were found more in use. The frequency of negative words were higher than that of affirmative words. The use of negative words reflects the negative thoughts. People who use negative words are more likely to see negative side of things and think of worst scenarios. If thoughts are negative, life and circumstances would probably mirror these thoughts. Negations were frequently used which is a negative use of language reflecting the ‘stuck’ feelings of depression.

### Example:

2.1.1. *There is nothing for me in future*

2.1.2. *I don’t wanna live*

2.1.3. *Someone kill me*

2.1.4. *I don’t think I can live*

2.1.5. *Nothing can fix me*

## 3. Expressives

Words expressing emotions were identified. Emotional words accurately describe how a person is feeling. Both positive and negative emotional words were identified. Positive emotional words ‘*love and care*’ were used more which shows that the writers were longing for someone especially their family and friends to love and care for them. This state can be considered as emotional hunger which is a primitive condition of pain and longing in which people often act out in a desperate attempt to fill emptiness. It is identified that the intensity of negative emotional words were higher than positive emotional words. *Robert Schrauf* (2010) says “Half of all the words that people produce from their working vocabulary to express emotion are negative. Negative words, like fear or anger, signal, a threat or a danger, he says. According to *Mohammed Al-Mosaiwi* (2018) ‘Those with symptoms of depression use an excessive amount of words conveying negative emotions, specifically negative adjectives and adverbs. The negative emotional words use tends to increase approaching suicide (*Pennebaker & Chung, 2013*). A study says people experiencing suicidal ideation used fewer negative emotion words than people who were anxious or depressed. Thus, it shows that writers who used more negative emotional words are likely to suffer from depression or anxiety.

### Example:

2.1.6. *I am hopeless*

2.1.7. *I am too afraid to leave*

2.1.8. *No one cares for me*

2.1.9. *My depression will kill me*

2.1.10. *I am scared to die*

#### 4. Subjunctive Expressions:

The subjunctive expressions were identified. The subjunctive mood is a verb mood typically used in subordinate clauses to express various states of irreality such as wish, emotion, possibility, judgement, opinion, necessity or action that has not yet occurred. Thinking more in the subjunctive allows people to think in terms of possibilities, giving them a tool for imagining a different story to their pain. It allows to think past differently.

It was identified that most of the writers had an imagination of how their closed ones will react or feel if they are dead. And few writers wished to die in order to get rid of problems in their life. They also wished that they were never born at all. They thought a different past and predicted a future if they were dead.

Absolute words were identified in subjunctive expressions. Absolutist thinking has strong empirical links to three distinct mental health groups: suicidal ideation, border-line personality disorder and eating disorder. Absolutist language can predict suicidal ideation. The analyses of absolutism in the writers show that they view the world in black and white terms, which also reflects the negative thoughts. Black and white thinking style goes hand in hand with being at risk for suicidal ideation or anxiety or depression. Thus, this shows that people who speak with absolutism are more likely to suffer from either depression or anxiety.

##### Example:

2.1.11. *Wish I was never born*

2.1.12. *Everything would be better if I was just dead*

2.1.13. *Even if I die, no one would care*

2.1.14. *I am all alone*

2.1.15. *I must die to keep them happy*

#### 5. Verdictive

The act of blaming was identified. Blaming is the act of charging some personal injury to other people or to oneself. It is about finding and fixing fault. There is blame as criticism, blame as accusation, blame as excuse, blame as guilt, blame as helplessness, blame as punishment and blame as anger.

It has been identified that writers mostly blamed self and their parents. They blame self in guilt, helplessness and as punishment. According to Psychology, self-blame is a common reaction to stressful events and has certain effects on how writers adapt. It is said that people who blame self have Blue thoughts which represent the thoughts that are just too negative to actually be true.

It was identified that most of the writers especially teenagers blamed their parents whose language reflected anger and disappointment. And few blamed their friends and lover who have betrayed them. It has been studied that children with their parents whose relationship could be characterised as insecure in relation were more likely to be angry with peers or anxious or depressed or both angry and depressed. Thus, blaming self and their parents reflects anxiety and depression.

**Example:**

- 2.1.16. *My family is the reason*
  - 2.1.17. *I want to die because I feel guilty*
  - 2.1.18. *I want to die because I cause them trouble*
  - 2.1.19. *I am useless*
  - 2.1.20. *I am neglected by my parents*
- 6. Declarations**







It was identified that all the writers used words and phrase connoting death. A study says almost everyone who attempts suicide gives some clue or warning. They may be direct statements or indirect statements. These statements may indicate serious suicidal feelings. From the analysis, two connotations were identified; the wish to die and the wish to be killed. These two concepts were expressed with two verbs ‘*Want*’ and ‘*Need*’. According to Oxford Dictionary, the word ‘*want*’ means ‘to have a desire or a wish for something or somebody’. A want is a choice. Life will continue if a person doesn’t get what they want. The word ‘*need*’ means ‘to require something or somebody because they are essential or very important, not just because you would like to have them’. Without it, that person will suffer either physically or mentally. So it can be said that the writers who used the verb ‘*want*’ wished to die in order to get rid of their problems. Even if they don’t die, they can bear their life. And the writers who used the word ‘*need*’ shows that they believed dying is the only way to get rid of problems.

**Example:**

- 2.1.21. *I want to leave this world*
- 2.1.22. *I need to die*
- 2.1.23. *I want to commit suicide*
- 2.1.24. *I want to sleep forever*
- 2.1.25. *I want to end my life*

**7. Non-verbal expressions**

**2.1.26. Emoticons**

<b>Emoticons</b>						
<b>Description</b>	Unamused	Sad	Crying	Crying Loud	Disappointed	Heart Break



Emoticons are pictorial representation of feelings in social media. Emoticons are recognised and processed by the brain as nonverbal information, which mean we read them as emotional communication, not words. Emoticons does what the tone of voice does on the telephone and what expressions and gestures do in face to face communication. From the data analysed, six emoticons were identified and all the six emoticons reflected negative emotions. Crying loud was most frequently used emoticon which shows the intense of sorrow. It was noted that none of the writers used positive emotional emoticons.

- 2.1.26.1. I don't know whom to talk 😭
- 2.1.26.2. I can't stay on earth 😞
- 2.1.26.3. I don't know what to do 😭
- 2.1.26.4. Fed up of this life 💔
- 2.1.26.5. Mom doesn't love me 😭💔

### 2.1.27. Ellipsis

Ellipsis was used by the writers when they expressed their thought of leaving this world. Ellipsis is used as a pause when people do not know what to say and when people try to emphasise something. It enables hearer or reader to retrieve the missing words from the context. Ellipses can express hesitation, changes of mood, suspense, or thoughts trailing off. In the data, the ellipsis of using dots was identified.

#### Example:

- 2.1.27.1. I am really done with my Life.....
- 2.1.27.2. I just wanna kill myself...
- 2.1.27.3. I really really really want to die...
- 2.1.27.4. Even I want to die...but afraid to do so...
- 2.1.27.5. I can't take it any longer.....

#### Findings

From the findings, it has been identified that all the writers who had suicidal ideation used specific speech acts; Deixis, Assertives, Expressives, Subjunctives, Verdictive, Declarations and non-verbal expressions; Emoticons and Ellipsis. Most of the writers used excessively the first person pronouns (81%), negative words (74%), absolute words (55%) and subjunctive expressions (52%). The emoticon which connotes negative emotions were identified (42%). Ellipsis of dots were identified (19%). The reasons for having suicidal ideation were found in 21 samples. The writers mostly blamed self (33%) and their parents (38%). Statements directly and indirectly expressing suicidal ideation were identified in all the samples. 95% wanted to kill self and 5% wished to be killed. This language use of writers reflects the symptoms of depression and anxiety. As mentioned above, the causes of suicidal ideation includes depression, anxiety, eating disorder and substance abuse. So, it has been proved that people with depression and anxiety are more likely to have suicidal ideation. The type of suicidal ideation found was passive suicidal ideation. The study identified some warning signs of suicidal ideation in the data. They are; talking about suicide, preoccupation with death, no hope for the future, self-loathing, self-hatred, saying goodbye and withdrawing from others.

## Conclusion

The pragmatic analysis was used to analyse the type of speech acts identified in the data which can be considered as symptom of suicidal ideation. The mental state of the person is the cause for having suicidal ideation. Depression and anxiety are found to cause more suicidal ideation. The samples can be said to have high risk of suicide as many warning signs were observed in them. Thus, these findings don't mean that everyone who ever uses this type of language is definitely going to have suicidal ideation. But, they provide more evidence for depression, anxiety and stress, and correlation between certain conditions which show that this type of writing style can show up suicidal ideation. Thus, suicidal ideation among people can be identified by their language and they can be prevented from committing suicide.

## References

- Horwitz AV. *"Anxiety: A short history"*. Baltimore: Johns Hopkins University Press. 2013
- Mohammed Al-Mosaiwi, Tom Johnston. *"In an absolute state: Elevated use of Absolutist words is a marker specific to Anxiety, Depression, and Suicidal Ideation"*. Department of Psychology, School of Psychology and Clinical Languages, University of Reading. 2018
- Nock, M. K., Borges, G., Bromet, E. J., Alonso, J., Angermeyer, M., Beautrais, A., Bruffaerts, R., Chiu, W. T., De Girolamo, G., Gluzman, S., et al. *"Cross-national prevalence and risk factors for suicidal ideation, plans and attempts"*. *The British Journal of Psychiatry*. 2008
- Pennebaker J. W., Chung C. K. *"Counting little words in big data. In Forgas J. P., Vincze O., Laszlo J. (Eds.), Social cognition and communication"*. New York, NY: Psychology Press. 2013
- Robert Schrauf, Julia Sanchez *"The Preponderance of Negative Emotion Words in the Emotion Lexicon: A Cross-generational and Cross-linguistic Study"* *Journal of Multilingual and Multicultural Development* .2010
- Yvette Brazier. *"What are suicidal thoughts"*. *Medical News Today*. September 3, 2020
- <https://www.merriam-webster.com/dictionary/suicide>
- [https://www.who.int/data/gho/data/indicators/indicator-details/GHO/age-standardized-suicide-rates-\(per-100-000-population\)](https://www.who.int/data/gho/data/indicators/indicator-details/GHO/age-standardized-suicide-rates-(per-100-000-population))
- <https://medium.com/@mhscho0096/linguistic-relativism-and-determinism-cb35207ddb62>
- <https://www.nytimes.com/2010/08/29/magazine/29language-t.html>
- <https://www.hopkinsmedicine.org/health/wellness-and-prevention/the-power-of-positive-thinking>
- [https://www.oxfordlearnersdictionaries.com/definition/english/want\\_1?q=want+](https://www.oxfordlearnersdictionaries.com/definition/english/want_1?q=want+)
- [https://www.oxfordlearnersdictionaries.com/definition/english/need\\_1?q=need+](https://www.oxfordlearnersdictionaries.com/definition/english/need_1?q=need+)
- <https://www.oxfordlearnersdictionaries.com/definition/english/commit?q=commit>

## A DISCOURSE ON HUMANISTIC ISSUES AND PLIGHT OF THE LABOURERS IN KURT VONNEGUT'S PLAYER PIANO

S. Nithya, Ph.D. Research Scholar, Department of English, Sri Ramakrishna College of Arts and Science  
(Autonomous), Coimbatore.

### *Abstract*

*The present paper entitled a discourse on humanistic issues in Player Piano and the plight of laborers in player piano discusses the humanity, sense of dignity and purpose of the people in the machine dominated American society. It portrays how the skill of people are ignored by Giant Corporation and mechanized industries. The main purpose of humanity is to do a good job of being human beings but the humans are treated like slaves in the industrial society. There is no real love, compassion and true relationship between the characters. America looks forward technologically but backward emotionally. It is a replacement of man by the machines which make no human labour and leave them alone. The industrial system exploits and degrades individual and the masses. It fails to acknowledge the intelligence and special skill of an individual. Only few people run the system, but many people are run over by it. Managers and engineers are considered as the most important people, they have power over everything. People who do not possess skill to operate machines are eliminated as labour class. They do not have any social status in society. It is a warning of dehumanized future based on the runaway technology. The excessive mechanization in people's life prevent their personality, individuality and leads to meaninglessness, isolation and alienation in society.*

**Keywords:** *Humanity, mechanized industries, industrial society, social status, dehumanized future, slaves, compassion, meaninglessness and alienation.*

### **Introduction**

The novel *Player Piano*, is an uncharacteristically humorless work set in a dystopian society where all labour is performed by machines. Freed from work, people presumably have greater opportunities for self-realization, relaxing and making fun, such a situation robs humanity of its sense of dignity and purpose also explores the relationship between changing technology and the lives of ordinary humans. The machines now run the economy and humans are slated to follow the footsteps. Dehumanization in *Player Piano* constitute the radical advances in technology that were transforming American culture in the 1950s which shows the unheroic role of man in a technocracy. Human beings are no better than robots in a machine dominate world since machines have literally taken over human functions rendering people obsolete and purposeless. The central symbol in the novel is machine, society's fundamental human activities including the arts and other fields have been taken over by machines and is therefore bled dry of all human feelings. It is amazing that industries dedicate to devising ways to run its machines without people.

### **Post War Industrial Era**

The setting of *Player Piano* is the city of Ilium after the second industrial revolution in which machines have replaced most humans as workers and in the midst of the third

industrial revolution machines devalue human thinking. The setting is an extrapolation in 1952 described as the multi-industrial complex. The United States dominates other nations after a world war, democracy owes its life and man's destiny is now controlled by the computer, all jobs are determined by the results of National General Classification Tests and an Achievement and Aptitude Profile Test which reward persons with a certain type of technical intelligence and ignores all other including those who are good with their hands. Most production is by machine only a few skilled occupations such as barbering and professional athletics remain open to men with less than Ph.D. Engineering people having Ph.D. are in small demand. Students are screened rigorously and only by a select minority finds employment.

The people ignored by machines live in the side of Iroquois river in Ilium, the area locally known as Homestead. This people spend their time idle in bars, sweep the streets and fill a few potholes. They are named as Reeks and Wrecks. They have no dignity and elite managers, engineers does not show humanity towards them, since they cannot compete with the machines. Highly qualified persons have high standard and the people with technical skill are ignored by machines and they are considered as working labours meant to join in the army. Homesteaders is determined as much by the subtle machinations of language as by more obvious social constrictions. This working class are the proletariat of the future, no longer enslaved by the privileged class, they have been rendered useless by its machines. It is obvious that machines reign everything where this worker class couldn't find any job for a long time. Machine replace many works and man power couldn't be replaced by machines in a certain extent. This people can ever ready to work with machine but they are found to be jobless in their field. This workers excel in their job before war once industrialization came to existence they are imposed to cultivate some skills for doing work with machines.

The 1950s witness the explosion of a consumer goods economy, by the end of the 1950s 87% of all U.S. families owned at least one television 75% owned cars and 60% owned their homes. In regard to social welfare, the postwar era saw a considerable improvement for workers and their dependents against the risk of illness. The Ilium power plant constitute the original form of General Electric Mill where Vonnegut works as a public relation officer for four years is reflected in the novel. The company manufactures the items like baby carriages, bottle caps, motorcycles and refrigerators, television sets and tricycles. All these goods are produced entirely by machines and no human operators are required to think and plan. It requires only few engineers to keep gears oiled and plugs plugged in. The employees of Ilium in the past shows physical strength and attitude. The old photographs in the Ilium wall captures pride in the eyes of the workers, be they sweepers or inspectors those now replaced by machines or those now become the managerial elite and feels a vague sense of loss.

### **No Human Labour**

In order to meet wartime demands and to make up the drainage of man power into the services machines replace manual labour and computers take over most of the supervision of the machines, hence Ilium is staffed by a handful of men on entire shift leaving work in a solitary station wagon. All the real power lies in the hands of the managers and engineers through the National Industrial Planning Board. The managers who get jobs are struggling up a corporate ladder rapidly growing narrower and narrower. It is clear that Managers and

Engineers are the modern-day romans, while the people who have been automated into early retirement and into reliance on public duties serve as counterparts of the non-romans or savages.

The condition of the industrial American society is explored and analyzed through the foreign visitor the Shah of Bratpuhr, a spiritual leader of six million people came on a state visit to the United States to receive funds and technological help sees a more extensive view of the mechanical culture. He visits Chicago resident of Edgar R.B Hagstrohm who is a member of the Reconstruction and Reclamation Corps. The premises of house shows the development after the post war nearly three thousand houses are there. Shah sees the house which is full of electronic gadgets to do all the house work with a press of button. The house has the microwave oven the ultrasonic dishwasher and clothes washer and automatic ironer. "High frequency sound passing through the water strips dirt and grease off anything in a matter of seconds. Then she puts the clothes or dishes in this drier, which dries them out in a matter of seconds. She feeds the clothes through the ironer, which can do what was an hour's ironing before the war in three minutes" (164). Shah cannot understand why everything must be done so quickly he wishes to know, "what is it she is in such a hurry to get at? What is it she has to do, that she mustn't waste any time on these things?" (159). Wanda Hagstrohm confesses that she uses her free time to watch television. The washing machine is broken and the wife reveals washes clothes by hand, happy to have something to do. Edgar has an extramarital affair with a widow named Marison Frascati and her husband named Lou Frascati, friend of Edgar. They become close together only after the death of Lou. Wanda acknowledges and cries a couple of time lately and refuse to tell him why. Kids noticed something screwy going on.

Shah realizes that the family acquires no human labour since technology made the work easier. It also lacks spiritual foundation, human connectivity and no humanity between the family members, everything inside it is built on a foundation of materialism, wealth and betrayal in human relation. Machines robbed Americans of liberty and the pursuit of happiness. The complex machine used here is more than a mechanical system, it is the intricate complexity of American society.

The Shah of Bratpuhr sees the giant computer EPICAC XIV that determines what intelligence level separate the useful men from the useless rejects. The current computer EPICAC XIV located in the Carlsbad Caverns. EPICAC XIV determines exactly how many engineers, managers, research men and civil servants will need to produce these goods. It can determine IQ levels, cull useless people and so on. It does all the planning and the heavy thinking.

It's an electronic computing machine- a brain, if you like. This chamber alone, the smallest of the thirty-one used, contains enough wire to reach from here to the moon four times. There are more vacuum tubes in the entire instrument than there were vacuum tubes in the State of New York before World War II. He had recited these figures so often that he had no need for the descriptive pamphlet that was passed out to visitors. (116)

The Shah asks it to answer a riddle that his people belief can only be answered by an all wise God whose arrival among the people will mean an end to human suffering. The fact that the computer cannot answer the Sphinx-like riddle indicates to the shah that technology

is not the god that will liberate mankind. He wants EPICAC to tell him what people are for. Machine has the capacity to fulfill all of the physical needs of humankind but is unable to fulfill the spiritual leader of even one human being and is therefore inferior to the Shah who is supposed to represent an undeveloped nation of backward people. The machines have been depicted as so successful in their roles as rulers of destiny that the Shah of Bratpuhr very perceptively refers to non-elite citizens of this electronic world as slaves. Machine is shown to have infiltrated society and robbed people of their sense of usefulness meaning and dignity. In the post EPICAC era people have come to feel useless their very souls have been hollowed of substances.

### **Negligence of human skill and humanity**

The common people hunger for love, beauty, simple and earthy love. Spiritual energies of this people have been controlled by mechanical activities. Mechanical system intent upon automating people out of jobs and eliminating any semblance of human dignity. A giant corporation controls its employee's in spite of the implications of advancing technology for human life. People's IQ is calculated by the machines and many lost their job due to low IQ power even though they are skilled in their field. A computer discovers that Halyard never completed the physical education requirement for his B.A therefore he is not entitled to do his M.A or his Ph.D. and is a non-person in a society where machines respond only to the trained hands of those possessing advanced degrees. Vonnegut's emphasis is clearly on the effects of technology on his characters, emotions, and on those characters relationships with each other rather than on the technology itself. He tries to show us when he presents no villains and no heroes but rather men muddling through as best as they can. Some a little better than others as they learn to love. His emphasis on the necessity of never placing ends before means, of never treating other people brutally in the name of abstract causes or personal obsessions. If men could live by this creed life might be better.

The Shah of Bratpuhr watches a parade display from America's large standing Army division. Private first class Elmo Hackett is one of the soldiers and infantry man in the Army. He hates the Army and looks forward to his retirement in twenty-three years. All the twenty five years he is sick and tired of doing job in the Army. He wants to come out from the machine life which is surrounding him, he needs a good place to live without any gunshots, bullets and laying. He needs glory and peace from God. He know his strength and rank everybody knows it. He don't want any machine to judge his IQ. He is sure on his rank and position. He don't have belief on the machine. Shah insists that these men are slaves. He says that everything Americans have changed, they haven't changed the Army. "It would be easier to move the Himalayas than to change the Army" (68). Soldiers lost their humanity and dignity in front of the machines. The brave and strength of the soldiers cannot be replaced by machines. The totalitarian system has forced everyone into a specific world view in which a hierarchy of brains has replaced a hierarchy of money. It is a condemnation of the machines tyranny over men with the desire to return to a word in which man may live naturally.

Lasher who belong to the Reconstruction and Reclamation corps. His son turned eighteen years. He finished his National General Classification Tests. He couldn't afford for college since there were only twenty-seven openings and six hundred kids trying for them. His commit suicide for not getting seat as he wish. There are only few opportunities open to the working class background their talents, grades are judged only by the machine through

screening test. The youth are not much placed in high educational institutions. Their talents are unacknowledged. Lasher admits that “Now you people have engineered them out of their part in the economy, in the market place, and they’re finding out most of them that what’s left is just about zero. A good bit short of enough, anyway” (90).

Bud Calhoun, manager of the Petroleum in Ilium works only when the shipments come or went by barge or pipeline. He receives the highest pay in Ilium. He invents a gadget and it runs the whole operation, seventy-two persons are out of jobs including Bud. Machines does not accept Bud’s job code number and his number is not fitted with other seventy two machines also. His number is shifted to another person. Man introduce machines but machines has the right to accept and reject man for job. Bud couldn’t get any job related with machinery. He joins in Reconstruction and Reclamation group which is meant for common laborers. Machines value the Aptitude and skill of the humans.

It was a so-called Achievement and Aptitude Profile, and every college graduate got one along with his sheepskin. And the sheepskin was nothing, and the graph was everything. When time for graduation came, a machine took a student’s grades and other performances and integrated them into one graph-the profile. In mysterious, unnamed units of measure, each graduate was credited with having a high, medium or low personality. Bud, was a strong medium, as the expression went, personality-wise. When the graduate was taken into the economy, all his peaks and valleys were translated into perforations on his personnel card. (75)

It evaluates the grade of the student, when all the evaluation process get completed, it achieves economical stage and everything is transferred to his personnel card. Everyman in Ilium has the personnel card based on this they allot job. It contains the proficiency details of the person. This aptitude profile screening test starts from the college at the time of graduation. His grades are not accepted he visit the university for grading machine and come to know that the grading machine needed new tube, it will take few more months until all the new equipment gets installed.

Paul Proteus is the protagonist of the novel the manager of the Ilium works. He is in high position inspite of an excellent chance to assume a major position in America’s technocracy, he becomes a more and more occupied with a system that degrades human value. He views himself as so inescapably a part of the machinery of society and history that he can move in one direction only to determine his own identity. He is fed up with the technologically advanced society and he realizes the emotions and feelings of the jobless people who are ignored by the machines. He finds the emptiness and loneliness in their life. Paul tries to heal his own agonizingly divided soul before he can solve the larger social conflicts between the managers and engineers and those who live across the river. He realizes his shadowy inner world, the potential for change and growth any attempt at achieving an emotional life for himself is pure, pretense, that shows of affection are just shows mechanical and insincere.

One of the bitter incident that often reflected in the mind of Paul, his favourite small black cat wandering in the Ilium works, the cat is caught and eaten by an automated sweeper. The machine spits the cat down a chute and into a freight car outside the factory. The cat will survive but as Paul races desperately to help the cat scrambles up the side of an electrically

charged fence and with a pop and a green flash is sent sailing high into the air deed and smoking but outside. This incident has the relation that omnipresent machinery of Paul's society is deadly to living things and the possibility of escaping its influence is slight. He fears his own death as that of the cat with which he identifies that he will be gobbled up by the omnipresent emotional vacuum cleaner, the corporate personality.

Paul desire to return to a world in which man may live naturally. In a mechanical world books are occupied by Television and woods are occupied by electricity, human labour occupied by machines. He grasped the hands of nature. He buys farm house and wishes to become a farmer. He finds, he cannot be a farmer because the conditioning he has received from an industrialized society has not only prepared him to work with machines but completely divorced him from nature. "The hand he grasped so fervently, he soon discovered was coarse and sluggish, hot and wet and smelly" (259). Paul attempts for true identity and sequence of events implies the essential self of humanity through his loss of individuality. His primary function was to reach an awareness of his own humanity. He looks on unhappily at the mechanical hands, electric eyes and punch press jaws of the machinery of the Ilium works. Machines that are no longer controlled by men but by other machines. Paul struggles for autonomy against political, economic and technological prison house. He quit his job and lost his wife to his business partner Shepherd. He lives alone in his house. A policeman comes to the door to remind Paul that he must register now with all his documents since his employment status has changed. They need Paul's identification card, fire arms, ammunition permit and club membership card, airline pass, executive security and health policy. Paul updated his information in the police station and fills out a long series of forms. His answers are fed into the computer and the computer marks him as a potential saboteur. Paul is recognized as an important person when he is in his high position, as soon as he quit the job machines down grade him. It is only the machines determine human dignity and recognition towards human.

In the materialistic world human love, compassion and affection are controlled by machines and there is no meaningful understanding in human relationship which leads betrayal and lack of humanity. Shepherd is the business partner of Paul he always have jealous on the growth of his boss Paul. Shepherd who looks most threatening, he feels passed over and devotes himself to undermining his boss by spreading rumors of his failing nerves, criticizing his decisions and occupying Paul's desk when he can go to sign papers in the absence of Dr. Proteus. Shepherd is Paul's assistant and resentful in his position as Paul's subordinate. Shepherd hopes to get ahead by informing on his boss whenever he comes in late for work or keeps company with undesirables. He fails to triumph in the corporate game with Paul by the end he won Paul's wife. He developed an affair with Paul's wife Anita. In Shepherd, Paul sees the worst of what technological business can make a man become. Rather than being goaded into competing and out spacing Shepherd as he easily could he recoils and takes comfort in the secret assurance that he does not give a damn.

Paul's wife Anita is the perfect corporate wife supportive of her husband and dedicate to both his and the company's successful future. Her behavior is all mechanics, a routine as the most efficient way to keep things arranged neatly in home and planning for Paul's official matters. Anita consistently insist and shows more enthusiasm for the Pittsburg promotion. Paul begins to reflect upon her shallowness and his own loss of interest in



everything around him. Anita for whom things are relevant or irrelevant, moral or immoral only as they secure or hinder social advancement is capable of controlling Paul's behavior. She compares Paul with Shepherd. She sees mechanical way of living with Paul and she finds love only with Shepherd. She says "If you mean do I love him, the answer is yes. All you need is something stainless steel, shaped like a woman, covered with sponge rubber and heated to body temperature. I'm sick of being treated like a machine" (249). In the end she betrays Paul and leaves him in order to make love with Shepherd who betrays her husband on every occasion. She calls Paul as saboteur. He tries to convince her and she says, "Next time I'll marry for love" (250). She pushes Paul away firmly and says good bye. She finds no happiness in living with Paul. There is no truth in human relation and no dignity for humans. Mechanization and organization destroy moral values.

The other symbol of control in the novel is the National Industrial, Commercial, Communications, Foodstuffs and Resource Board which is represented by the vaguely defined company employing elite managers and engineers to serve the various machine works across the country. It is this particular form of control from which Paul specifically struggles to become independent the real source of his everyone else's frustration is their dependence upon machines for the control of their daily existence. Doctor Francis Eldgrin Gelhorne is the Resource Director of National Industrial, Commercial, Communications, and Foodstuffs. He reaches top position in disorderly route even the machines cannot tolerate. He has no graduation. He has nothing to do with industry. He run ice-cream plant in Indianapolis. He grabs business from many heirs whose founders show much interest in running the plants. He easily buy all this plants from them. Paul's father appoint Gelhorne as General Executive manager. Gelhorne take over the charge after Paul's father death. He betrays the young people and take control over all the ice cream plants. Materialism dominates the true relationship, dignity and human values.

Paul sees the television screen runs the programme of a middle aged women counselling his son Jimmy for having low IQ, who is disappointed with much fear. Jimmy IQ is 59, his father has 53 and his mother has 47. Proteus learns this is the basic prevailing problem around him. There is a question whether a woman with a low IQ be happily married to a man with a high one? The answer is yes and no. Jimmy's mother counsels him that IQ alone will not bring everything and did not bring satisfaction and happiness for human life. She says to his son, "Some of the unhappiest people in this world are the smartest ones. The wickedest people that ever lived was the smartest" (261). This television programme explores the pathetic condition of the people and acknowledges the IQ test should be carried out everywhere they enter.

## **Conclusion**

Life can be improved and meaningful specially through love, understanding life lies in knowledge of ourselves rather than in seeking answers outside. Science, technology, militarism, nationalism, politics and religion all fail in their attempts to explain and control the universe to provide the understanding and structure necessary to meaningful existence. The human loss people become the piano keys like puppets, the citizenry become so regulated and standardized by the ruling technocracy that they themselves have become mindless pieces of machinery, unable to believe in anything better and hence no longer capable of human change or growth. There is no triumph and there is no defeat for this sterile,

mechanized world does not allow for any such creative or novel ideas. The only solution to a dehumanized machine world should be reversed by throwing off the trappings of civilization and retreating to a golden age in the past, particularly by getting back into a natural, organic, non-mechanical relationship with the land. Vonnegut's affirmative message is "The main business of humanity is to do a good job of being human beings, not to serve as appendages to machines, institutions and systems" (297). We should not always condemn mechanical and material change using our brains to determine when such change is humanly valuable, then learn to act more compassionately toward one another.

## **References**

### **Primary Source**

Vonnegut, Kurt. *The Player Piano*. New York: A Dial Press Trade Paperback, 2006. Print.

### **Secondary Source**

Allen, William Rodney. *Understanding Kurt Vonnegut*. Columbia: University of South Carolina Press, 1991. Print.

Klinkowitz, Jerome. "The Formula Novel: Player Piano." *Kurt Vonnegut*. New York: Greenwood press, 1982. 34-51. Print.

Lee, Charles. "New Terms and Goons." *Saturday Review*. United States: Gale Research Company, 1952. 11-12. Print.

Max, Leo, *The Machine in the Garden Technology and the pastoral Ideal in America*. New York: Oxford UP, 1964. Print.

Merill, Robert. *Critical Essays on Kurt Vonnegut*. Boston. G.K. Hall, 1990. Print.

Pickrel Paul. "Outstanding Novels" (Rev of *Player Piano*), *The Yale Review Autumn*. United States: Buknell, 1952. 20. Print.

Reed, Peter J. "The Nostalgic Future of Player Piano." *Kurt Vonnegut*. New York: Thomas V. Crowell Company, 1972. 25-48. Print.

Schatt, Stanley. "Of Man and Machines: Player Piano." *Kurt Vonnegut*. Boston: Twayne Publishers, 1960. 32-35. Print.

Tanner, Tony. "The Uncertain Messenger: A Study of the novels of Kurt Vonnegut." *Critical Quarterly*. United States: John Wiley and Sons, 1969. 301-302. Print.

## CHALLENGES OF LEARNING DISABILITY AMONG CHILDREN

**Niveditha R**, PhD Research Scholar, Dept. of English, Bharathiar University, Coimbatore

### **Abstract**

*Learning disability, learning issue or learning trouble is a condition in the cerebrum that causes challenges in understanding or handling data and can be brought about by a few unique variables. Given the "trouble learning in a run of the mill way", this doesn't reject the capacity to learn in an alternate way. Hence, a few people can be more precisely portrayed as having a "learning contrast", in this way evading any confusion of being impaired with an absence of capacity to learn and conceivable antagonistic stereotyping. In the United Kingdom, the expression "learning disability" by and large alludes to a scholarly disability, while challenges, for example, dyslexia and dyspraxia are normally alluded to as "learning troubles". This paper throws light on the learning disability among children and how the parents should deal with it for the kids to accomplish their goals. Learning disabilities are not rare. Clearly, learning disabilities have nothing to do with a person's intelligence, IQ, or creativity. In fact, some people say that those with learning disabilities have a unique way of looking at the world that can help them achieve success. However, a learning disability (LD) can be hard on teen self-esteem—and there are already plenty of challenges for teens. Therefore, having to deal with a learning disability can affect teen mood and behavior, as well as student motivation. Under proper guidance and motivation, this disability can be taken care in a way that it doesn't affect the self-esteem of the student.*

### **Introduction**

Learning disability, learning issue or learning trouble is a condition in the cerebrum that causes challenges in understanding or handling data and can be brought about by a few unique variables. Given the "trouble learning in a run of the mill way", this doesn't reject the capacity to learn in an alternate way. Hence, a few people can be more precisely portrayed as having a "learning contrast", in this way evading any confusion of being impaired with an absence of capacity to learn and conceivable antagonistic stereotyping. In the United Kingdom, the expression "learning disability" by and large alludes to a scholarly disability, while challenges, for example, dyslexia and dyspraxia are normally alluded to as "learning troubles". This paper throws light on the learning disability among children and how the parents should deal with it for the kids to accomplish their goals.

### **Literary Analysis of the Novel**

#### **Sunny's Story by Prameela Balasundaram**

##### **About Author**

Pramila is the founder of SAMADHAN, an NGO set up in 1981, which fashioned Sunny's Story. She has obtained both National and International cognizance for her work in the form of awards from Inclusion International (a world of physique advocating for individuals with intellectual handicap) and the World Bank.

Sunny's Story, considering certainties, has been woven into an entrancing portrayal that is proof of Prameela's own huge experience, which has made conceivable the conspicuous affectability and love with which she sees her hero. She draws out the tenderness and the situation of families who have kids with scholarly disability delicately. On the off chance that there is one thing that interfaces Sunny's different experiences it is an emphasis of God's astonishing elegance, venturing into completely unbelievable circumstances in which Sunny gets himself. It is additionally Prameela's very own announcement, confidence and her own observer to God's beauty in her life. The story, whilst reflecting the lives of young people with intellectual disabilities. is additionally culturally touchy and brings out the often very challenging and prone life they lead making them prey to terrible conditions and people. But the issue about this little book is that the writer focuses on how Sunny, for all his disability awakens a sympathetic response in most human beings making us take note that after all, we are all made in the photograph of God.

It is written also for mother and father so that they can take coronary heart and not be afraid for the future of their disabled children. The biggest effect it makes is to show us that folks with a mental disability will and do analyze and exchange if given the possibilities and a supportive, non-threatening environment.

### **Analysis of Learning Ability Models**

In the novel, it showcased the social acceptance and difficulties of families to treat children with learning disability. The special schools and the alternative teaching experience don't bring about the change, the individual should consider him/her as one among the other individuals of the society. To analyze a learning disability, it is important to set up that an understudy is encountering an out of the blue elevated level of trouble learning in a specific scholastic region. (For instance, it is perceived that understudies with dyslexia will by and large have progressing troubles perusing precisely and smoothly) (Adams). It isn't generally conceivable to make decisions about scholarly execution too soon on the grounds that all youngsters make blunders and work relentlessly when they first beginning figuring out how to peruse, spell, compose and compute (Reeder).

This is just not out of the ordinary. It becomes 'sudden' when understudies keep on battling – or progress gradually – for an any longer timeframe than we would anticipate. Frames of mind are straightforwardly impacted through addressing, individual experience and positive or negative fortification (Adams).

The job of direct experience might be especially significant in mentality development. Beneficial outcomes of contact have been exhibited in numerous spaces including frames of mind towards the older, mental patients and youngsters with disability. Frames of mind shaped through direct experience might be preferred indicators of later conduct over demeanors shaped through aberrant experience (Wegner). The prevalent prescient intensity of mentalities framed through direct experience isn't really an element of the measure of data about the demeanor object accessible to the individual. Direct experience may influence the demeanor development process by modifying how accessible data is handled (Stegemann).

Frames of mind that are changed because of significant mental exertion will in general be more grounded than those changed with little idea and are increasingly prescient of conduct. Such frames of mind are likewise more determined and impervious to counter-influence than demeanors that are changed by forms including minimal mental exertion in surveying the fundamental benefits of the disposition object (Shifrer).

Word consciousness is a learning theory that identifies with understudies' familiarity with words and implications, metacognition about words and inspiration relating to word learning. Word consciousness is an essential component in obtaining language acquisition and vocabulary building. Creating an environment that fabricates word consciousness implies that we organize funding new words, making sense of their meaning, searching for numerous implications and adding them to the phonetic collection. Building word awareness is incredible, addictive and fun. It is likewise a powerful device for vocabulary building (Shifrer). Sunny, though has learning disability has brought in the awareness amongst people that being disabled doesn't mean any less, they deserve respect and the way the words are stitched together can make a huge difference in their lives.

The impacts of having a learning disability or learning distinction are not constrained to instructive results: people with learning disabilities may encounter social issues too. Neuropsychological contrasts can influence the exact view of expressive gestures with peers. Researchers contend people with learning disabilities not just experience adverse impacts because of their learning qualifications, yet in addition because of conveying a slandering mark. It has commonly been hard to decide the viability of a custom curriculum administrations in light of information and methodological restrictions (Cisden). Developing exploration recommends young people with learning disabilities experience less fortunate scholarly results even contrasted with peers who started secondary school with comparative degrees of accomplishment and practically identical behaviors. It appears their more unfortunate results might be in any event halfway because of the lower desires for their instructors; national information show educators hold desires for understudies marked with learning disabilities that are conflicting with their scholastic potential (as confirm by test scores and learning behaviors). It has been said that there is a solid association between kids with a learning disability and their instructive performance (McRae).

Numerous examinations have been done to survey the connection between' s learning disability and confidence. These examinations have indicated that a person's confidence is for sure influenced by their consciousness of their learning disability. Understudies with a positive impression of their scholastic capacities by and large will in general have higher confidence than the individuals who don't, paying little heed to their real scholarly accomplishment. In any case, examines have likewise demonstrated that few different variables can impact confidence. Aptitudes in non-scholarly territories, for example, sports and expressions, develop confidence. Likewise, a positive view of one's physical appearance has additionally been appeared to have beneficial outcomes of confidence (Shifrer). Another significant discovering is that understudies with learning disabilities can recognize scholastic expertise and scholarly limit. This exhibits understudies who recognize their scholarly confinements but at the same time know about their capability to prevail in other scholarly errands consider themselves to be mentally skilled people, which builds their confidence.

Learning disability hypothesis is established in the medicinal model of disability, in that disability is seen as an individual shortfall that is organic in origin. Researchers working inside a social model of disability declare that there are social or basic reasons for disability or the rendezvous of the name of disability, and even that disability is altogether socially constructed. Since the turn of the nineteenth century, instruction in the United States has been intended for creating residents who can adequately add to an industrialist society, with a social premium on proficiency and science (Wegner). More agrarian societies, for instance, don't utilize learning capacity as a proportion of grown-up adequacy, though the analysis of learning disabilities is common in Western free enterprise social orders in light of the high worth set on speed, proficiency, and numeracy in both the work power and school system. In the master plan, these focuses exhibit how the mark of disability is socially built and speaks to an absence of fit between Western originations of instructive organizations and legitimate understudies (McRae).

Late research in the internal activities of the mind of youngsters with neurological divergency has discovered by taking a gander at how the cerebrum functions while it is playing out specific undertakings (purported fMRI examines: useful Magnetic Resonance Imaging) that there is a major distinction between the way synapses work in medically introverted and regularly creating children (Stegemann).

In neurophysiology and brain research there are sure characterization of how data, which is gained through our faculties, is deciphered. The crude data goes through a few layers of deliberation and speculation in the mind before it arrives at our cognizance. These layers serve to distil significant parts in the huge number of tangible data that is continually flooding our faculties. They likewise improve certain pieces of data and disregard and channel others with the goal that we are capable recognize dire and significant things, (for example, a fire or a moving toward risk) and insignificant parts, (for example, for example the example of the embroidered artwork). The higher the deliberation and speculation the more it is called significant level preparing, which includes memory, language, association and consideration.

It was discovered that mentally divergent kids can't or just with extraordinary trouble ready to block out superfluous subtleties so as to concentrate on what is significant. The cerebrum checks demonstrated that notwithstanding of their endeavors all regions associated with handling the boosts were similarly occupied. In this manner, for mentally unbalanced children the world is a continually uproarious and unusual spot.

Special children, because of their powerlessness to appropriately extract and distil data, have enormous troubles to sum up. Since their psychological preparing is in examination put together considerably more with respect to low level acknowledgment like straightforward geometric shapes, (for example, triangle, square and so forth.) they frequently appear to be not able to sum up the idea of a house and neglect to perceive a house when drawn as a progression of pencil strokes in a drawing. Anyway they can without much of a stretch disclose to you what number of triangles and squares there are in that drawing. This is an errand that ordinarily created kids and grown-ups find troublesome, since these subtleties are expelled totally from our observation once we have summed up the line attracting to be a house or feline.

The exploration at the Frostig Center, just as a few significant examinations by others, has concentrated on distinguishing which variables add to progress for people with learning disabilities. Results from these ventures point to the significance of a lot of individual attributes, dispositions, and practices that can help lead people with learning disabilities to effective life results.

## Conclusion

Learning disabilities are not rare. Clearly, learning disabilities have nothing to do with a person's intelligence, IQ, or creativity. In fact, some people say that those with learning disabilities have a unique way of looking at the world that can help them achieve success. However, a learning disability (LD) can be hard on teen self-esteem—and there are already plenty of challenges for teens. Therefore, having to deal with a learning disability can affect teen mood and behavior, as well as student motivation. Under proper guidance and motivation, this disability can be taken care in a way that it doesn't affect the self-esteem of the student.

## Works Cited

Adams, Kate. "*October Is Learning Disabilities Awareness Month in Canada!*". LDAO – North Bay and Area News Release, 2015.

Cisden. "'Self-Understanding and Self-Esteem in Children with Learning Disabilities'." *Learning Disability Quarterly* (1999): 279-290.

McRae. " "Prevalence and architecture of de novo mutations in developmental disorders"." *Nature* (2017): 433-438.

Reeder, Deborah L. "'The Role of Occupational Therapists and Physical Therapists in Elementary School System Early Intervening Services and Response to Intervention: A Case Report'." *Physical & Occupational Therapy in Pediatrics*. 2011.

Shifrer, Dara. " "Equity or Marginalization? The High School Course-Taking of Students Labeled With a Learning Disability"." *American Educational Research Journal*. (2013): 656-682.

—. "'Stigma of a Label: Educational Expectations for High School Students Labeled with a Learning Disability'." *Journal of health and social behavior* (2013): 462-480.

Stegemann, K. C. "Learning disabilities in Canada." *Learning Disabilities: A Contemporary Journal* (2015).

Wegner. "The Antodiscrimination Model Reconsidered: Ensuring Equal Opportunity Without Respect to Handicap Under Section 504 of the Rehabilitation Act of 1973." (1984): 401-516.

## **A STUDY OF THE SIGNIFICANT ROLE OF THE ENGLISH LANGUAGE IN LAW AND ITS PECULIARITIES**

**Poongothai.P.**, Ph.D Research Scholar, PG & Research Department of English,  
Nehru Arts and Science College, Coimbatore

**Dr.K.Rajkumar**, Assistant Professor, PG & Research Department of English,  
Nehru Arts and Science College, Coimbatore

### ***Abstract***

*English is also the language of law around the globe today. But the English employed in the field of 'law' stands unique among other genres of English language. The evolution of the English language has also left a huge impact on the Legal English of today's world. Legal English is also a global phenomenon like the English language. 'Legalese', a distinguished language of the law has its own individuation and peculiarities with regard to the nomenclature, linguistic structure, linguistic conventions, and punctuation. Thus, it is singled out from general English. Its unusual characteristics and the manner of composition are a few components of legal English makes it intricate and obscure in terms of application in reality. This article delves into those peculiarities that make legal English complex and ambiguous typically to law and non-law professionals.*

**Keywords:** *legal English, legal writing, peculiarities, general English*

### **Introduction**

This world is incredible without a language. English is a predominant language virtually all told fields round the globe. Undeniably, English is additionally ruling the sector of 'law' all around. Legal English, an explicit language of the law has been in practice for hundreds of years and widely utilized by the lawyers, judges, and attorneys, and other law professionals. The role of language is highly influential in terms of spoken and written communication in legal procedures which occupies more room in legal English. It includes drafting the legal documents: contracts, licenses, court pleadings, summonses, briefs, judgments, etc. as a part of written communication and, forms of oral communication as conversations between lawyers and clients, lawyers and judges, and court arguments. But the access of the legal English is not as simple as the general English in use today. Thus, this article throws light on the components of legal English which appeal to be ambiguous and intricate to non-professionals of law and laymen in common.

### **Legalese**

Legal language is a technical language of the law, also known as 'Legalese' which hugely differs from the general English. Legalese is often characterized by verbosity, Latin expressions, and nominalization, lack of punctuation, embedded clauses, passive verbs, and drawn-out sentences which make legal English troublesome and not simply accessible. To probe the abnormalities in Legalese, understanding of the evolution of the English language is much required. Legal English was standing on the shoulders of French and Latin for a certain period in history. In 1066, England was captured by Normans from northern France. On account of their invasion, England became the bilingual country using French an official language, and English remained the spoken language of the common people of England.



Latin remained the legal language even after the Norman Invasion for a quite long time in England. Thus Legal English is a combination of languages which requires proper structure and precise language for easy access among non-professionals of law and laymen. Rupert Haigh quotes as “Legal English reflects the mixture of languages that has produced the English language generally. However, modern legal English owes a particular debt to French and Latin.” (Haigh:2009)

### **Why Legal English is difficult?**

Legal language is additionally called as a ‘sub-language’ for its unique terminology, and linguistic patterns which greatly varies from the widespread language in use. For instance, the use of foreign words *de facto*, *bona fide*, *ad hoc*, *ultra vires*, *inter alia* and peculiar combination of words like *null and void* in legal writing. Being an outcome of the *legalese*, a legal document cannot easily be understood by a layman or a client. Thus, legal writing has been tagged reader-unfriendly. Rupert Haigh rightly points out “The writing conventions are different: sentences often have apparently peculiar structures, punctuation is used insufficiently, foreign phrases are sometimes used instead of English phrases ... A large number of difficult words and phrases are used.” (Haigh: 2009) Though there are exists a number of components in legal English, this article throws light on a few vital factors greatly influences legal English and make it intricate in detail.

### **Legal terms of art:**

“A term of art is a technical word with a specific meaning” (Mellinkoff: 2004) Language of legal English and legal terms of art contains the technical words and phrases those stand precise and stuck in nature. They cannot be substituted with other words. Most of the words and terms used in legal English could only be used by the lawyers. David Mellinkoff rightly observes as “But despite endless application of terms of art to particular situations, there are numerous words which lawyers use as a medium of specific and shorthand communication”.(Mellinkoff: 2004) But a few could sound general and intelligible to common, for instance, *patent*, *share* and *loyalty*. A few legal terms are listed below:

- **Affidavit:** A sworn written statement generally used to support certain applications, and also sometimes used as evidence in court proceedings.
- **Appurtenant:** Attached or annexed to land and enhancing the land or its use.
- **Bearer:** A person in possession of a bill of exchange or promissory note that is payable to the bearer.
- **Breach:** The infringing or violation of a right, duty or law. For example, ‘Statchem have breached paragraph 14 of the contract by their actions’.
- **Collateral contract:** A subsidiary contract that induces a person to enter into a main contract.
- **Collusion:** An improper agreement or bargain between parties that one of them should bring proceedings against the other. (Haigh:2009)

### **Legal Jargon**

Jargon generally refers to a technical language used in a particular profession or field. It may solely be understood and utilized by the professionals of that specific field which does

not make sense to others or commons. Jargons are also known as ‘argot’ or ‘lingo’. Jargons have been in use through years by certain professions like medicine, academics and law: Jargon of academics is called ‘academese’, the law as ‘legalese’ and medicine as ‘medical jargons’. Legal jargon comprises mostly the archaic words which are not in use in ordinary English and the most obscure words of highly specialized meanings sometimes. Law professionals like Judges, attorneys and lawyers make use of legal jargons extensively. The terms and peculiar words make legal jargon incomprehensible and difficult to commons. Rupert Haigh puts in “Legal jargon comprises words used by lawyers, which are difficult for non-lawyers to understand. Jargon words range from near-slang to almost technically precise words. Well-known examples of jargon include boilerplate clause and corporate veil.”(Haigh: 2009). Few Legal jargons are listed below as,

- **Defendant:** A person against whom court proceedings are brought.
- **Arbitrator:** An independent person who is appointed by agreement between parties to a contract or by a court to hear and decide a dispute. The process is known as arbitration.
- **Charterparty:** A written contract in which a person (the charterer) hires from a ship owner, in return for the payment of freight, the use of a ship or part of it for the transport of goods by sea.
- **Condition:** A major term of a contract, which is regarded as being of the essence of the contract. Breach of a condition is a fundamental breach of contract that entitles the injured party to treat the contract as discharged. Contrast with warranty.
- **Frustration:** The termination of a contract caused by an unforeseen event that makes performance of the contract impossible or illegal. It is also referred to as force majeure. Frustration brings the contract to an end and automatically discharges the parties from any further obligations in relation to it.
- **Litigation:** (1) The taking of legal proceedings by a litigant or claimant.  
(2) The field of law concerned with all contentious matters. (Haigh:2009)

### **Use of doublets and triplets**

In legal language, a combination of two or three words was used to define a single legal concept. They are called legal doublets and legal triplets in legal writing. We often use the terms “each and every”, “terms and conditions” in our day-to-day life without knowing the fact they are legal doublets. Lawyers used a mixture of Latin, French and English in the past which led to the emergence of mixed language doublets in legal language. Legal doublets and triplets are mostly the combinations of English/French and English Latin for example, ‘null and void’, ‘fit and proper’ and, ‘to have and to hold’. A list of legal doublets and triplets are given below:

#### **Legal doublets**

- authorize and direct
- bind and obligate

- deemed and considered
- final and conclusive
- full and complete
- furnish and supply
- over and above

### Legal triplets:

- assign, transfer and set over
- build, erect or construct
- cease, desist and be at an end
- costs, charges and expenses
- obey, observe and comply with
- place, install or affix
- rest, residue and remainder

### The use of phrasal verbs

The structure of phrasal verbs in legal English completely varies from the phrasal verbs in general English. These phrasal verbs are only accessible to the law professionals which also make sense in making legal English difficult. Rupert Haigh explains the obscurity of phrasal verbs as “you put down a deposit, and you enter into a contract. These combinations must be learned individually because they involve using a verb with a preposition or adverb or both; and, as noted above, prepositions do not follow clear grammatical rules.”(Haigh:2009) Few instances of the phrasal verbs of legal English with examples are listed below:

- **Abide by** - to accept a decision, a law or an agreement and obey it. For example, ‘the parties must abide by the terms of the agreement’.
- **Adhere to** - to act in the way that a particular law, rule, agreement or set of instructions says that you should. For example, ‘the parties have adhered strictly to the terms of the agreement’.
- **Factor in** - to include a particular fact or situation when you are calculating something or thinking about or planning something. For example, ‘you must factor in labour costs when calculating the cost of the repairs’.
- **Object to** - to say that you disagree with, disapprove of or oppose something. For example, ‘we object to further changes being made to the agreement’
- **Pencil in** - to write someone’s name for an appointment, or the details of an arrangement, although you know that this might have to be changed later. For example, ‘I’ve pencilled in the fifth of June for the meeting’.
- **Resort to** - to make use of something, especially something bad or unpleasant, as a way of achieving something, often because no other course of action is possible. For example, ‘he resorted to threats in order to obtain their agreement’.

- **Sift through** - to carefully examine a large amount of something in order to find something important or decide what is useful and what is not. For example, 'we sifted through the evidence looking for weaknesses in their case'. (Haigh: 2009)

### **Lack of punctuation**

One of the deplorable aspects of legal writing comprises lack of punctuation: sometimes no punctuation in the legal documents. Without proper punctuation, a legal document becomes ambiguous while reading and to comprehend further. This makes legal English quite complicate and vague. For example, look at these unpunctuated sentences:

*This man said the judge is a fool*

*Woman without her man would be a savage*

These sentences are making sense only after proper punctuation

*This man, said the judge, is a fool.*

*Woman – without her, man would be a savage.* (Haigh: 2009)

### **Conclusion**

To conclude, the law is made to order the society ensuring equality, morality and security among the people. Though law sounds unique among other professions and is much valued in the society, access to the same appeals to be quiet challenging to the common people. The obscurities and challenges found in the nature and characteristics of legal language make the non-law professionals unintelligible in terms of legal procedures. To reduce the challenges of the laymen with regards to legal language and procedures, several countries like America, Mexico, Canada, etc. have adopted Plain English as an alternative for Legal English. The effort of these nations ensures that the usage of the legal language would be multiplied and cherished by the law and non-law people if the difficulties in legal English are removed or reduced.

### **References**

Banerjee, A.C. *English Law in India*. India: Abhinav Publications, 1983.

Bhatia, K.L. *Textbook on Legal Language and Legal Writing*. India: Universal Law Publishing, 2010.

Haigh, Rupert. *Legal English*. London and New York : Routledge, 2009.

Mellinkoff, David. *The Language of the Law*. United States: Resource Publications, 2004.

Schneiderit, Gaby. *Legal Language as a Special Language: Structural Features of English Legal Language*. Germany: GRIN Publishing, 2005.

Tiersma, Peter M. *The Oxford Handbook of Language and Law*. Kiribati: OUP Oxford, 2012.

Tiersma, Peter M. *Legal Language*. United Kingdom: University of Chicago Press, 1999.

## LEXICAL VARIATION IN TELANGANA TELUGU AND COASTAL TELUGU: A LINGUISTIC STUDY

**P Prakash**, Research Scholar, CALTS, School of Humanities, University of Hyderabad  
**Dr. Praveen Gatla**, Assistant Professor, Department of Linguistics, Faculty of Arts, Banaras Hindu University

### Abstract

*Telangana which was a part of Andhra Pradesh has a long history. Recently it became an independent state in 2014. Linguistically and culturally it is entirely different from the rest of the Telugu dialects or varieties spoken in the united Andhra Pradesh. Since it has become a new state we would like to concentrate on the differences in dialects or lexical items, spoken variety in the Telangana region and Coastal Telugu region. For the present Telugu study words are collected from the Telangana and Coastal Telugu. After collecting the data we have analyzed at different linguistic levels viz. phonological and morphological, lexical, semantic levels between Telangana and Coastal Telugu. Finally the paper concludes with proper linguistic evidences (lexical variation) between TTe and CTe and proves that there is a variation between both of them.*

**Keywords:** *Telangana Telugu, Coastal Telugu, Lexical Variation, Phonological Variation, Morphological Variation, Variety*

### Introduction

In Sociolinguistics there is a common notion that no language is superior and no language or variety can be considered as substandard of a language. It is true that every language has its own variation. But no language or speech community can create variation intentionally in their own language. It depends on the different aspects viz. linguistic or non-linguistic. One should not discriminate against any language community based on the language variation. It is completely depends on geographical, socio-economic, political, cultural, and linguistic factors. Such kinds of factors were the main reasons for the identity of Telangana Telugu (as a particular variety) in Telangana region. In the past, Telangana Telugu was undergone with lot of discrimination with respect to the language usage in various domains or social contexts such as official use, education, print, electronic and social media etc. Language discrimination is one of the reason for the backwardness of the Telangana Telugu. The political consciousness and language variation were the main reasons for the Telangana movement. It is proven that linguistic identity played a very important role in the recent Telangana movement and in the formation of the separate state. One must study carefully Telangana Telugu and its variation in all the possible ways to incorporate maximum number of variations.

The study of dialects or dialectology is a subfield of Sociolinguistics. It studies the variations in a language based on geographical distribution and their associated features. McConnell (1979) states that “a dialect is a sub variety of a language, either regional or social. It is distinguished from other subvarieties of the same language by a unique combination of language features: pronunciation (including stress and intonation); grammatical forms; words and expressions; meanings of words and expressions etc”.

Language and dialect, which are a reasonable reflection of our lay culture which is known as called ‘commonsense knowledge’ (Cf. Peter Trudgill, 1998). Dialect is always predominantly regional rather than social. Dialectal studies started long back starting from 12<sup>th</sup> century (J.K Chamber and Peter Trudgill, 1998). The first dialect study was conducted in Germany by George Wenker in 1876. Later many dialectal studies were carried out for centuries all over the world. Joseph Wrights carried out English dialect dictionary project in 1905, the Linguistic Atlas of the United States in 1930 etc. Similarly many dialectal studies were carried out all over the world. In India, several research works have been carried out based on the earlier works (Western). Among them one of the well known research works are carried out by Krishnamurti (A Telugu Dialect Dictionary of Occupational Vocabularies, 1974) and Venkateswara Sastry (A Study of Regional and Social Dialects: A Prosodic Analysis, 1994) and Telugu Dialectal Monographs (Dialectal Bulletins) were published on each district by Telugu Akademi, Hyderabad, Andhra Pradesh, and Budharaju Radhakrishna (1971, 1977, 1985). Among all the research works Krishnamurti's (1974) work on A Telugu Dialect Dictionary of Occupational Vocabularies is an authentic and reliable source for the dialectal variations in undivided Andhra Pradesh. He has divided the Telugu language into four dialects (viz. Telangana, Kalinga, Rayalaseema, Coastal Andhra) based on the occupational vocabulary survey. Among the four dialects Telangana which was a dialect earlier. Now it has become an independent language of Telangana state in 2014. Telugu is one of the four major literary languages of Dravidian language family. It is mainly used as an official language in the Telugu States viz. Telangana and Andhra Pradesh. It is also used as a minority language in some parts of Karnataka, Tamilnadu, Maharashtra, Puddicherry, and Orissa.

The present paper concentrates on lexical variations in Telangana Telugu (TTe)<sup>15</sup> and Coastal Telugu (CTe)<sup>16</sup>. Since lexical items are important because they carry specific linguistic variety and peculiar features at phonological, morphological, lexical levels. Though there were studies on Telugu Dialects particularly on Telangana dialect which is spoken in Telangana from 1974 to till 2007. None of these research works have carried out the comparative dialectal study at lexical level in comparison with coastal Telugu. Based on the Telugu Dialect Dictionary of Occupational Vocabulary Krishnamurti choosen the Coastal Telugu as a standard variety for the official use in the united Andhra Pradesh. So the present paper highlights the lexical variation between Telangana Telugu and Coastal Telugu. The present paper is divided into five sections. Introduction section discusses Telugu dialects in general, related work section discusses the relevant literature on Telugu dialects, methodology section discusses the procedures of data collection, data analysis section discusses about the phonological, morphological, lexical, semantic variations in TTe. and CTe. and the paper ends with the conclusion.

### **Related Work**

There are very few studies that have been carried out in detail on Telangana Telugu, especially on the lexical variation, phonological and morphological, and semantical levels. But the Telugu Akademi, Hyderabad, as a part of the A Comprehensive Project on Telugu

---

15 Here after we use TTe

16 Here after we use CTe

dialects, they have published dialect bulletins for the Telugu dialects in the united Andhra Pradesh. After the Comprehensive project on the Occupational dictionaries, the Telugu Akademi has taken another important project to collect the Telugu dialects and surveyed each district. The main goal of this project is to know language variation across the Telugu region. Later the Telugu Akademi has been formed different committees and different editorial boards to take up this project activities. As a part of this project, the Telugu Akademi has been published the around 15 dialect bulletins in the united Andhra Pradesh. Among them the Karimnagar is the first region (district) has been selected to collect the data (Budharaju Radhakrishna, 1977). After that, Telugu Akademi has been published Telugu bulletins in the Telangana region. They are (Budharaju Radhakrishna 1971, 1977, 1985). In these regional bulletins they have focused at phonological, lexical and morphological variations in each district dialect. Sivananda Sharma published two different detailed Monographs in 1974, 1986. Srihari (1986) study is the first piece of dictionary which was published as a dialectal dictionary for Nalgonda Telugu dialect in 1986. Based on this data he has brought another piece of work on the Nallagonda dialect in 1988 which it is covers gist of the Nallagonda zilla dialect variation. Apart from that, there are other works which were carried out on the Telangana Telugu, such as (Laxminarayana Shama, K. 1999) , (Krishnamurti, 2002), (Nalimela Bhaskar, 2003), (Venkanna Ithagani, 2014 ), (Sujatha Reddy, M. 2018) etc.

### **Methodology**

For the present paper, data has been collected from different sources. They are dialectal bulletins published by Telugu Akademi, Occupational Vocabulary Survey by Krishnamurti, a Telangana dictionary by Nalimela Bhaskar (2010), and another dictionary by Srihari (1986) entitled as “Nalgonda Zilla Mandalika Padakosam”. Other sources we have collected from other published works like novels, short stories, folktales, oral literature etc on the Telangana Telugu dialects. From the above-mentioned sources, we have collected approximately 500 lexical items in Telangana Telugu and Coastal Telugu. The present study is confined to only these two varieties (TTe and CTe). Among the 500 lexical items, relevant lexical variants were considered in the present paper. They were cross-checked with the native speakers of the Telangana region and coastal Telugu region. After that they were classified into different types of variations which were analyzed at different linguistic levels viz. phonological, morphological, lexical and semantical etc.

### **Analysis**

Based on the collected data from different sources. We have analyzed and identified lexical variation at phonological, semantic, lexical and classified them into different classes. Each class is discussed below with relevant examples.

### **Phonological Changes in TTe**

Phonological variations are very common in a language or dialects especially in the multilingual area. Phonological variation is found in TTe in comparison with CTe.

### 1) Deletion of Word Initial 'ha\_'

In this set of examples we observed that the word initial 'ha\_' is deleted in Telangana Telugu where as it remains in Coastal Telugu.

#### Example-1

TTe	CTe	Gloss
<i>anumānlu</i>	<i>hanumāntuḍu/hanumān</i>	'hanuman'
<i>īnaṃ</i>	<i>hīnaṃ</i>	'worst'
<i>iṃsa</i>	<i>hiṃsa</i>	'violence'
<i>isāba</i>	<i>hisāba</i>	'account'
<i>immata</i>	<i>himmata</i>	'courage'
<i>issā</i>	<i>hissā</i>	'a part in anything'

**Rule:** h -> Ø / #\_V

Based on the above mentioned lexical items we can make a generalizations that word initial 'h\_' is lost in Telangana Telugu where as it is retained in the coastal Telugu. This kind of phenomena is seen widely in Telangana region. There are certain proper names such as *haidarabād*, *hiṃdi*, *himālaya* where the word initial 'h\_' is retained in Telangana spoken form. This phenomena might be happening because of consciousness of the native speaker.

### 2) Deletion of Word Initial 'va\_'

In this set of examples the word initial 'va\_' is deleted or lost in Telangana Telugu where as it remains in Coastal Telugu.

#### Example-2

TTe	CTe	Gloss
<i>astunnāḍu</i>	<i>vastunnāḍu</i>	'is coming'
<i>iṃdu</i>	<i>viṃdu</i>	'reception'
<i>istarākulu</i>	<i>vistarākulu/vistarulu</i>	'eating plates'
<i>aṃtu</i>	<i>vaṃtu</i>	'his turn'
<i>addu</i>	<i>vaddu</i>	'no or do not'

**Rule:** v -> Ø / #\_V

In example 2, the main observation is that a word initial 'va\_' is mostly deleted in Telangana Telugu whereas in it is retained in Coastal Telugu.

'ca' changes to 'sa' in TTe



**Example-3**

<b>TTe</b>	<b>CTe</b>	<b>Gloss</b>
<i>sūḍu</i>	<i>cūḍu</i>	‘see’
<i>sēnu</i>	<i>cēnu</i>	‘farm’
<i>silaka</i>	<i>ciluka</i>	‘parrot’
<i>sampu</i>	<i>campu</i>	‘kill’

**Morphological Variations**

We can find many morphological variations between Telangana Telugu and Coastal Telugu. But we discuss only morphological variation in post-positional markers between these two varieties.

**Post-positional Marker in TTe**

The main difference between the case marker and post-position (*ni/nu, ki/ku*) is that case marker cannot stand on its own in the language (Telugu) where as a post-positional marker (*num̐ci, gurim̐ci, dvārā*) can stand on its own and it is mostly considered as a lexical item. We came across different post-positional markers in TTe and CTe. The relevant examples are discussed below.

**Example-4**

<b>TTe</b>	<b>CTe</b>	<b>Gloss</b>
<i>sēnu pom̐ṭa</i>	<i>cēnu vem̐ṭa</i>	‘through field’
<i>dāri pom̐ṭa</i>	<i>dāri vem̐ṭa</i>	‘through road’
<i>nīḷa pom̐ṭa</i>	<i>nīḷa dvārā</i>	‘through water’

Usage of example 4 lexical items:

<i>dāri pom̐ṭa velipō</i>	‘go through the way’
<i>cēnu pom̐ṭa āvulu mēstunnayi</i>	‘cows are eating at the agriculture field’
<i>nuvvu gali pom̐ṭa naḍucukum̐ṭapō</i>	‘you go through this street’

**Example-5**

<b>TTe</b>	<b>CTe</b>	<b>Gloss</b>
<i>sēnu dām̐ka</i>	<i>pōlaṃ varaku</i>	‘till/up to agriculture farm’
<i>iṃṭi dām̐ka</i>	<i>illu varaku</i>	‘till/up to home’

<i>akkaḍa dāṃka</i>	<i>akkaḍi varaku</i>	‘till there’
<i>gikkaḍi dāṃka</i>	<i>ikkaḍi varaku</i>	‘till here’

Usage of example 5 lexical items:

*raitu ceruvu dāṃka naḍucukumṭa pōyiṃḍu.* ‘farmer walked till the pond’

*akkaḍi dāṃka naḍucukumṭa pōyiṃḍu.* ‘(he) walked till there’

*adi nā dāṃka rālēdu.* ‘it has not come to me or reached me’

### Example-6

<b>TTe</b>	<b>CTe</b>	<b>Gloss</b>
<i>pōyina saṃdi</i>	<i>vellinappaṭi nuṃci</i>	‘went from’
<i>accina saṃdi</i>	<i>vaccinappaṭi nuṃci</i>	‘come from’
<i>ninnaṭi saṃdi</i>	<i>ninnaṭi nuṃci</i>	‘since yesterday’
<i>rēpaṭi saṃdi</i>	<i>rēpaṭi nuṃci</i>	‘tomorrow onwards’

Usage of example 6 lexical items:

*goḍava ayina saṃdi māṭlatalēḍu.* ‘(he) is not speaking with me after fighting’

*devuḍiki mokkina saṃdi tāgutālē.* ‘after worshipping God, (I have) stopped consuming alcohol’

*appaḍi saṃdi vastalēḍu.* ‘(he) is not coming from long time’

As we have mentioned above the post-positional marker *saṃdi* is used more frequently or very commonly in the Telangana Telugu when we compare with Coastal Telugu. In the entire post-positional maker's list, the post-positional maker *saṃdi* has a distinctive characteristic feature in the Telangana Telugu. For example, *saṃdi* means *nuṃḍi* or *nuṃci* ‘from’. In Coastal Telugu, the post-positional makers *nuṃḍi* or *nuṃci* ‘from’ is equally used to indicate space and time such as, *ninna* ‘yesterday’, *nēnu ḍhillī nuṃci vaccānu* ‘Yesterday I came from Delhi’ and *nēnu ninnaṭi nuṃci ūrlō lēnu* ‘Since yesterday, I was not there in the town’. But Telangana Telugu has two different post-positional markers to indicate space and time *saṃdi* and *kelli* or *kemci* separately. The *saṃdi* is an equivalent of *nuṃḍi* or *nuṃci* but the *saṃdi* marker is restricted to use only to indicate the time only and *kelli* and *kemci* markers indicate space only but not time in the Telangana Telugu.

## Lexical Variation

In every language we find variation at lexical level. In the same way it is very common in Telangana Telugu as well. There are more than one lexical item in the Coastal Telugu. It means that Telangana Telugu has reduced from many to one.

### Example-7

TTe	CTe	Gloss
<i>bagōna</i>	<i>vaṃṭa pātra</i>	‘utensil’
<i>kaikili</i>	<i>pōlaṃ pani</i>	‘agriculture daily labour’
<i>peṃka/tāyapeṃka</i>	<i>pēnaṃ</i>	‘copper plate/roti making plate’
<i>yāṣṭa</i>	<i>alasiṃpō, cirāku</i>	‘getting tied’
<i>gōṇugu</i>	<i>gusagusālāḍu</i>	‘murmuring’
<i>oka poddu</i>	<i>upavāsaṃ</i>	‘fasting’
<i>arugu</i>	<i>gadde</i>	‘step’
<i>āpati</i>	<i>kaṣṭaṃ</i>	‘difficult/harship’
<i>aṃgaḍi</i>	<i>saṃta</i>	‘weekly market’
<i>busi</i>	<i>poṭṭu</i>	‘a kind of waste powder’

By observing the above data TTe has different varieties of lexical items which differs from CTe. Based on that we can claim that there is a difference between TTe and CTe specifically in terms of lexical variation. There are certain lexical items like *kaikili* ‘daily agriculture labor work’ which is specifically used in Telangana region and its equivalent to the *pōlaṃ pani* ‘field work’. For example *nēnu pōlaṃ paniki veṭṭunnānu* ‘I am going for agriculture work’ which indicates two meanings, one is that someone is working in his or her own agriculture farm or field or he/she is working as daily agriculture labor in someones farm, whereas *kaikili* ‘agriculture daily labor work’ indicates that very specifically who work as a daily labor in some ones agriculture field. For example *nēnu kaikili ki pōyina* ‘I went for agriculture daily labor work’. Based on the above discussion we can claim that, there is a lot of lexical variation between TTe and CTe. For more clarification we have illustrated more examples below.

## Borrowed Words

### Example-8

TTe	CTe	Gloss
<i>sarkāri śyāla</i>	<i>prabhutva pāṭhaśāla</i>	‘government school’
<i>sarkāri davakāna</i>	<i>prabhutva āsupatri</i>	‘government hospital’

<i>sarkāri maniṣi</i>	<i>prabhutva adhikāri</i>	‘government official’
<i>sarkāri jāgā</i>	<i>prabhutva sthalaṃ</i>	‘government land’
<i>sarkāri naukari</i>	<i>prabhutva udyōgaṃ</i>	‘government job’
<i>sarkāri bāki</i>	<i>prabhutva appu</i>	‘government debt’
<i>sarkāri baḍi</i>	<i>prabhutva pāṭhaśāla</i>	‘government school’
<i>sarkāri pani</i>	<i>prabhutva pani</i>	‘government work’
<i>sarkāri kāyidā</i>	<i>prabhutva caṭṭaṃ</i>	‘government law’

### Semantic Shift / Extension

In the course of time, meaning of the words use to extend or shift further that is called semantic shift. It means that at some point of time a particular word had some meaning now at present apart from that existing meaning of the word. It is added some other meaning to it.

#### Example-9

<i>TTe</i>	<i>CTe</i>	<i>Gloss</i>
<i>bāsānlu</i>	<i>pātralu</i>	‘utensils’
<i>aṃṭlu</i>	<i>pātaralu</i>	‘used utensils’

In Telangana Telugu, *bāsānlu* has two meanings. First one means ‘used utensils’, second one means ‘new utensils’. In Telangana Telugu *bāsānlu* means that the utensils which are left over to wash after consuming the food. Another meaning of *bāsānlu* is that when we do bride grooms wedding. Generally parents use to go to the market to purchase the new utensils and they are gifted to the bride groom on the day of the marriage or wedding. Those utensils (gifted) are also called as *bāsānlu*. *aṃṭlu* is used in two different contexts within the TTe. One indicates ‘rice or food which has fallen beside the eaten plate or during the process of eating’, second one indicates that ‘those empty vessels which are left over after eating the food which need to be washed. The frequent lexical items like *pāyakāna pōvu*, ‘going for toilet’ *ēruḡu*, ‘to do toilet’ *kālvaki pōvu* (lit. meaning ‘to go canal) ‘go for toilet’ or *cēṭlālaliki pōvu* (lit. meaning ‘to go (inside the) forest) ‘go for toilet’ are very commonly used in Telangana Telugu. In Telangana Telugu, there are three different usages which are used for toilet. These different types of usages for toilet may be treated as a taboo. Because of that there are many different lexical items or usages which denote toilet in TTe. In addition to that *cēṭlālaliki pōyimḍi* *orcēṭlālaliki pōyimḍumeans* ‘to have toddy’ in Karimnagar dialect (north Telangana) where as in other part of the Telangana it means that one who goes for a toilet in the open area.

### Semantic Change

Semantic change means ‘change in the meaning’. Every word has a different meaning, but the meaning of a word can be change over a period of time on different levels,

either it can be extended or it can be restricted in a particular context. We can see different type of semantic changes in a given language. But here we have restricted only to see how a meaning is expressed by using different lexical items in the Telangana Telugu. *bayaṭa uṁḍu*, *maila avu*, *nela vaccu* which means a matured girl or a women who is in the mensuration period. These kind of expressions are called as multi-word expressions. Generally, they are considered as non-compositional units. *bayaṭa uṁḍu* has two meanings. First one is that some one is outside (literal meaning), second meaning is that refers to matured girls and women who gets a mensuration or period every month.

## Conclusion

In this paper we have compared Telangana Telugu and Coastal Telugu at the lexical level. We found a significant variation between Telangana and Coastal Telugu in terms of lexical, phonological, morphological, and semantic levels. Among these four variations lexical, morphological, and phonological variations have occupied more significant place between these two varieties. Our observation is that there are lot of linguistic variations are found between Telangana Telugu and Coastal Telugu. In order to understand the Telangana Telugu or Telangana culture, literature then one needs to have a specific dictionary from Telangana Telugu to Coastal Telugu. Based on our data analysis we can claim that there is a difference between the Telangana and Coastal Telugu at the lexical level. But further, we need more research to draw a thick line between Telangana and Coastal Telugu, which can help to explore more linguistic evidence which are there in Telangana Telugu. So that One can study the history and culture of Telangana Telugu to understand the lexical variation. These kind of specific linguistic features should be incorporated in the Telugu textbooks in both the Telugu states. It will help to implement Telugu as a medium of instruction in the New Education Policy.

## Reference

- Krishnamurti, Bh. 1991. Studies in Dravidian and General Linguistics: A Festschrift for Bh. Krishnamurti. Vol. 6. Hyderabad: Osmania University.
- Krishnamurti, Bh. 2003. The Dravidian Languages. Cambridge: CUP.
- Krishnamurti, Bh. and Sarma, P.S. 1968. A Basic Course in Modern Telugu. Delhi: OUP.
- Bhaskar, Nalimela. 2010. Telangana Padakosam. Hyderabad: Karshak Art Printers.
- Perumal Samy, P. 1998. A Sociolinguistic Survey of Telugu Speech Varieties Spoken in the Western Districts of Tamil Nadu, IJDL, Vol.XXIX, pp: 119-124. Thiruvananthapuram: DLA.
- Sharma, Laxminarayana. K. 1999. Telugu Maandalikaalu Mahaboobnagar Zilla. Hyderabad: Telugu Akademi.
- Radhakrishna. B. 1971. Telugu Maandalikaalu Karimnagar Zilla. Hyderabad: Telugu Akademi.
- Radhakrishna. B. 1977. Telugu Maandalikaalu Warangal Zilla. Hyderabad: Telugu Akademi.
- Radhakrishna. B. 1985. Telugu Maandalikaalu Adilabad Zilla. Hyderabad: Telugu Akademi.

- Radhakrishna. B. 1985. Telugu Maandalikaalu Nizamabad Zilla. Hyderabad: Telugu Akademi.
- Ramesh Kumar K. 1997. The Existential Verb 'BE'undu' in Ganjam Telugu: A Morphological Comparison. *International Journal of Linguistics*. Vol. XXVI. pp. 145-162. Thiruvananthapuram: DLA.
- Ramanarsimham, P. 2006. Telugu Pada Nirmana Paddhatulu. Hyderabad: Unpublished Reading Material.
- Sastri, J.V. 1994. A Study of Regional and Social Dialects: A Prosodic Analysis. CIIL: Mysore.
- Srihari, R. 1986. Nallagonda Zilla Mandalika Padosam. Hyderabad: Patanjali Publications.
- Umamaheshwar Rao, G. 2000. Dialect Studies Since Caldwell. *International Journal of Dravidian Linguistics*. Vol. XXIX. pp 63-7. Thiruvananthapuram: DLA.
- Umamaheshwar Rao, G. 2012. Telugu Bhasha Samgananam. Hyderabad: PSTU.
- Umamaheshwar Rao, G. 2008. A Computational Grammar of Modern Telugu. Part of Mimeo. Hyderabad: University of Hyderabad.

## SOCIAL EXCLUSION AND MARGINALIZATION OF SANTHAL COMMUNITY IN HANSDA SOWVENDRA SHEKHAR'S *THE ADIVASI WILL NOT DANCE: STORIES*

**Raam Kumar. T**, PhD Research scholar, Dept. of Linguistics, Bharathiar Univerity, Coimbatore  
**Dr.B.Padmanabhan**, Assistant Professor, Dept. of Linguistics, Bharathiar Univerity, Coimbatore

### Abstract

*India has a variety of indigenous groups scattered around the nation, and these indigenous groups possess unique socio-cultural elements. The tribal people are defined along with their landscapes as their lives are inseparably intertwined with the lands in which they live. Though they are the native inhabitants of their land, they were subjected to experience marginalisation, survival crisis, migration, inequality and poverty in their own place. They were often forced to leave their own lands for various reasons like industrialisation and this massive displacement poses a severe threat to their communal existence. Forced displacement and imposed marginalisation create an existential crisis for the indigenous people as they struggle very much to preserve their customs, tradition and ethnic identity in a hostile environment. The women of the tribal communities suffer more than men as they experience discrimination and subjugation within their communities also. This paper attempts to analyse the torments experienced by one of the dominant tribal groups, the Santhals, in Jharkhand through the work *The Adivasi Will Not Dance* by Hansda Sowvendra Shekhar, who himself is a Santhal. The paper discusses on the struggles of the tribal people in combating social exclusion and ethnic discrimination.*

**Keywords:** *Social exclusion, Women marginalisation, Santhal tribes, Migration, Feminization*

### Introduction

*Powerful groups, often displaying distinctive cultural identities and institutions, restrict the access of outsiders to valued resources through a process of "social closure"*  
– Hillary Silver

‘Adivasis’ the indigenous people of India have been consistently facing discrimination and exclusion from the society because of their customs and traditions. The government of India recognizes and puts them under one constitutional term as ‘Scheduled Tribes’. Though they follow self sufficient life style with their tribal ethics and cultural identity they were often forced to migrate from their native places and made to give up their lands to corporate mining and coal companies. In the name of development, modernisation and economic growth their lands were exploited and they were made to be landless people. They remain to be the least considered and the poorest communities who were systematically disposed from their native lands against their will. Later they were left isolated physically as well as socially. Many tribal communities still continue to live in ignorance hence their sufferings are not brought out to the scrutiny of others. There are some tribal communities which strive to voice out their sufferings caused by economic and political oppression through artistic portrayals. One such tribal community is Santhal a numerically significant

tribal group in Jharkhand. Santhals the people who suffered the most because of industrialisation managed to survive the odds and became first hand narrators of the perils of displacement. Though considerable steps were taken by the government for their welfare, the fruits of success like growth or poverty reduction still fail to reach them. Ranjan K Panda, in an article “Socially Exclusion and Inequality: Opportunities in Agenda 2030” states that, “the average landholding has declined more rapidly among Adivasi than among other groups” (13). An analysis of this data proves that due to repeated displacement and subjugation they became aliens of their own land. This paper focuses on the social exclusion and marginalisation experienced by Santhal women through Hansda Sowvendra Shekhar’s collection of short stories *The Adivasi Will Not Dance*.

### **Social exclusion and Poverty**

Social exclusion is a term used to cover a wide range of economic, political and social problems considered to be the infringement of fundamental rights of an individual. Social exclusion is a multi-dimensional thought where the exclusion of people might be because of security, livelihood, property, health, education, skills, legal equality, sociability, income, employment, citizenship, family and sociability, housing, humanity, understanding and fulfilment. In this case, the exclusion of tribes happens because of the lack of economic power and formal education.

According to Hillary Silver, “reconstructions of exclusion concentrate on various forms of discrimination, isolation and cross-cutting or cumulative personal characteristics of excluded individuals which are often generalized into the idea of an “underclass”” (539). Social exclusion is seen as a major flaw due to the lack of equal contemplation among people. Though they were given equal job opportunities they were not treated equally with others. In the first story “They Eat Meat!” Biram-Soren is a government employee transferred to Gujarat who has been asked to quit their habit of eating non vegetarian food and refrain from revealing their identity as tribal. ““Tribals, even lower-caste Hindus, they are seen as impure. I hope you understand”” (6). Even Panmuni-jhi, the wife of Biram gets adapted to the new life at the city. During her time in Odisha, she could be a Santhal, an Odia, and a Bengali whereas in Gujarat she had only to be Gujarati losing their ethnic identity. People from tribal community used to be loyal to their profession and never attempt to trick, or false claims. This leads to a condition where the Adivasis considered being inefficient and failures. In the story this trait of the Adivasis is portrayed as, “We Adivasi are very bad at stealing. Corruption isn’t in our blood. And even if we do commit a crime, we are pathetic at covering out tracks” (32).

The tribes were the real landlords of mountains and seen as ‘people of the forest’ because of their habitation around the hills and these regions contribute to their economic, political and social traits. Though they manage their own life without depending on the assistance of government or other agencies they were often made to dislocate for the benefits of some multinational corporations in the name of employment generation and economic development. Most of their lands were acquired for construction of dams or mining and sometimes for raw materials. Due to this most of them were evacuated without any appropriate rehabilitation arrangements. The precarious condition of the tribals is portrayed in the short story named “Baso-jhi”. In Sarjomdih, a tribal village in Purbi Singhbhum district people were asked to leave their lands in the hands of mining companies and they assured



jobs and compensation. But when they handed over their lands they were provided insufficient compensation and were given a fewer jobs in mines and factories as coolies.

the opening up of two more quarries, and the confiscation of the villagers' properties so roads and living quarters could be built. Sarjomdih, whose men were given jobs as unskilled labourers in the mines and the factory in return for their fecund land. Sarjomdih, which is a standing testimony to the collapse of an agrarian Adivasi society and the dilution of Adivasi culture, the twin gifts of industrialization and progress. (115)

This development has converted Sarjomdhi an urbanised city, where concrete houses were built, utilization of electronic gadgets increased and even a school was opened. But all these were experienced only by the fortunate who belongs to upper class and most of the Santhals the original inhabitants of that place were a slightest earners that could not even afford for their daily needs.

On the other hand, even nature fails to support them at times. When there was a drought and the farmers with no other option had to handover their lands to the mining firms. In story "The Adivasi Will Not Dance" Mangal Murmu a Santhal tribe, when he was asked to perform the traditional tribal dance of Jharkhand in a high profile function, he refuses, instead he outbursts his emotions explaining how Santhals were isolated from other communities and asks a powerful question that how they could be happy after losing their farm lands. He states that he was a farmer once and many of his people could not farm as most of the farmland has been acquired by mining companies. When they fought for their land they gained huge support from political leaders and religious people but they left once the tribals lost. "But our land did not come back to us" (171). Amartya Sen in his essay *Social Exclusion: Concept, Application and Scrutiny* states that, "Landlessness is similarly an instrumental deprivation. A family without land in a peasant society may be deeply handicapped" (13). It is very much similar to the life of Santhal tribe, when they were deprived of their land owning rights.

There is always a struggle between the powerless and powerful, Mangal Murmu states that it is very hard for tribal to get good education because teachers come only to provide the midday meal and in Christian missionary schools students were preached to stop worshipping their Gods and were made to worship their Gods. If the students refuse their command "the sisters and the fathers tell our boys that their Santhal names- Hopna, Som, Singrai – are not good enough" (172). Even in the views of rich Hindus they were seen as entertainers who used to sing and dance at their weddings. Some people think that Santhals can only be Christians. This makes them to lose their faith in their religious beliefs, rituals, identities and even their roots. "We are becoming people from nowhere" (173). Santhals feel that they are isolated in their own lands. Their culture, religious faiths, means of life were all been removed from them. They were forced to indulge in new activities like trade and business which were quite unfamiliar to them. They find it difficult to learn the art of doing business "Santhals don't understand business" (175). Though they get coal very easily they fail to understand the actual value of it and sold it for a meagre value that is sufficient for their clothes, food and drink. The power struggles in equality in education and job opportunities make them isolated. Amartia Sen in his essay states, "Unemployment can be a major casual factor predisposing people to social exclusion" (20). On this basis, Adivasis were the one who are not provided with equal opportunities "every benefit, in job, in

education, in whatever, the Diku are quick to call Jharkhand their own – let the Adivasi go to hell” (179). But in case of performing cultural dance, music or songs it should be done only by the Adivasis. The tribes were the very common group which gets affected when jobs become limited.

Their faith on their ethnicity is a vital factor among tribes and it is mostly identified with the ideas of primordial concept on race, kinship, territory, language and history. Smith defines ethnicity as, “the sense of collective belonging to a named community of common myths or origin and shared memories, associated with an historic homeland” (262). Here social exclusion because of ethnic identity leads to identity assertion that in turn results in conflicts and even violence at times. In this case, the Santhals believe that “Our music, our dance, our songs are sacred to us” (179) but they are put in a situation to market their sacred things due to hunger and poverty. Santhals were used only as toys in the hands of higher ranked authorities and wealthy persons and were made to perform tribal dance and music in weddings and high-profile ceremonies. In one such occasion Mangal Murmu refuses to perform and reveals the sufferings of Santhals who have lost their farmlands that ruined their entire life. He raises that question about the reason for displacing thousands of innocent people. “Do we have a reason to be happy? You will now start building the power plant, but this plant will be the end of us all, the end of all the Adivasi” (187).

Social exclusion causes insecurity and makes them to experience several disadvantages because of the in equal treatment. The voices of the tribes remain unheard as they were not given any privilege. In the view of Silver’s Monopoly paradigm, “Exclusion is combated through citizenship, and the extension of equal membership and full participation in the community to outsiders” (543). The tribes were treated as the ‘others’ or the outsiders in their own society. Though they are the citizens of same nation they were treated as strangers because of their appearance, faith and practice of rituals. As famous saying ‘the rich get richer and poor get poorer’ have become true in the case of marginalised tribes. It is also to be noted that tribals are not against industrialisation or national development. They are also in support of growth but they don’t want it at the cost of their farm lands or fundamental rights.

### **Marginalisation of Tribal (Santhal) Women**

*Gender inequality is not one homogenous phenomenon, but a collection of disparate and inter-linked problems*  
- Amartya Sen

In common observation women are always shown as incapable of doing things but that notion is proved wrong. Gender inequality is often considered as natural in many societies because of the biological and physical differences. Gender is just a social classification of men and women whose behaviour is based on dispensed social work. In many cases the works allotted to men and women based on their traditional customs, behaviours and practices and this kind of practice is very much common in tribal communities with patriarchal beliefs, where men dominate women in social practice considering to be superior to them. Even though the women suffer because of the discriminatory practices their contribution is immense as Sumon Ali and Taslim Akter state, “Women constitute the economic backbone in each of the tribal communities” (88). The role of women in tribal communities is essential and inevitable as they play a significant role than

the non tribal communities. Despite their loyalty tribal women were mostly forced to face problems in sustaining their lives due to migration and intervention of others.

In the short story titled, “November Is the Month of Migrations” the author narrates the molestation of a young Santhal girl by a railway official and it is because of this story the book was banned by the state government of Jharkhand. Talamai the tribal girl was waiting in a railway station where she was signalled by a jawan offering her food and money for which she has to satisfy his sexual desire. She accepted the offer as it is not new to them, “Santhal women do this work for food and money at the railway station too” (40). He even taunted Santhal women quoting, “Saali, you Santhal women are made for this only” (41). She was numb and quietly accepted his offer and left the place.

The women in Santhal community were discriminated within their community. The families prefer male children and not female one. A female child is detested in that community. This is portrayed in a story, “Desire, Divination, Death” as Sunaram along with his family was eagerly waiting for Subhashini’s delivery, expecting for a boy child, “he wanted a boy ... Subhashini wanted the same” (134). This scenario portrays that gender discrimination begins before the birth of a child. Amartia Sen states in his essay *The Many Faces of Gender Inequality* that “gender inequality can manifest itself in the forms of parents’ wanting a baby to be a boy rather than a girl” (466). Everyone in the family worships God and believed that “It’ll be a boy ... Chando-bonga, may it be a boy” (135).

Another story titled, “Getting Even” portrays another complex scenario of the people of Santhal community being converted to Christianity, and the precarious condition of Santhal women. ““They are Santhals, sir. Kiristans,’ the man continued. And this is what they do. They bring Santhal girls from villages on the pretext of giving them education and training and work, and sell them away” (54). The tribes didn’t know the tricks and easily fall as prey to the evil of human traffic being. Sangita Dhal in his article *Situating Tribal Women in Gender Discourse: A Study of the Social-economic Roots of Gender Violence in Odisha* highlights that, “tribal girls are being exported to the cities and towns to work as domestic help by organised groups of traffickers” (96). They were not even given reasonable payment for their work and were forced to work under inhuman environments. They even undergo sexual and physical abuse. Though there are many organizations and laws to protect girl child or women from harassment it’s not easily accessible to these marginalised people. Due to lack of money and power they were kept outside the serious consideration of the society. “Court decisions take time. Maybe it will take a year or two – perhaps more – before we are called. In the meanwhile, in the Santhal Pargana, so many Santhal girls will have been sold” (56-57). The judicial system takes its own time and any possibility of justice to these people is a distant dream.

In another case the ill-treatment imposed on a widowed Santhal mother is discussed. Sulochana is the domestic servant in the story “Eating with the Enemy” and she has two sons and a daughter. Her daughter eloped with a person and her sons got married to the girls they loved and they have driven out of her home. Sulochana came crying to jhi, ““All men are the same. Useless. Look at my sons. They say they can’t keep me in that house. Their father’s house” (83). The severity of gender violence is manifested where one’s own mother is driven out of the house by her own sons who deny her even the basic rights. Similarly in another story, “Boso-jhi” an old widowed mother, Basanti, was depicted as a witch by her own

family, this is because of the death of her younger son's child due to diarrhoea. But her daughters in law created a false narrative that Basanti was the reason for their little son's death. They were angry because of her presence and question her as "Which evil gods do you worship, and how many children do you need for your sacrifices?" (127). She was stunned by the false accusation and adding more pain and grief to her precarious condition her son grabs her hair, threw her to the ground and kicked her. As Sen stated that, "within each community, nationality and class, the burden of hardship falls disproportionately on women", and the complex situation is experienced by many Santhal women in common.

A significant factor which distinguishes communities is education; the tribes remain in ignorance because of the lack of equality education. Education can make a society to grow economically and provides skills to an individual. The tribal groups were not able to get education, "naïve Santhal girl, unschooled and illiterate, who had never seen a car or a bus, nor had ever ventured outside Chapri" (123). Women especially were not provided education. According to Gandhi, if a man is educated it benefits only for him, but if a woman is educated it helps her whole family that is to be implemented for betterment of their livelihood (web).

## Conclusion

The anguish and sufferings experienced by the Santhal tribe is illustrated by Hansda Sowvendra Shekhar through his very second book *The Adivasi Will Not Dance*. The work portrays the social exclusion of tribal community and the marginalisation of women within their community. Social exclusion is seen as a major deficiency due to lack of equal opportunity and displacement from their lands. Charles Taylor states that "democracies work well when people know one another, trust one another, and feel a sense of commitment toward one another" (147). This kind of scenario is lacking in India, when it comes to tribal people where huge mistrust and disharmony exist because of exploitation. Amartya Sen precisely pointed out that in India caste system plays a key role as anti-national, only if it is eliminated the nation will get progress. This is very much applicable as exclusion causes prejudice to certain communities who are enjoying a higher social order. Marginalisation of women in a tribal community is playing a significant role in blocking the upward movement of the tribal communities. Sumon Ali and Taslim rightly state that, "Raising the status of tribal women is not just a moral imperative but also a strategic one (89). In Gandhi's view,

Women is described as man's better half as long as she has not the same rights in law as man; as long as the birth of the girl does not receive the same welcome as that of a boy, so long, we should know that India is suffering from partial analysis. Suppression of women is denial of *Ahimsa* (Web.)

In the tribal communities the suppression of women begins within a family and extends to community and society. To overcome all these social evils the Adivasis need to be more empowered with educational opportunities, economic growth, social justice and political representation.

## References

### Primary Source

Shekhar, Hansda Sowvendra. *The Adivasi Will Not Dance: Stories*. Speaking Tiger, 2017. Print.

### Secondary Sources

Aherkar, Jitendra, and Sagar Poojari. "Mahatma and Women in India - Miles to Go: Articles - On and By Gandhi." *Mahatma and Women in India - Miles to Go | Articles - On and By Gandhi*, Khandwala Publishing House, [www.mk gandhi.org/articles/mahatma-and-women.html](http://www.mk gandhi.org/articles/mahatma-and-women.html).

Ali, Sumon, and Taslim Akter. "Gender Development and the Status of Tribal Women: A Study of Tripura." *Tui A Journal on Tribal Life and Culture*, XVIII, no. 02, Oct. 2014, pp. 86–93., doi:January 2016.

Bijukumar, V. "Social Exclusion and Ethnicity in Northeast India." *The NEHU Journal*, vol.9, no. 2, July 2013, pp. 19–35., [www.easybib.com/mla8/journal-citation/search?q=https%3A%2F%2Fwww.nehu.ac.in%2Fpublic%2Fassets%2Ffiles%2Fjournals%2FJournalJuly\\_DecArt2111213.pdf](http://www.easybib.com/mla8/journal-citation/search?q=https%3A%2F%2Fwww.nehu.ac.in%2Fpublic%2Fassets%2Ffiles%2Fjournals%2FJournalJuly_DecArt2111213.pdf).

Dean, Hartley. "Poverty and Social Exclusion." *Social Advantage and Disadvantage*, 2016, pp. 3–24., doi:10.1093/acprof:oso/9780198737070.003.0001.

Dhal, Sangita. "Situating Tribal Women in Gender Discourse: A Study of the Socio-Economic Roots of Gender Violence in Odisha." *Indian Journal of Public Administration*, vol. 64, no. 1, 2018, pp. 87–102., doi:10.1177/0019556117735459.

Meena, Anand. "Chapter 5 – Patterns of Social Inequality and Exclusion." *NCERT Class XII Sociology (Indian Society)*, NCERT, 2019, pp. 82–112.

Panda, Ranjan K. "Socially Exclusion and Inequality: Opportunities in Agenda 2030." [sustainabledevelopment.un.org/content/documents/11145Social%20exclusion%20and%20Inequality-Study%20by%20GCAP%20India%20.pdf](http://sustainabledevelopment.un.org/content/documents/11145Social%20exclusion%20and%20Inequality-Study%20by%20GCAP%20India%20.pdf).

Sen, Amartya. "Social Exclusion: Concept, Application, and Scrutiny". *Asian Development Bank*, 2000, [www.adb.org/sites/default/files/publication/29778/social-exclusion.pdf](http://www.adb.org/sites/default/files/publication/29778/social-exclusion.pdf).

Sen, Amartya. "The Many Faces of Gender Inequality." *The New Republic*, pp. 466–477 Sept. 2001.

Shekhar, Shweta. "Socio Economic Issues of the Tribals in Jharkhand." *Academia.edu*, [www.academia.edu/24924148/socio\\_economic\\_issues\\_of\\_the\\_tribals\\_in\\_Jharkhand](http://www.academia.edu/24924148/socio_economic_issues_of_the_tribals_in_Jharkhand).

Silver, Hillary. "Social Exclusion and Social Solidarity: Three Paradigms." *International Labour Review*, vol. 133, Jan. 1994. [www.researchgate.net/publication/247563087\\_Social\\_Exclusion\\_and\\_Social\\_Solidarity\\_Three\\_Paradigms](http://www.researchgate.net/publication/247563087_Social_Exclusion_and_Social_Solidarity_Three_Paradigms).

Smith, Anthony D. “Myths and Memories of the Nation.” *Oxford: Oxford University Press*, 1999. print.

Taylor, Charles. “The Dynamics of Democratic Exclusion.” *Journal of Democracy*, pp. 143-156, 1998.

## PROBLEMATICS OF NATIONAL IDENTITY IN AMITAV GHOSH'S THE SHADOW LINES

**Mr.S. Raja**, Research Scholar, Govt. Arts and Science College, Kangeyam

**Dr.B.Devaki**, Research Supervisor & Assistant Professor, Govt. Arts and Science College,  
Kangeyam

### *Abstract*

*Independence from political expansionism came as a reviving breeze to the Indian essayists who were presently enthused to compose with new viewpoint and express their indigenous ethos and convictions. Post-pioneer Indian English scholars like Salman Rushdie, Vikram Seth , Amitav Ghosh and so forth, composing with incredible dynamism, unmistakable voice, force and a degree of confidence, have freed Indian English writing from the provincial burden. Chronicled patriot issues, for example, diaspora, relocation, displaced people, provincial authority; financial and social issues like east-west experience, rank and class and so forth become the worries of these journalists.*

*The current paper is expected to inspect Amitav Ghosh ? treatment of the dangerous of character in "The Shadow Lines" (1988), which as a memory novel, portrays not many authentic occasions like the opportunity development in Bengal, the Second World War and the Partition of India in 1947 and the mutual uproars in Bangladesh and India. In this novel, Ghosh problematizes patriotism as he continued looking for character. The intense patriotism maintained by grandmother is put to address and re-investigation. Ghosh investigates the falsity and weakness of conventional character developments, for example, country and patriotism.*

### **Introduction**

Independence from political imperialism came as an invigorating breeze to the Indian journalists who were presently enthused to compose with new viewpoint and express their indigenous ethos and convictions. Post-provincial Indian English authors like Salman Rushdie, Vikram Seth , Amitav Ghosh and so on, composing with extraordinary dynamism, particular voice, energy and a degree of confidence, have freed Indian English writing from the frontier burden. Recorded patriot issues, for example, diaspora, movement, exiles, frontier authority; financial and social issues like east-west experience, station and class and so on become the worries of these essayists.

The current paper is expected to inspect Amitav Ghosh's treatment of the dangerous of character in "The Shadow Lines" (1988), which as a memory novel [1], outlines not many recorded occasions like the opportunity development in Bengal,

the Second World War and the Partition of India in 1947 and the public uproars in Bangladesh and India.

### **Thematic Concern**

An exceptionally imaginative, perplexing and praised novel of Amitav Ghosh, "The Shadow Lines" Presents the injury of segment/segment riots. "Ghosh has edged up his novel to go up against the memory of awful occasions." [2] What infers the parcel isn't straight as Ghosh's epic which is written in the non-direct mode – a perspective which infers its title likewise – the shadowiness of the fringe. In any case, this fringe – as a theoretical development – contributes just to problematise the circumstances and relations of countless individuals across it.

Remembering this angle, this paper is set up as a study of Ghosh's treatment of the hazardous of public character.

The epic portrays a wide, cosmopolitan situation the greater part of the significant occasions occur either in London or on the other hand Dhaka and the hero, as of now, lives with his family in Calcutta. "The epic brilliantly exhibits the appearance of innovation in India." [3]

Parcel of individuals and that way, the issue of public character should be seen from two points political and social – social or mental. Issues like character inside a developed public personality and sentiment of unity/identity /nationhood crossing an one's political area are integral to the conversation of the tricky of public character in "The Shadow Lines". To conceptualize these perspectives, it appears to be essential that we explain the possibility of character and „in – between” space in Ghosh.

Remaining as an exceptional imaginative author in English after Rushdie, Amitav Ghosh manages impacts of expansionism. His works while opposing conventional divisions problematise the predominant talk of history. One of the industrious thought in Ghosh's composing is the ,in – between Space. It is obvious that Ghosh challenges the constructedness of different outskirts isolating one country/race/culture from the others. As he continued looking for character, Ghosh (i) re-examines his way to deal with history; (ii) destabilizes the fringes and (iii) Scrutinizes the smothered voices.

### **Problematics of Individual Identity**

Personality is an entirely easily proven wrong suggestion/question, both theoretically and essentially. The theoretical banter about personality concerns its tendency, cycle of arrangement and its existential inquiries. Though essentialists trust in peculiarity of individual,, character, the post – pioneers deny any such personality.



Character development has been in this way discussed consistently, however one must recognize that an individual's personality is to as enormous degree framed by his/her social area which incorporate his/her race, class, sex, and so on. These problematics of individual personality have been applied/seen in the public setting in Ghosh's tale *The Shadow Lines* – the title itself recommending the falsity and deficiency of developments, for example, country and ethnicity. The Shadowiness of the marginal puts a question mark to the geographic limit line between nations/countries and along these lines its personality. Ghosh thinks about space/place as non partisan, non goal. To him „a place doesn't only exist ... . It must be developed in one's imaginations" [4]. Ghosh presents it through Tridib's idea of room which was huge and thorough. Tridib's mind endeavoured to a spot where there was no outskirts somewhere in the range of oneself and one's picture in the mirror. (32)

### **Problematics of National Identity**

"Ghosh problematizes patriotism as he continued looking for personality". [5] "The Shadow Lines" investigates public division sponsored by political awareness and underlines the possibility of rise of another world circumstance being incubated by the industrialist world economy. With the trans-nationalization of the powers of creation and spread of market, the natural public limits are pushed back to the haziness or the shadow.

In this novel ,a world past nation has been placed as an ideal type of presence. This is most alluring taking into account the development of worldwide private enterprise and worldwide market which request independence from the obstacle of public limits. "The Shadows Lines" cross examines the cycle through which a feeling of public personality is developed. The development of public personality is supposed to be the after effect of a double dynamics one homogenizing and the other separating. Development of the possibility of a country or network as homogenous, for example brought together and single, additionally recommends its distinction from other countries or networks. Hence being Indian methods being individuals from a solitary bound together family sharing shared objectives and desires. This very idea of Indian will separate him/her from a Pakistani, an American or a British. Ghosh, striking at this very center of the elements of nationhood, shows that the possibility of a country is a deceptive development.

One essential inquiry the novel raises is – "Is the country a homogeneous element?" which is univocally replied with a firm and unequivocal „No". The occurrences that roused Ghosh to compose the novel - barbaric slaughter of the Sikhs following death of Indira Gandhi by the non-Sikh kinsmen which profoundly tormented Ghosh [6] – is a proof that the case of a homogenized country is ridiculous. Despite the fact that the uproars ejecting in the fallout of Indira's death

are not referenced in the novel, there are various Occurrences to demonstrate that the country of India as a homogenous network was broken for Ghosh. Common riots ensuing to pollution of Hazratbal Shrine in 1964 is a fitting model. The storyteller of *The Shadow Lines* as a school kid recalls how sick sentiments and doubts harmed the agreeable existence of the Hindus and the Muslims. Bits of gossip were that one network had harmed the water flexibly to eliminate the other network. The entire air was loaded up with doubts, dread and disdain. Presently the narrator's closest companion (Montu-Mansur) changed into a dreaded foe. Such inner partitions cross examines the homogenous body nation of the country, Ghosh centers another significant point applicable to this – that is – the historical backdrop of the country shallows up the account of the person: In the mobs of 1964, the narrator's uncle Tridib had lost his life as a vulnerable casualty to the angering craze of shared scorn. This was a critical second in the account of the narrator's life. Yet, when following fifteen years after the fact in 1979, the storyteller endeavors to recuperate the hints of this occasion in the documents of the Nehru Memorial Library, New Delhi, he doesn't discover any notice of Tridib's demise in the news papers. It appeared as though private story was not in the slightest degree significant for the nation's memory.

Through the narrator's development from youth to adulthood, Ghosh has demonstrated that the possibility of a public fringe is only a hallucination. The misleading idea of the public fringes that are developed to extend an picture of distinction across political division is uncovered in the novel. The narrator's grandmother solidly puts stock in the capacity of public fringes to separate her own locale from other networks. Her nationalistic convictions appear to be sabotaged as the novel unfurls. In 1964 when she intends to visit Dhaka, she contemplates whether she would have the option to see the outskirts among India and East Pakistan from the air. At the point when her grandson (the storyteller) ridicules her asking - if the fringe was a long dark line, she says, "obviously not. However doubtlessly there's something – channels maybe, or fighters or weapons pointing at one another, or even fruitless strip of land. Don't they consider it no-man's land?"(167) with her experience of the awful accidents of the parcel, grandmother's desire for a fringe is normal to her however crazy to others/us. With the unfurling of the novel, the grandmother is compelled to understand the way that the different sides of the outskirt were simply the perfect representation of one another. This acknowledgment it might be said torments her and powers her to grill the very motivation behind the patriot development and the reasons of battle between the countries. She attempts to declare the need of a genuine division. As fringes to Tha'mma are outright physical and unmistakable sensible, she says, But in the event that there aren't any channels or anything, how are individuals to know? That is to say, where's the distinction then? Furthermore, if there's no distinction, the two sides will be the equivalent; it'll

be much the same as it used to be previously, when we used to get a train in Dhaka and get off in Calcutta the following day without anyone halting us. What was it just for then – Partition and all the murdering and everything – if there isn't something in the middle? (167)

### **Shadowiness of Identity Construction**

The author draws out the subjective idea of the parcel rationale – that is, segment of India and Pakistan (Bangladesh) is silly and discretionary. The fringes are none however the discretionary result of the politicians impulses. These subjective lines can't generally decide the social contrast between the two networks living over the fringe. One way or the other India/Calcutta will stay associated with East Pakistan/Dhaka. The reality that Jethamosai, Tha'mma's uncle, will not leave Dhaka and relocate to India supports such a reasoning.

To cite Jethamosai, "i don't trust in this India – Shindia. It's all quite well, you're disappearing now, yet assume when you set there they choose to draw another line some place? What will you do then? Where will you move to? Nobody will actually have you anyplace." (237)

The Shadowiness of the fringe, and that way, the ramifications of the title of the novel, subsequently plainly stands expressed. Political division is subjective as it is discretionarily taken and as such character of the individuals over the so – called public outskirts are imbalanced constantly. Strikingly this transience of individual personality likewise proposes the fleetingness of the country/public character. The circumstance is concisely brought out by Sadat Hassan Manto in the short story, Toba Tek Singh, "where the so – called neurotic just presents mental stability. To state, political division of nation(s) isn't anything yet, a ridiculous demonstration. "The parcel of the nation is... .. extended in the novel as a demonstration of negligible savagery " [7] In the novel there is a developing sense that the rationale of the country state is fundamentally at chances with different types of sub mainland network – that to be Indian is to be unreasonably and maybe fruitlessly characterized oneself against one's perfect representation from over the fringe.

Ghosh has appeared in the novel that uproars and separations at the social and public level don't generally bring forth any arrangement through segment of the greater country – state. He has demonstrated that brutality doesn't get headed to the outskirts. Dhaka and Calcutta - the two unique urban communities in two autonomous states - don't float separated and turn into the other reality as they erupt at the smallest guise. The example of viciousness in these urban areas relates them to one another. The storyteller embraces a journey into this land which exists outside space, a cost without separations and a place that is known for mirror occasions. He is just

astonished to find that the outskirts couldn't separate these spots, rather secured them in irreversible evenness. He saw indistinguishable scenes of savagery on both sides, with few human occurrences of sparing carries on with - characteristic of resolute mental soundness that ties individuals to one another free of their administrations. The fringe turns out to be only "a mirror outskirts". (247)

Ghosh recognizes no different public or social real factors on the grounds that for him all such divisions are shadow lines, discretionary and created divisions. "The creator strikingly handles political themes both public and worldwide." [8]

## **End**

Ghosh in this manner problematizes the possibility of public personality. Grilling Grandmother's intense patriotism, Ghosh investigates the illusion and deficiency of conventional personality developments, for example, country, ethnicity and patriotism. This he has brought to the bleeding edge through three perspectives : (1). Political fringes are addressed and demonstrated to be discretionary –as they are unusually taken by legislators, (2.) The possibility of ethnicity – country as a homogenous entire – has been stood out – from uncaring exercises harming the friendly relationship among various races of the nation and (3). The mirror fringe has been set up – indicating indistinguishable scenes of brutality across verge from one perspective and sentiment of unity with individuals of other nations on the other. Ghosh in "The Shadow Lines" endeavors to make the picture of the worldwide umbrella which incorporates and envelops different societies and make a solitary bound together worldwide picture.

## **References**

- Manjula Saxena, *The Shadow Lines as a Memory Novel*, in Arvind Chowdhary (Ed) Amitav Ghosh *The Shadow Lines- Critical Essays* (New Delhi: Atlantic publishers & distributors(p) Ltd, 2008) 39.
- ("Ghosh has made maximum and effective use of memory in almost all its dimensions and forms" -Saxena writes)
- Murari Prasad, *The Shadow Lines –A quest for indivisible sanity*, in Mithilesh k. Pandey (Ed) *Contemporary Indian literature in English- A humanistic perspective*. (New Delhi: Kalyan i Publishers,1999) 56.
- Rangrao Bhongle, *The Evils of cosmopolitanism: a native approach to Amitav Ghosh's The shadow Lines*, in Rangrao Bhognle Ed) *The inside view – Native responses to contemporary Indian English Novel*. (New Delhi: Atlantic Publishers & Distributors (P) Ltd, 2003) 131.
- Amitav Ghosh, *The Shadow Lines*, (Rav i Dayal Publisher & Penguin Books, 2009) 23 (All subsequent textual references presented within brackets are to this edition)

Sukanta Das, Beyond the frontiers: Quest for identity in Amitav Ghosh's *The Shadow Lines*, in *The Atlantic Critical Review Quarterly*. Vol-8 No-1, Jan – March, 2009, 87.

Amitav Ghosh, "The Ghost of Mrs. Gandhi" in *New Yorker*, 17 July 1995. (Ghosh states that he got inspiration to write "The Shadow Lines" from the anti Sikh riots of 1984 in Delhi. "It became a book not about anyone event but about the meaning of such events through them", he writes).

Someswar Sat i – Interrogating the nation, Growing global in *The Shadow Lines* in Arvind Chowdhary (Ed) *Amitav Ghosh's The Shadow Lines- Critical Essays* (New Delhi: Atlantic publishers & distributors(p) Ltd, 2008) 56.

Novy Kapadia, Imagination and politics in Amitav Ghosh's *The Shadow Lines*, in Sharmistha Panja (Ed) – *Many Indias, Many Literatures-New Critical Essays*. (Delhi: World View.2004) 147.

## **MUTHUVAN TRIBES IN VELLIMUDI SETTLEMENT OF ANAMALAI TIGER RESERVE FOREST: AN ETHNOGRAPHY APPROACH**

**S.J.Ranjitha**, Ph.D. Research Scholar, Department of Linguistics, Bharathiar University, Coimbatore  
**Dr.P.Sankarganesh**, Assistant Professor, Department of Linguistics, Bharathiar University, Coimbatore

### ***Abstract***

*Ethnography is the systematic study of people and culture. It is designed to explore cultural phenomena where the researcher observes society from the point of view of the subjects of the study. The present study attempts to investigate the ethnographical view on Muthuvan tribes in the Vellimudi settlement of the Pollachi division. A descriptive survey method was adopted by the investigators to conduct this study. This study revolves around the uniqueness of the people and their culture. As per the Muthuvan tribe, they carry everything on their back (Muthuku) hence they are named Muthuvan. They live in a deep forest area which is near the river and waterfalls. They believe that they were brought to this area by Kannagi, the epic character of Silapathigaram.*

**Keywords:** Tribes, Anamalai Hills, Muthuvan Settlements, Tradition

### **Introduction**

Culture is the characteristics and knowledge of a particular group of people, defined by everything from language, religion, habits, music, arts, rituals, clothing, etc. which are learned through socialization. Culture is an organization of the phenomenon of acts, objects, ideas attitudes, values, and the use of symbols. Culture is an organized body of conventional understanding manifested in arts and artifacts which persisting through tradition, characterizes the group. Taylor (1871) defines culture as that complex whole which includes knowledge, beliefs, arts, morals, law, custom, and any other capabilities and habits acquired by men as a member of society.

### **Tribes**

The tribes are the most backward people. Their rate of literacy is very low when compared to the rest of the population. Their economy is primitive and mostly forest-based. They are living along the sensitive strategic borders of the mainland. They are under an undeveloped, backward type of people who need to be modernized and developed well. The tribes generally do not mingle with other groups of the society, so easily. Since independence in 1947, the government of India spent a lot of resources to improve the life of the native Indians of scheduled tribes, as they are known in India today. There are some 573 communities recognized by the government as scheduled tribes and therefore eligible to receive special benefits and to compete for reserved seats in legislature and schools.

Especially in south India, several tribes are living in different forest ranges of Tamilnadu. In the Coimbatore district, Pollachi division, however one can find a cluster of Dravidian tribes namely, Malasar, Malai malasar, Kadar, Muduvar, Pulaiyar, Eravalur, Puliyar. All these tribes have their own language/dialects which have no formal writing system of their own.

## Aim of the study

The present study aims to bring out the ethnographic view of Muthuvan Tribes.

## Research Methodology

This research study focused on the People and Culture of Muthuvan tribes, particularly in the Pollachi division. It started with the pilot survey and questionnaire. The samples are collected from adults who are the natives of the settlements. The data was collected through the survey, Personal interview and Observations has been analyzed based on the quantitative and qualitative method.

## Tribes of Anamalai Hill

According to the census report on Muthuvans tribes in Anamalai hills region in Coimbatore district of Tamilnadu, The Muthuvans are spread some of the places (There are five different community of tribes living in the anamalai hill namely Malasar, Malai Malasar, Kadar, Muduvar, Pulaiyar), the researcher given below the list of Tribal Settlement-wise Community, Families and Population details given below:

SI No	Range	Name of the Tribal Settlement	Name of the Tribal group	Total Families	Male	Female	Children	Total
1	valparai	Vellimudi	Muduvar	48	46	47	41	134
2	Manambolly	Sankarankudi	Muduvar	17	12	13	23	48
		Palaganar	Muduvar	27	15	11	63	89
		Paramankadavu	Muduvar	16	12	11	25	48
<b>Grand TOTAL</b>				<b>108</b>	<b>85</b>	<b>82</b>	<b>152</b>	<b>319</b>

## Muthuvan Tribe

The Muthuvan is strongly believed, they came from Madurai at the time (100-300 AD) Pandiyan kingdom ruled and spread into the deep forest of Tamilnadu and Kerala. All the settlement of Muthuvans where Tamilnadu or Kerala, they considered Kannagi to be their patron and founder of their society. Kannagi is a legendary Tamil woman who forms the central character of the Tamil epic Silapathikaram. The story relates how Kannagi took revenge on the Pandyan King of Madurai, who had wrongfully put her husband kovalan to death. She cursed the entire town of Madurai. After Kannagi brought fire down on Madurai, and Madurai was burning, Kannagi started to wander away. Some of Madurai's good citizens saw Kannagi and followed her. They took with them the royal musical instruments-drums and flutes as well as the dead king's sword, ear studs, and bracelet. They played the

instruments as they walked away toward the west. Soon the distraught Kannagi became tired, so these people carried Kannagi on their backs thus earning their Muthuvans, which means, „those who carry“. The Muthuvans and Kannagi entered the Western Ghats. Deep in the forest, Kannagi instructed them to stop. There she founded their society. She said to them, “Live in the Jungle with unity. Treat each other as brother and sisters. Together, use the resources of the jungle to live. “She instructed them as to how to organize their first settlement and how to build their own. How to weave leaves to make roofs. She showed the women how to tie their saris in such a way as to carry their children just as they had carried her. Then Kannai went inside the first structure and disappeared. So the Muthuvan is strongly believed as Madurai is a native place and Madurai Meenakshi Amman God is Kuladeivam (first God).

### **Evolution**

In the Pollachi division, Muthuvan tribes are live in Vellimudi, Sankarankudi, Palaganar, Paramankadavu settlements; they first lived in Madurai when the Pandian king takes the upper hand and control. The epic story of Kannagi is notable, a group of Muthuvans is bought into this deep forest by Kannagi. They started as a small group then later developed. They improvised themselves when they changed the forest into an agriculture farm. To maintain their culture and tradition, they never allow any outsiders to stay or visit them without prior permission from the chief conservator officer.

### **Muthuvan migration process and history**

The Muthuvans were believed to have migrated to the Western Ghats from the plains of Tamil Nadu. Muthuvans are spread throughout the hill ranges from Madurai. The name of the tribe is usually spelled Muduvar in English, and in Tamil pronounced Muthuvan, Muthuvar, or muthuva:na:l. Outsiders sometimes call the tribe Thagappanmargal Legend has it that they entered the hills from the city of Madurai, fleeing persecution and following „Kannagi“, heir patron. They brought with them the agriculture and religious customs of the Hindu pantheon into hills. They are found in the Vellimudi, Sankarankudy, Palanganar, Paramankadavu, forest regions of the Coimbatore district. Hills, Pollachi division, the highest peak of the Western Ghats. There are two different groups among the Muthuvan and they speak slightly two different dialects. Hence they call each other Malayalam Muthuvan and Pandi Muthuvan. The Tamil or Pandi Muthuvan are found in the Anamalai hill range of Pollachi division, Coimbatore district and Tirupur division, Tirupur division.

### **Geographical Location Of Vellimudi**

Vellimudi has located 30km from Kadambaarai check-post Vallparai which is the most remote area. The Muthuvans make their settlement in the middle of the slopes of hills. You may have to go trekking through the one-foot path in the forest for as much as six hours to see some settlement. Vellimudi Muthuvans are living in the Valparai range in Pollachi Taluk, Coimbatore district; there are two thousand four hundred and forty-seven members of tribes living in the Pollachi division. They always make their settlement on the riverside of the forest.



## **Muthuvan Tribes of Vellimudi Settlement**

The Vellimudi settlement's Muthuvans came from Madurai. They strongly believed that they are Pandian king's people. After they came from Madurai a set of people divided into the deep forest of Kerala and Tamilnadu. In Kerala, Muthuvans called Malayala Muduvans and Tamilnadu Muthuvan called Pandi Muthuvans. In Tamilnadu, muduvans are living around to Anaimalai hills, which point out nowadays a Tiger Reserve Forest. No outsiders are allowed into their places without the chief conservator officer of the district. The Vellimudi Muthuvans is forty-eight families living in the settlement. They are very closely attached to the forest. They considered the forest as their God. Muthuvans' main occupation is agriculture.

### **Cultural Identity**

#### **Worship**

Every Muthuvan settlement has a temple at the entrance, same like the vellimudi Muthuvans has a temple at the entrance of their kudy (Settlement). The temple was built their traditional way which is used for bamboo and small structure roof and mud. In the temple, they worship Lord Murugan, Lord Vinayagar, and also they have opened a temple for God Devasiaatha in a deep forest. They take a festival for Devasiaatha every year. Madurai Meenakshi Amman God is considered as their first God (kulatheivam) and also they worship Kannaki

#### **Appearance**

The Muthuvan men looking tall and small in stature and normal skin color and also dark skin color. They have sharp noses, big ears, moderately large eyes, hollow cheeks, and also normal cheeks. Some old men have long hair and are tied into a knot by using a small wooden stick.

#### **Dress Types**

##### **Men**

Traditionally, Muthuvans follow their dress code. Men wear a shirt and long dhotis. In the vellimudi settlement, the old men use a thalappavu, a cloth knot that covers the whole head. Old men wear earrings (kadukkan) with stones and glass.

##### **Women**

The women have a different style of dressing, just by looking at their style of dressing, we can identify whether she attained puberty or got married, not married, has a baby or a widow, and so on. A Muthuvan widow will not wear new cloth. Nowadays the Muthuvans, traditional way of wearing the dresses at the festival times are occasions in the kudy. That time one who visits their place we see their traditional dress when women have trapped the saree in different style and put a knot on the front side near to their shoulder.

## **Occupation**

Most of the Muthuvans have their land. Their main occupation is agriculture. The state government has given them the land for agricultural purposes but without a deed certificate. The main crops grown by Muthuvans are tapioca, pepper, cardamom. Muthuvans rear cattle, cow. Their food timings vary depending on their work. Their daily menu includes rice, dol, tapioca, etc. women collect green leaves, wild vegetables, mushrooms, and other tubers from the forest. The Muthuvan women are hardworking; they work in the field during the day time along with the men. And also collecting honey from deep hills.

## **Tools**

In that settlement of Muthuvans use a sharp knife which is called arivaal or aruvaal. Its used for mainly agriculture purposes and they living in the forest and women also go to the forest and collect the bundle of wood and cutting the grass so on, by using aruvaal. They carry this where ever they go except when they go to town.

## **Instruments**

*Koyalu: Urumbuchi and Kotti*

The Muthuvan of vellimudi settlement using these three instruments for every occasion ofkudy(settlement). Music and Dance are the main sources of entertainment. Men once again assemble light up and fire and perform the traditional dance, called Veera vilayatu, which means play of bravery. Only men perform traditional music using this instrument koyalu, the Urumbuci, and Kotti. From birth and death, there is music and dance for every occasion. This entire musical rhythm can be categorized is six different types.

## **Agricultural practice**

Muthuvans using the traditional method of shifting cultivation. The clearing up of the site, the showing, and harvesting, etc. will do with the prayer of a religious headman and will be in November which was followed by the festival karthikai.

## **HandCraft**

Muthuvan women make household things like a mat, basket, etc., for the daily purpose by using a specific plant (iita). The Muthuvan women go to the forest and collect vitae (one type of tree) and make these things by themselves.it was looking so beautiful and white and green mixed color.

## **Festival and religions**

According to Iyer (1937),“ the Muthuvan show signs of the influence of Hinduism on their religion and adopted some of the forms and rituals of Hindu worship”. “Vinayakan, Murugan, Meenakshi, etc, are the God and Goddess they worship. They also worship the

deities and spirits of their ancestors to avoid disasters and calamities. Thai and karthikai, in November, are the two major festivals celebrated by the Muthuvans Agriculture.

### **Native Festival**

In the Vellimudi settlement, Muthuvans conduct the native festival in a month of Tamil to worship Devasiyatha (kovil) temple which is located in a deep forest. It is the most celebrated festival in the settlement. Most of their prayers and Poojas are related to the forest and its survival. In that festival week of Muthuvans, some boys wear the girl's dress only on this special occasion and some of the group hide the offered coconut to Gods. Then the boys who make up like a girl go to find that hidden coconut. After finding it, they allow them to remove their girl makeup.

### **Food Habits**

Muthuvans are taking food only two times a day. They take food like wild roots or kelangu are a local delicacy and took grains (ragii, thinai, kelvaragu) and roots, green leaves, some vegetables from the forest and from cultivating place. Now, their food habits are lightly changed, they eat rice and dol collected from ration shop and vegetables, which is cultivated from their small place in front of the house, they have tomato, brinjal, potato, beans, pumpkin, onion, etc. in their house.

### **Chavadi**

The entire unmarried man in the Kudy stayed in the Chavadi. The Chavadi is located before the entrance of the settlement. They are the most powerful group in the settlement that stayed in the kudy. Unmarried Muthuvans male called iLandaari. The leader of all the young man called VelliiLandaari. VelliiLandaari is responsible for the entire security, good or bad of the settlement he will solve the issue of other unmarried men. Whatever decision or anything related to the village they will consult the iLandaaries. If it is a work-related to common interest and they have to complete the work for their community. The iLandaaries never speak with unmarried women in the kudy (settlement) as same as women and girls, they also do not ready to speak with any purpose except their husband. After urumalkettu or reach the age of 16 they didn't allow to stay their parents, they should send to chavadi. In day time iLandaari goes to their house to take breakfast and dinner after finishing food they back to chavadi until they getting married. Muppan of vellimudikudy says“ we even sort out the issues between husband, wife and other issues happened in their kudy, we will take the help from iLandaaripaiyan to assemble the concerned party and sort the issues“.iLandaaries take a major role in every Muthuvan settlement.

### **Thinnaiveedu**

Thinnaiveedu is for the girls to stay at night and that house will have two partitions. One section of partition for women who undergo menstrual periods to stay and girls stay and

on the other side non-menstruating women stay. Below the picture shown the girls or women in the staying time of periods, they keep their dresses separated and hang on the front side of the wall. If they happen to stay for seven or ten days the food will be given at the reclusion house by the elderly ladies, who had reached menopause. That ladies they go and give the foods. Compare to chavadi, thinnaiveedu is located in the settlement (kudy) area. The pregnant women in the settlement, during their labour time they will shift to thinnaiveedu. All the kudys have a traditional system of chavadi and thinnaiveedu.

## **Ornaments**

### **Men**

Old men wear earrings (kadukkan) with stones and glass.

### **Women**

In the olden days, Muthuvan women are traditionally wearing a bracelet on their arms. They felt the pride to wear it. In this Vellimudi settlement, one old woman wears their traditional bracelet on her arm and wearing dozens of glass or rubber bangles on her two hands. At present no one is interested in wearing that bracelet and dozens of bangles. It seems all are wearing nose studs and an ankle on each leg are the usual ornaments of women.

## **Signification of muthuvans**

### **Medicine and Health care**

The Muthuvan do not generally go to any hospitals. They have traditional medicines which are very effective. The medicines and the medicine men are confidentially preserved and passed on to the generation. They have herbal solutions for every disease and health needs including family planning.

### **Unique Nature of Muthuvans**

They can sense the movement of wild animals from the signs and can find the movement of the tiger or other wild animals from its excreta. They have a small prayer and they will a grass or a leaf. Then they will walk off and the tiger or other wild animals will not cross their side.

### **Muthuvans present life and Status**

The Muthuvans mainly depend on the forest products and cultivate Tapioca and a few other portions of cereal. All the families in the settlement have their land. They also grow cash crops such as pepper, cardamom, beetle- nuts, coffee, Kasturi manjal, and lemongrass. More often the local traders and merchants reap the real benefits of these cultivations. Muthuvans are short-sighted. They live on a daily basis. They either lease out their land or give the crops on the tender. Since they do not know how to bargain, they are losers. The researcher felt the people are very innocent. Still, they made their house with bamboo, iitai,

and mud. Muthuvan takes food two times a day like rice and ordinary foods. About their education level is very low, they do not like to school. And their dressing is very traditional and some children are wearing modern clothes like churidar, they speaking Tamil but little influence of Malayalam. At present, they do not hunt animals, they collected honey from the deep forest of top hills from their settlement area. They have less awareness about Government offers, and Social awareness, and people get community certificate. But all have a family card and voter card to their identity.

### **Conclusion**

By the Ethnography study, the researchers have found an ethnographical view on Muthuvans. The cultural aspect level of the Muthuvans tribes maintains all the rituals and traditions of their own and the researcher observed the old people of the settlement keep their folklore and some riddles, stories in their Muthuvans language. The same thing the researcher observed from the younger generation of the Vellimudi settlement Muthuvans tribe has lost. As a result, this study paves the way for a new dimension for further research on the Muthuvan people.

### **References**

- Dr.C.Sivashanmugam & Dr.V.Thayalan (2012).***Comprehensive Questionnaire For Tribal Studies.*
- Fried, Morton (1972).***The Study of Anthropology.*New York: Crowell.
- Dr.P.Perialwar(1978).***A Grammar of The Irula Language; Annamalai University.*
- Hymes, D.(1974).** *Fountation in Ethno linguistics on Ethnographic approach.*Pennysylvenai; Penn Press.
- Radcliff,B.(2004).***The Social Anthropology of Radcliff-brown.*New York: Routledge and Kegan Paul.
- V.Gnanasundaram.(2012).***A Study of Eravalla: Linguistics,Sociolinguistics and Folkloristic Aspects with Comparative Eravalla Vocabulary ; Bharathiar University.*
- Muhammed Atheequ and Anusha(January 2018):** *A historical analysis of Muthuvan tribe of Kodakkadukudi; National journal of Advanced Research .*
- K.S.Singh.***The scheduled Tribes,Oxford University Press-New Delhi-1994*

## **NUMERALS OF ASURI: AN ENDANGERED LANGUAGE**

*Raunak Roy, Research Scholar, School of Humanities, University of Hyderabad,  
S.Arulmozi, Assistant Professor, School of Humanitie, University of Hyderabad*

### **Abstract**

*Asuri is a lesser-known language of the Munda branch of the Austro-Asiatic language family. UNESCO classifies it as belonging to the definitely endangered category. As we know the numerals of an endangered language are even more vulnerable to extinction than lexical items belonging to other semantic domains. The following paper is a descriptive account of the Asuri language. The paper mainly focuses on the number system of Asuri. The paper is divided into two major thematic portions – first an account of the number names of the Asuri numerals along with a structural description is provided; secondly the paper explores the understanding of this number system through historical lens wherein data from the past record is compared with the recently collected data to enumerate the changes occurred in the number system of Asuri.*

### **Introduction**

The intertwined evolution of language and culture is a universal phenomenon. Numeration is one of the sub-systems attested in languages worldwide. Numerical capacity is an important aspect of the cognitive faculty of the human brain. This ability does not exist in the language, but the language itself acts as the medium of operation. It is interesting to note the diversified mechanisms available for numeration in the languages. With the advancement in linguistic studies, the number system of the various indigenous and previously unknown languages has been brought to light. With the rapidly increasing cases of language loss globally this knowledge contained in the language dies with the language itself. Numeral systems are even more endangered than languages (Comrie, 2005).

According to Chomsky (1988:169), the number faculty may have developed as an abstraction from the human language faculty, preserving the mechanisms of discrete infinity eliminating the other special features of language. The existence of this conception in all languages, be it the language of technologically advanced culture or the language of some primitive culture makes it a universal linguistic and cognitive category. But it is also a fact that it is a culture bound, for instance technologically advanced societies have highly developed numeration systems while a language of any forest dwelling tribe may have only limited vocabulary for counting. It is speculated that tool-making for hunting may be the source of motivation for the discovery of the counting system. The surrounding environments such as the fingers of the hands were also pre-cursors in this direction. In fact the word digit to mean number is derived from the Latin word ‘digitus’ which means ‘finger’. Greek ‘pent’ and German ‘fünf’ terms denote the number five but their older meaning was ‘palm of the hand’ symbolizing five. Every civilization had their own representation of numbers in their age. The numeration system was not unknown to them. The ancient people utilized several ways for counting. We get evidence that even the ancient civilizations had their own particular numerical traditions. The art of writing was invented around 3000 B.C. but numbers were written well before the script was used. All early societies used absolute value number systems.

According to Vaclav Blazek (1999) the study of numerals includes at least three steps, logically following one another: description, structural analysis and etymological analysis. Further Blazek (1999:3) notes that the first serious study on the numeral systems of many languages of various language families was by Pott in 1847. Attempts were made by Alfredo Trombetti (1916) and that of Theodor Kluge (1937-42) in the 20th century to describe the numeral systems of all known languages. The most detailed description of all the known numeral systems was started by Eugene Chan in the nineties and continues till today.

Apart from these attempts to study numerals at a global level, there have been studies devoted to individual languages or of particular language families. However these studies are mostly focused on description and analysis and little on etymology.

### Methodology

The paper is based on the data collected through fieldwork in the Jharkhand state where Asuri is spoken. This dialect of Asuri is spoken in the Gumla District of Jharkhand. The data collection was done through the interview method. Direct elicitation, which is the most apt method in case of documenting vocabulary, was used. The SPPEL<sup>17</sup> questionnaire was used to document the lexical information.

The objective of the paper is to describe the numerals of Asuri – an endangered Munda language belonging to the Austro-Asiatic language family for which fieldwork is the main source for this data. Apart from field-work which is the primary source of data, Grierson's Linguistic Survey of India was consulted.

### Numeral system of Asuri

#### 3.Asuri number names

1- miaḍ	17-pit̪iḡja	29-hisi-nigja	90-epja hisi desa
2- barea	18-it̪iḡya	30-hisi desa	100-sae
3- pea	19-newagja	31-mi hisi migja	200-sae barea
4- epja	20-hisi	32-mi hisi barigja	300-sae peya
5-apja	21-hisi mia	33-mi hisi pegja	400-sae epja
6-pet̪iḡja	22-hisi barea	34-mi hisi pegja	500-sae apja
7-pit̪iḡja	23-hisi pea	35-mi hisi apagja	600-sae pet̪iḡja
8-it̪iḡja	24-hisi epja	36-mi hisi pet̪eḡja	700- sae pit̪iḡja

<sup>17</sup> The Scheme for Protection and Preservation of Languages, SPPEL is a questionnaire developed by the Central Institute for Indian Languages, CIIL.

9-newa	21-hisi mia	37-mi hisi pit̃igja	800- sae it̃jja
10-desa	22-hisi barea	38-mi hisi it̃igja	900- sae newa
11-migja	23-hisi pea	39-mi hisi nigja	1000- sae desa
12-barigja	24-hisi epja	40-bar hisi	10000- sae desa desa
13-pegja	25-hisi apja	50-bar hisi desa	
14-epegja	26-hisi pet̃jja	60-pe hisi	
15-epegmeya	27-hisi pit̃jja	70-pe hisi desa	
16-pet̃egja	28-hisi pit̃jja	80-epja hisi	

### 3.2 Structural description of numbers in Asuri language

#### 3.2.1. Formation of Cardinal numerals:

Asuri has ten basic or monomorphic numerals from 1 to 10 and higher numerals are derived from these. One to ten, as mentioned above are basic words and eleven to nineteen are expressed as 1+10, 2+10, 3+10, 4+10, 5+10, 6+10, 8+10, and 9+10 respectively. The term for twenty which is /hisi/, is a mono-morphic word. Twenty-one to thirty are expressed as 20+1, 20+2, 20+3 and 20+4 and so on up to thirty. From thirty onwards there is both addition and multiplication involved in the derivation of the number names.

#### 3.2.2. Derivation:

*11 to 20:* From eleven to nineteen numerals are formed by adding numerals from one to nine to the base that is ten. The rule for derivation of numerals from 11 to 19 may be written as  $N+10$ , where N stands for the basic numerals from one to nine which are basic, without any derivation. Though the data shows /desa/ as the number name for 10 but number names from 11 to 19 carry the suffix /-gya/ instead of the term /desa/ or any of its derivatives. The explanation for this apparently unrelated phenomenon comes from historical linguistics. Earlier Asuri had the term /gelea/ for 10 before the borrowed word /desa/ replaced it.

Another point to be noted here is that the pattern  $N+10$  evident in Asuri bears more similarity with the Indo-Aryan example Hindi where the pattern is also  $N+10$  as opposed to Dravidian where it is generally found to be  $10+N$  for instance Tamil has forms for eleven as /patinol̃ru/ which is (10+1); twelve as /pañniraṇ̃tu/ (10+2) / and thirteen as /patinmū̃ru/(10+3). thus the pattern in Tamil is  $10+N$  which is also found in other Dravidian languages like Kannada and Telugu.



20 to 30: For 20, Asuri has a basic i.e. monomorphic term, /hisi/<sup>18</sup>. It will be observed that in the formation of numerals after 20 patterns of derivation of terms for 21 till 29 the underlying rule is 20+N. For 30 the case is different. It is with 30 that multiplication starts operating in the word formation processes for numbers in Asuri. 30 has the following derivation rule  $1*20+10=30$  i.e.  $(N*20+10)$ .

*Decades:* We can see that for the odd decades the process of multiplication and addition is operating whereas for the even decades like 20, 40, 60 etc there is only multiplication involved. The rule is as follows  $(N*20+10)$ .

We can see that for the odd decades the process of multiplication and addition is operating whereas for the even decades like 20, 40, 60 etc there is only multiplication involved.

20

30=1\*20+10

40=2\*20

50=2\*20+10

60=3\*20

70=3\*20+10

80=4\*20

90=4\*20+10

*Hundreds:* The term for hundred is /sae/; though being an Indo-Aryan loan is basic. For 200 to 900 the derivation process involves the following rule  $100*N$ .

**3.2.3. Formation of Ordinal numerals:** the language makes no distinction between the cardinal and ordinal numerals. Same number terminology is employed to represent both types.

**3.2.4 Formation of Proportional numerals:** proportional numerals in Asuri are formed by adding the suffix /khe/ to the shortened form of the cardinals.

/mikhe/ 'once'

/barkhe/ 'twice'

/pekhe/ 'thrice'

---

<sup>18</sup> Another observation made in the fieldwork is that the term /kuʃi/ is used for twenty instead of /hisi/.

#### 4. Comparison of Munda numerals

The following is a comparison of the data on Asuri with the other languages of the Munda group. We can observe the similarities and differences in this data set. The native numeral systems found in the Munda languages shows that Proto-Munda had both a duodecimal and a vigesimal system.

Number	Korku	Santali	Turi	Ho	Asuri	Mundari
1	mijna	mitʔ	miadʔ	miəd ~ mid ~ mi	miadɔ	miyad / moyon
2	bari	bar	baria	bəriɛ ~ bar	barea	baria
3	ap <sup>h</sup> ai / ap <sup>h</sup> ei	pɛ	pea	appiɛ ~ ape	pea	apiya
4	ap <sup>h</sup> un	pon	punia	uppuie ~ upun	ɛpja	upuniya / upunia
5	monoe	mōtɕ̃	miadʔti	mōɕ̃a ~ moi	apja	monreya / moɕ̃ea
6	turui	turui	miadʔti miadʔ (5 + 1)	turuie ~ turui	peɕ̃ja	turia / turia
7	ei	eae	miadʔti baria (5 + 2)	aiɛ ~ ae	piɕ̃ja	eya / satɕ̃a
8	ilar	irəl	miadʔti pea (5 + 3)	ia ~ ir	iɕ̃ja	iriliya / a:ɕ̃a
9	arei	are	miadʔti punia (5 + 4)	area	newa	ereya / noɕ̃a
10	gel	gɛl	baranti (2 x 5)	gelea ~ gel	desa	geleya / dōsɕ̃a

For most of the Munda languages there is preserved linguistic data up to ten (in written literature). Munda languages generally have a base 10 or combined base-10/ base-20 numeral system. Santali has a vigesimal numeral system along with various loanwords for example for hundred and thousand from Hindi. Turi has a five-based system. Ho and Mundari have a traditional vigesimal system. The Sora language is different from the other languages of this group. It still uses the duodecimal system. It employs a base 12

/migel/ 'twelve'

/migelboj/ 'thirteen' (12+1)

/migəl-bagu/ 'fourteen' (12+2)

/migeljagi/ 'fifteen' (12+3)

According to Bhattacharya (1975) Didey (Lower Munda), Sora and Parengi (South Munda), Kharia (Central Munda) and Mundari, Santali and Korku (North Munda) have retained their numbers up to ten. Bondo has preserved till eight, Gutob till three and Juang has retained only the first two. Oriya numerals are used in these languages which have lost their native words. Among the Kherwarian dialects Ho and Birhor have preserved numerals upto ten while Asuri, Koraku and Korawa up to three after which they use Sadri numerals. The basic numerals of Asuri have not remained unaffected from the phenomenon of borrowing.

In the contemporary times we see that most of the Munda languages have replaced their native number names with either the dominant Indo Aryan language such as hindi etc or the popular regional lingua franca such as Sadri. A diachronic analysis will reveal loss of the Asuri numerals from its inventory of numerical systems.

#### **Asuri numbers from a diachronic perspective**

As noted above the basic numerals of Asuri have not remained unaffected from the phenomenon of borrowing. To establish this assertion a comparison of the data obtained with the recorded information in the Linguistic Survey of India, Volume-4 has been done here. The numerals one to ten as recorded by Grierson are as follows:

1, miat'; 2, baria; 3,pea; 4, upunia; 5, moya; 6, turia; 7,aiya; 8,irliya; 9, area; 10, gelea (LSI V-4).

From the data collected we can see that the terms for 9, 10 have also been replaced by Indo-Aryan forms /newa/ and /desa/. Some diachronic changes have occurred in the number names for four, five, six, seven and eight.

4- upunia>epja

5- moya>apja

6- turia>petʃja

7-aiya>pitʃja

8-irliya>itʃja

There is an obvious change in the terms for four, five, six, seven and eight in the indigenous number names. Only /-ja/ an 'archaic suffix'<sup>19</sup> is retained in the new data. After eight there is a case of borrowing for the terms nine and ten which are /newa/ and /desa/

---

<sup>19</sup> Studies in Munda Numerals: N. Zide

respectively. But it is seen that again from eleven onwards there is retention of the indigenous Asuri terms. Furthermore, terms for 20 and 100 are also not of indigenous origin. According to Anderson terms for 20 and 100 i.e. 'hisi' and 'sae' are borrowed from Indo-Aryan. The word /hisi/ for twenty in Asuri and also in other Munda languages is derived from the Sanskrit word /vimsati/. Though Bhattacharya(1975) claims in 'Studies in comparative Munda Linguistics' that Asuri uses Sadri numerals after three but referring to the data obtained it seems that it is not the case. The difference may be attributed to the dialectal differences of the language.

Again, for numeral 'thousand' borrowing is evident in case of Munda languages, Santali and Asuri. The number name for the numeral term for 100 is mono-morphic in Asuri while the rest are derived. From 200 to 900 the numbers are formed by multiplying.

The case of the borrowing for nine and ten in Asuri seems interesting. The Indo-Aryan terms for 9 and 10 are /nau/ and /das/ but Asuri uses /newa/ and /desa/. Why did Asuri borrow /newa/ and /desa/ but not /nau/ and /das/ like its other sister languages did? or it did borrow nau and das but they became /newa/ and /desa/ due to sound changes operating in the language. These questions demand further research and more data. It seems to be either a case of fronting of vowels or might be a borrowing of the unique kind. They resemble Old Indic words for nine and ten which are derived from Proto-Indo European.

A possible explanation offered here is that this change is caused by Analogical levelling where we see the more common pattern in the endings which is /ya/ in the indigenous words. /nau/ and /das/ were not in accordance with this paradigm uniformity. So in order to be similar to the other terms mostly ending in /a/ the borrowed words are changed to /newa/ and /desa/.

## **Conclusion**

Based on the discussion above, we see that the Asuri language like many other Munda languages has a vigesimal system for higher cardinal numbers. The first ten number names with the exception of nine and ten are basic indigenous munda words. The higher numerals from 11 to 19 follow a derivation pattern with the base 10. After 20 we see that there is the vigesimal system being used. Such a dual pattern for formation of number systems is also noted in the languages like Kharia, Korcu and Sora (S. Mohan, 2012).

We also find variation in the number system. For instance for twenty both /hisi/ and /kuṛi/ is used. Not only this, there is an alternate system altogether for formation of numerals if using /kuṛi/. For example: Apart from the numbers given in table 1 the numbers given below are also use. However, the use of numerals of the dominant language is ever increasing day by day.

20 /hisi/, /mi kuṛi/, /bis/

30 /mi kuṛi das/

40 /du kuṛi /

50 /bar kuṛi das/

60 /pe kuɽi/

70 /pe kuɽi das/

80 /tʃair kuɽi /

90 /tʃair kuɽi das/

Asuri numerals are an interesting domain of research. It is also an area which requires more attention from academia as Austro-Asiatic languages in India have not been studied as much when compared to languages of other families. The above paper is a step in this direction. There are many questions which need to be explored further so that we discover the roots of changes occurring in the numeral system of Asuri especially with respect to the attrition and convergence taking place in the language.

### References

Adams, K. (1991). The Influence of Non-Austroasiatic Languages on Numeral Classification in Austroasiatic. *Journal of the American Oriental Society*, 111(1),62-81.

Bakker, P. (2001). *Anthropological Linguistics*,43 (2), 234-235. Retrieved April 13, 2020, from [www.jstor.org/stable/30028786](http://www.jstor.org/stable/30028786)

Bhattacharya, S. (1975). *Studies in Comparative Munda linguistics*. Shimla: Indian Institute of Advanced Study.

Blazek, V. (1999). *Numerals–Comparative- Etymological Analyses of Numeral systems and their Implications*, Masarykova univerzita Brne.

Corbett, Greville. (2000). *Number*. Cambridge: Cambridge University Press.

Mohan S. (2000). Language Situation in Jharkhand: Issues and Perspective. *Paper presented In the seminar on Tribal Bilingualism*. Mysore: CIIL

Mohan, S. (2012). Numeral Expressions. In: Kharia Korku, and Sora: A Comparative Account. *Bulletin of the Deccan College Research Institute*, 72/73 , 367-374. Retrieved April 12, 2020, from [www.jstor.org/stable/43610713](http://www.jstor.org/stable/43610713)

Uraon, P. (1994). *Bihar ke Asur*, Ranchi: Bihar Tribal Welfare Research

Zide,N.H,(1978). *Studies in Munda Numerals*. Mysore: Central Institute of Indian Languages.

## A CORPUS ANALYSIS ON ENGLISH PRONUNCIATION DEVIATIONS AMONG KANNADA SPEAKERS

**K.S. Rejitha**, Senior Resource Person, Linguistic Data Consortium for Indian Languages, CIIL, Mysore.

**N. Rajesha**, Junior Resource Person, Linguistic Data Consortium for Indian Languages, CIIL, Mysore.

### Abstract

*In the multi-lingual context of India, English become unifying force to communicate. India is one among the countries that seen earlier spread of English in non-native contexts, where the language is part of the country's leading institutions, where it plays a second-language role in a multilingual society. English is taught in schools across the nation. The objective of the study is to find out the deviations committed by Kannada Speakers while speaking English. This analysis is made on the empirical data.*

**Keywords:** *Speech Corpus, Kannada Speakers, English-Kannada Variant, Pronunciation*

### Introduction

English language is a mixture of Anglo-Saxon which is the primary language of England in middle ages. Colonists have proliferated English to every corner of the globe. The colonisation imposed English as administrative language in British colonies like Asia, Africa America, Australia, etc. Even if British English is considered as Standard English, there are varieties like American English, Australian English, Indian English etc. During British Raj English arose as the link language across the territory. English became a part of education system of India. India is the highest English speaking population second to US. Some Indian origin lexicon such as 'dabba', 'curry', 'idly' etc. are used world widely in English language.

English is functioning as lingua-franca given that India is linguistically diverse. Dravidian, Indo-Aryan, Tibeto-Burman and Austro-Asiatic are four major language families in India. Since each state has their own regional language for their internal day-to-day administration, most of the states use English as a common language to communicate in inter-state communications. Through official language act 1963, the official language status of English was extended to an indefinite period and it is considered as non-scheduled language of India. The main areas of English used in India are judiciary, education, mass media, administration, science and technology, trade and commerce, medicine etc.

English act as inter-language in India so the variations in the phonological features are evident because of influencing regional language features. Stress, intonation pattern and pronunciation are the difficult features to follow for an average Indian speaker. These supra-segmental features of Indian English are different from Received Pronunciation because speakers mix with their mother tongue features with English. In India English has seen a recent shift in preference of American vocabulary over British, even some times it is resisted, the change is gradual. Indian English vocabulary also includes words drawn from regional languages.

## Data collection

The empirical data used to analyse the pronunciation deviations among Kannada speakers in LDC-IL Indian English-Kannada Variant. LDC-IL collected this Indian English variant of Kannada speakers, from different part of Karnataka in 2009. This Speech corpus is collected in the same way as other Indian language data is collected by LDC-IL. The main intention to collect the data is for machine learning of Automatic Speech Recognition (ASR) systems, thus the recording is done in the field with ambient noise. The data is collected as read speech data, i.e. the prompts were given to the speakers to read out and it is being recorded. The speakers are allowed to read the prompts earlier before recording to get the fluency with the context of recording text. It is ensured that the speakers do not have any reservations about the content they are about to read. If the speaker has concerns about the political, social views expressed in the content, a different prompt of content is offered to the speaker. Some part of text poses difficulty for a certain speaker to read.

‘As the human body ages, it undergoes changes such as lessening strength, slower movements, degeneration of body tissues etc. these factors impact the voice as well. As people age their speech slows down, syllables and words are elongated, sentences are punctuated with more pauses for air. Scientific studies also show that as male and female age, the changing larynxes changes pitch and intensity. Age also affect the hearing process, which may make a person speak louder’ [Choudhary, Narayan, et al. 2019]. To keep this age factor in balance, LDC-IL has taken care of collecting the speech recordings from different age-group, viz, ‘16 to 20 years’, ‘21 to 50 years’ and ‘above 50 years’ who come from various walks of life. The speech corpus has almost 24 hours duration. Since the data is of real time corpus it is taken for the phonetic analysis to find the general pattern of English pronunciation among Kannada speakers.

The data is collected from 52 distinct speakers, keeping the gender balance and degree of an age group in general population. The data distribution of LDC-IL Indian English – Kannada Variant is as follows:

Age Group	Gender-wise Distribution		Total Speakers
	Female	Male	
16 to 20 years	07	05	12
21 to 50 years	14	16	30
Above 50 years	05	05	10
Total	26	26	52

Table 1: Speakers distribution in LDC-IL Indian English – Kannada Variant Speech corpus

## **Analysis**

This analysis is to document the commonly observable variations pronunciation of English which are predominant in Kannada speaker community. This analysis is not intended to evaluate Kannada speaker's English standard or a survey of how many percentage of speakers differ from 'received pronunciation' hence this study does not include the statistics of speakers.

'In the area of speech recognition accent plays a vital role.' [Disha Kaur Phull, G. and Bharadwaja Kumar 2016] Since this data is developed for machine learning of automatic speech recognition systems, the main focus of this study is to bring the predominant features of the Kannada variant of English to the attention of designers of machine learning algorithms, so that they can be sensitive about these features while developing ASR systems.

In Karnataka English is a second language and students learn as second language or foreign language. Received Pronunciation, which is the standard British accent, needs more attention while teaching schools. Now a day's some schools take great effort to teach the proper pronunciation. Moreover people are aware that there is a standard pronunciation which is different from what the common Kannada speakers articulating.

Most of the English teachers of India, who are Indian, and speak their native language at home, do not speak the 'received pronunciation' English, as they were not even trained to do so. These teachers train the next generation of students who could become future teachers, as a result all over the India, the language variants of English continues down the generations. Now when at the time of information explosion varied kinds of channels pour English to living room, yet it needs time and resources to un-learn and re-learn and adopt to change deep-rooted behaviours.

'While teaching or learning English pronunciation, both the teachers and learners have to recognize learning barriers. 'The language learning barriers can be listed as Mother tongue influence; Start acquiring seriously the second language after fourteen years age; Lack of facilities in school and colleges; Lack of efficient English teaching faculty in school and colleges; Learners' reluctance to learner the intricacies of the target language' [Dr. C. Visweswara Rao, N. Murali 2017]

## **Deviations in Vowels pronunciation**

Vowels are differentiated on the basis of the part of the tongue which is used in articulation (front, back, central), height of the tongue (close, half-close, half-open, open) and lip rounding (rounded, unrounded). Daniel Jones is the developer of this cardinal vowel system (Jones, D. 1909). The monophthong is a vowel which does not change the voice quality over the duration. If the vowel glides from one sound to another then it is called diphthong, and it glides through three sound qualities then it is called triphthong.

In the given speech data of Kannada speakers it is observed that for /ʌ/, /ɜ:/ and /ə/ Received pronunciation is merging to /ə/. Similarly /ɔ/ and /ɒ/ both are converge at /ɒ/. In the same way /ɪ/ become /e/ and /ɔ/ become /ʌ/ in most of the observations. It is a common phenomenon among Kannada speakers that the English short vowels tend to be long vowel and diphthong becoming monophthong and vice versa. Since 'Kannada is a vowel ending



language. Consonants will occur only in the initial and medial positions' (Patil, Vijayalaxmi F., et al. 2019). The mother tongue influence usually bring vowel at the end like 'down' pronounced as /daʊnu/ instead of /daʊn/ and 'load' pronounced as /ləʊdə/ instead of /ləʊd/.

Vowel Deviations	English Word	Received Pronunciation	Kannada Speakers Pronunciation
/ə/ for /ʌ/,	<i>enough</i>	/ɪˈnʌf/	/ɪˈnəf/
/ə/ for /ɜ:/	<i>heard</i>	/hɜ:(r)d/	hərd
/ʊ/ for /ɔ/	<i>boy</i>	/bɔɪ/	/bʊɪ/
/e/ for /ɪ/	<i>village</i>	/vɪlɪdʒ/	/vɪledʒ/
/ʌ/ for /ɔ/	<i>oil</i>	/ɔɪl/	/ʌɪl/
Lengthening the vowel	<i>live</i>	/lɪv/	/li:v/
Diphthong Monophthong	become <i>either</i>	/ˈaɪð.ə(ɪ)/	/ɪ.ð.əɪ/
	<i>voice</i>	/vɔɪs/	/vɪs/
Monophthong Diphthong	become <i>direction</i>	/dɪrɛkʃ(ə)n/	/deɪrɛkʃən/
/u/ insertion	<i>down</i>	/daʊn/	/daʊnu/
/ə/ insertion	<i>load</i>	/ləʊd/	/ləʊdə/

Table 2: Deviations of Vowel in Kannada Speakers' English

### Deviations in consonant pronunciation

Many Kannada speakers have difficulty to articulate distinctly /s/ and /ʃ/, /f/ and /ph/, /w/ and /v/ etc. Kannada speakers pronounce words in different way such as *bats* /bæts/ as /bætz/. Non-standard English speakers in Karnataka pronounce *morning* /ˈmɔ:niŋ/ as /ˈmo:rnɪŋ/ and *food* /fu:d/ as /fɒd/. Consonant clusters are pronounced in different way such as vowel is inserted unnecessary i.e, *school* /sku:l/ become /sku:lu/. Most of the Kannada Speakers are rhotic. They utter 'r' in middle and final positions even when it is silent. 'Labio-velar approximant' /w/ becomes 'voiced labiodental fricative'/v/. As noticed by Trudgill & Hannah 1994 'English alveolar /t/ would be articulated as the Indian retroflex /t/ or as the dental /t/ in different phonological environments. The result was that the retroflex completely replaced the alveolar; in fact, it has been found that the entire series of English alveolar consonants tends to be replaced by retroflex consonants' this data also shows that when past tense markers end with alveolar /t/ it becomes retroflex /d/ and /ɛd/. Words ending with l, m, n are pronounced as əl, əm, ən. It is noticed in southern Karnataka, the 'h' insertion or deletion in Kannada words pronunciation in large mass. Same habit continues in English when English word has spoken by them. Alveolar fricative /s/ is spread across post-alveolar, retroflex and palatal positions. Kannada speakers are not properly distinguishing /s/, /z/, /ʒ/ and /dʒ/. Consonant /v/ insertion is widely observed while articulating /ʊə/ or /ɔ:/. As [7]

noted ‘Gemination is common in Dravidian languages, double consonants in written English are often geminated: ‘sum-mer’ for summer and ‘sil-lee’ for silly.’ The corpus is on par with the observation. Because of incomplete acquisition of English, or out of habit just like other Indian speakers Kannada speakers too tend to read the sentence.

Consonant Deviations	English Word	Received Pronunciation	Kannada Speakers Pronunciation
Rhotic	<i>never</i>	/nevə(r)/	/nevər/
	<i>girl</i>	/gɜ:(r)l/	/gɜ:rl/
w > v	<i>window</i>	/wɪndəʊ/	/vɪndəʊ/
t > d	<i>looked</i>	/ləʊkt/	/ləkd/
t > ɛd	<i>walked</i>	/wɔ:kt/	/wɔ:ked/
n > ən	<i>cotton</i>	/kɒtn/	/kɒtən/
z > s	<i>dogs</i>	/dɒgz/	/dɒgs/
h insertion	<i>ask</i>	/ɑ:sk/	/hɑ:sk/
h deletion	<i>have</i>	/hæv/	/æv/
s > ʃ	<i>struggle</i>	/strʌg(ə)l/	/ʃtrʌgəl/
s deletion	<i>question</i>	/kwɛstʃ(ə)n/	/kwɛtʃən/
s > c	<i>question</i>	/kwɛstʃ(ə)n/	/kwecən/
s > ʃ	<i>question</i>	/kwɛstʃ(ə)n/	/kweʃən/
Consonant insertion	<i>your</i>	/jɔ:(r)/	/juvər/
Gemination	<i>summer</i>	/sʌmə(r)/	/səmmər/
uttering consonant	silent <i>knowledge</i>	/nɒlɪdʒ/	/nɒledʒə/

Table 3: Deviations of Consonant in Kannada Speakers’ English

### Deviations in Suprasegmental features

Suprasegmental features are the ‘prosodic’ features of speech, which are generally taken to include length, accent and stress, tone, intonation, and potentially a few others’ (Fox, Anthony, 2000). Normal statements are generally in falling intonation, and Kannada speakers are following the same. Similarly Kannada speakers using rise intonation for the yes/no questions just like others. In Received Pronunciation, the wh-questions are in falling intonation but in Kannada speakers ends with rising intonation.

The pronunciation of syllabic segment and stress are unpredictable in English syllabic segment of *minister* is *mi.ni.ster* but sometimes Kannada speaker divide it as

*mi.nis.ter*. The stress pattern of minister is *mi'nister* but in Karnataka some speakers stress is in the first syllable *'minister*. Generally Kannada speakers stress is on the basis of weight of the syllable. Just like the Dravidian counterparts, Kannada speakers too incline to lengthen vowel or consonant to express happy, sorrow, exaggeration, surprise and other expressions. Eg. 'So good' /səʊ gʊd / is pronounced as /so: gʊd/ and 'great man' /greɪt mæn/ is pronounced as /gre:t mæn/.

### Other observation

There are some unfamiliar words to the mass of the language community. When the speakers stumble on such words to read they try to utter according to the spelling. For eg: 'aisle' /aɪl/ is pronounced in many ways such as /aɪll/, /asəɪll/, /əɪsell/, /asell/. In many instances 'ing' marker is pronouncing as /ɪŋg/ instead of /ɪŋ/.

It is noticed that even when it is a read speech, in the speech data, Kannada speakers in a natural flow of reading miss or interchange the articles (a, an, the). Since these articles is not a part of Kannada, English as a second language it has to come with too much practice or conscious reading at the cost of fluency.

While analysing the speech data it is noted that the Kannada speakers English with good fluency miss the articles or interchange the articles of English. It is even noted that the article 'the' which need to be unstressed before a consonant /ðə/; and unstressed before a vowel /ði / will be pronounced both ways without giving much importance to what sound follows it. It is observed that the speakers while reading assume forthcoming words, or constructing words which might not be the given in the prompt sheet. Most of the times this phenomenon happens while reading prepositions, where the speaker miss or change the prepositions. It is even pointed out that plural marker 's' is missed or pronounced where it is not needed. It is point worthy to note that female speakers had far better expression and pronunciation clarity than male speakers.

### Conclusion

English is taught as second language in schools of Karnataka. This study of the corpus shows, the English is intelligible but Received Pronunciation is unintelligible to Kannada speakers. The Kannada speakers make a deviation while speaking /ʌ/, /ɜ:/, /ɪ/, /s/, /ʃ/, /f/, /ph/, /w/ and /v/ sounds. They even inclined to add /u/ or /ə/ at the end of words because of mother tongue influence. These predominant features of Kannada variant of English need to be noticed as one of the variety of Indian English for better Machine learning. The second language learners need more attention for learning pronunciation.

### Reference

Choudhary, Narayan, Rajesha N., Manasa G. & L. Ramamoorthy. LDC-IL Raw Speech Corpora: An Overview in Linguistic Resources for AI/NLP in Indian Languages. Mysore: Central Institute of Indian Languages. 2019. pp. 160-174.

Disha Kaur Phull, G. Bharadwaja Kumar. Vowel Analysis for Indian English. Procedia Computer Science, Volume 93, ISSN 1877-0509. 2016. pp. 533-538.

Dr. C. Visweswara Rao, N. Murali. How To Overcome English Problem Sounds In Indian Context. *International Journal of English Language, Literature in Humanites*, Volume V, Issue VI June. 2017. pp. 158-170.

Jones, D. *The Pronunciation of English*. Cambridge: CUP; rpt in facsimile in Jones. 2002.

Patil, Vijayalaxmi F., Chetan Baji, Rajesha N., Manasa G., Narayan Choudhary & L. Ramamoorthy. Documentation of LDC-IL Kannada Raw Text Corpus in *Linguistic Resources for AI/NLP in Indian Languages*. Mysore: Central Institute of Indian Languages. 2019. pp. 49-60.

Trudgill, Peter and Jean Hannah. *International English: A Guide to the Varieties of Standard English*. London: Edward Arnold. 1994. pp. 128

INDIAN ENGLISH. *Concise Oxford Companion to the English Language*. Retrieved October 16, 2020 from Encyclopedia.com: <<https://www.encyclopedia.com/humanities/encyclopedias-almanacs-transcripts-and-maps/indian-english>>

Fox, Anthony. *Prosodic Features and Prosodic Structure: The Phonology of 'Suprasegmentals'*. United Kingdom: OUP Oxford. 2000.

## LEXICAL DECODING OF MALAYALAM SPOKEN-TEXT: A PRE REQUISITE FOR AUTOMATIC SPEECH RECOGNITION

**S. Sajila**, Senior Resource Person, Linguistic Data Consortium for Indian Languages, CIIL, Mysore.  
**K.S. Rejitha**, Senior Resource Person, Linguistic Data Consortium for Indian Languages, CIIL, Mysore  
**N. Rajesha**, Junior Resource Person, Linguistic Data Consortium for Indian Languages, CIIL, Mysore

### *Abstract*

*This study tries to give document the scenarios faced while Lexical decoding of phonetically annotated Malayalam Speech dataset. It was a major task taken on Malayalam speech data of LDC-IL, mapping spoken text to standard text also known as Lexical Decoding, observations made on the spoken text while preparing for the same. Lexical Decoding of speech annotation is imperative step before Machine learning for Automatic Speech Recognition. These observations are made on empirical speech data of Malayalam collected by Linguistic data consortium for Indian Languages (LDC-IL). This Speech corpus collected from major three regional dialect varieties from south, central and north part of Kerala from the people belonging to different age group.*

**Keywords:** *Lexical Decoding, Speech Annotation, ASR, Machine Learning.*

### **Introduction**

The ability of devices to respond to human speech, in its most sophisticated variations, resembling normal human conversation is Automatic Speech recognition. It makes possible to control various devices and equipment with an ease. It even can offer facilities like print-ready dictation over steno; can prepare input to other language technology applications. It is a technology that enables a machine which can catch speech signals in a spoken language, and converting it into a machine-readable format. ‘Automatic Speech Recognition (ASR) has historically been a driving force behind many machine learning (ML) techniques, including the ubiquitously used hidden Markov model, discriminative learning, structured sequence learning, Bayesian learning, and adaptive learning.’ (Deng, Li & Li, Xiao. (2013).

A corpus is a large collection of language manifestation duly representing its aspects, mainly in text or spoken form. The electronic text corpus is a collection of pieces of language text in electronic form, selected in accordance with the external criteria to represent, as far as possible, a language or language variety as a source of data for linguistic research. Corpora are one of the major resources for language technology. Spoken form of language has diversity. A dialect is a form of language spoken by a particular group of people from a particular region. ‘To ensure representativeness of the speech corpora, a conscious effort has been made to balance the speech data by taking varieties of styles into consideration. The first and foremost among at LDC-IL has been to take an expert view on the varieties of languages.’ (Choudhary, Narayan, et al. 2019)

Malayalam speech data is collected from different parts of Kerala to cover its regional dialect variations. ‘Travancore, Cochin and Malabar regions are influenced by

different internal and external factors so LDC-IL considered Malayalam has three specifically different varieties, thus collected speech data from Thiruvananthapuram, Ernakulum and Kozhikode. LDC-IL divided the Malayalam speaking areas into these three regions and collected speech data from each’ (K.S.Rejitha, et al. 2019).

The following table shows the regional distribution of speakers in LDC-IL Malayalam speech data (Ramamoorthy, L., et al. 2019) on which the annotation is done to which lexical decoding standards are discussed in this paper.

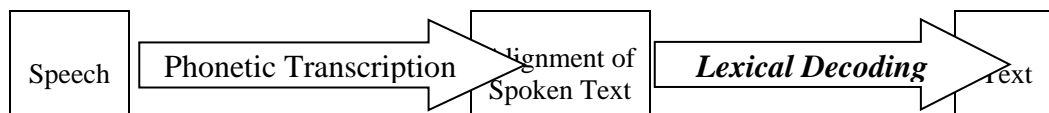
Region	South Kerala		Middle Kerala		North Kerala		Total
	Female	Male	Female	Male	Female	Male	
16 To 20	05	01	08	10	38	37	099
21 To 50	52	42	42	47	38	38	259
Above 50	31	36	23	17	00	00	107
<b>Total</b>	82	78	73	74	76	75	458

**Table 1: Distribution of Malayalam Native Speakers in LDC-IL Speech Data**

The Malayalam speech data is collected is of Total 168 hours duration. The collected speech data is processed and archived. Even though it is read speech corpus, dialect and idiolects bring deviation in pronunciation. The audio will have natural deviations from prompting script. These deviations are because of natural phenomena like elision, addition, reduction, substitution, assimilation, dissimilation, free distributions, complementary distributions etc. Thus the audio signals are needed to be aligned with the text. This alignment of text to the timeline of audio signal is called annotation. It will be done as true to the pronunciation. Annotation is done using praat tool by which the speech data is aligned to Malayalam text as spoken in the audio. This spoken text will have deviations from the prompt script which is natural.

Once the text alignment is done true to the pronunciation it needs to have a lexical decoding. Phonetic annotation is often a useful intermediary between speech and text. If one can successfully produce a model to decode audio signal into spoken text the only remaining task is to map those spoken text to their standard words. The dataset discussed here is phonetically transcribed in Malayalam Script. Malayalam script is phonetic in nature, fortunately we can map phonemes to grapheme to a great extent, this array of graphemes makes text. Since the phonetic annotation has deviations, the spoken text containing array of graphemes representing mapped phonemes does not truly reflect the conventional orthography of Malayalam. Thus an intermediate step is needed to map the spoken text to conventional text.

This step is called Lexical Decoding, named so as it is based on a lexicon or dictionary of the data set.



**Figure 1: Stage where Lexical Decoding Process in preparing Dataset for ASR**

**Our Approach:**

1. The Malayalam phonetically annotated data was put under scrutiny to prepare orthographically normalized transcription. The Malayalam spoken text had phonetic deviations, replaced words, cut off words, sentences spanned across intervals and incomplete sentences that needed to be addressed while lexical decoding. It’s been handled each of these topics in following way.

Small portion of word like grammatical element or a letter is missed then it is corrected as per the correct writing pattern.

For example if the speaker speaks ‘അവൻ വീട്ടി പോയി’ ‘*avan vi:tti po:ji*’ ‘He went home’ in an informal way then it is annotated as ‘അവൻ വീട്ടിൽ പോയി’ ‘*avan vi:ttil po:ji*’, ‘He went home’ in the proper standard Malayalam sentence. There is no valid word ‘viitti’ in the language so it is annotate as a proper word according to the context.

2. The intention of the speaker is most important to understand for the system than the actual phone sequence. The audio might have unnecessary repetition of words because of hesitation of the speaker of dataset. Such Unnecessary repetition of words in single segment was removed

for example if the phonetic annotation of a time interval is ‘കേരളം കേരളം ദൈവത്തിന്റെ സ്വന്തം നാടാണ്’. ‘*(ke:ra[am]ke:ra[am]d̪aivatt̪in̪ɐsvant̪amna:ʈa:ŋ)*’ ‘Kearala is God’s own country’

Here the word ‘കേരളം’ ‘*ke:ra[am]*’ ‘Kerala’ is repeating, thus the repeated word is removed while preparing the orthographic text and made as ‘കേരളം ദൈവത്തിന്റെ സ്വന്തം നാടാണ്’. ‘*ke:ra[am]d̪aivatt̪in̪ɐsvant̪amna:ʈa:ŋ*’, ‘Kearala is God’s own country’

3. If there is any deviation in the phonetic transcription (spoken text) it was corrected to conventional orthographic form. To help with that the original prompt text was used.

For example the Spoken form ‘ശ്രേഷ്ഠ ഭാഷ’ ‘*ʃe:ʃʈʰa bʰa:ʃa*’, ‘classical language’ was corrected in to the conventional form which is ‘ശ്രേഷ്ഠ ഭാഷ’ ‘*ʃe:ʃʈʰa bʰa:ʃa*’

4. In some cases the phonetic annotation (spoken text) may not follow the prompting text. In such cases the conventional form of spoken text was kept.
5. A sentence might span across many intervals, in such cases, if an interval is having a word at the end, followed by an “#” and the word is repeated in the interval that follows, then keeping the phrasal structure of the sentence in mind, one of the word was removed.

### Malayalam Annotation

“ഇതു പ്രശ്നം പരിഹരിക്കാൻ കോൺഗ്രസ്സിനെ”

“#”

“കോൺഗ്രസ്സിനെ വെട്ടിലാക്കില്ല എന്ന് അവർക്ക് അന്നായറിയാം”

IPA:

“i:praɛnampariharikka:nko:ŋgrassine” (For Solving that issue Congress)

“#”

“ko:ŋgrassinevettīla:kkillāennavarkanna:jaɽija:m” ‘they knew very well knew that they never make trouble to congress’

One of the ‘കോൺഗ്രസ്സിനെ’ ‘ko:ŋgrassine’ ‘Congress’ was removed keeping the phrasal structure of the sentence in mind.

6. While phonetic annotation the cut-off speech is marked with [cut-off]\*, in lexical decoding the cut-off speech was written as standard form only (Removing the [ ]\*)

for example if the phonetic annotation of an interval is ‘സൂര്യൻ [പടിഞ്ഞാറ്]\* ഉദിക്കും’, ‘su:ɾjan [paɽijɲa:ɾ]\* uɖikkum’, ‘Sun sets in the west’ then in lexical decoding the cutoff speech the square bracket and the star of ‘ [പടിഞ്ഞാറ്]\*’, ‘[paɽijɲa:ɾ]\*’ ‘west’ is removed and ‘പടിഞ്ഞാറ്’, ‘paɽijɲa:ɾ’ ‘west’ was retained

7. Incomplete sentences were standardized only to the extent of available text.

Both The phonetic annotation and its conventional orthographic forms are distributed through data portal for public usage. These mapping conventions are helpful in preparing machine learning algorithms in addressing phonetic deviations in Malayalam.

### Conclusion

Lexical Decoding of speech annotation is imperative step before Machine learning for Automatic Speech Recognition. This step involves various decision making scenarios whenever spoken text deviates from conventional text. Such a task took up on the empirical speech data of Malayalam collected by Linguistic data consortium for Indian Languages (LDC-IL). The task is completed taking an approach with an output of sensible conventional text extracts aligned with speech.

### Reference

Deng, Li & Li, Xiao. (2013). Machine Learning Paradigms for Speech Recognition: An Overview. Audio, Speech, and Language Processing, IEEE Transactions on. 21. 1060-1089. 10.1109/TASL.2013.2244083.



Choudhary, Narayan, Rajesha N., Manasa G. & L. Ramamoorthy. 2019. "LDC-IL Raw Speech Corpora: An Overview " in Linguistic Resources for AI/NLP in Indian Languages, Central Institute of Indian Languages, Mysore. pp. 160-174.

K.S., Rejitha, Saritha S.L., Sajila S., Rajesha N., Manasa G., Narayan Choudhary & L. Ramamoorthy. 2019. "Documentation of LDC-IL Malayalam Raw Speech Corpus" in Linguistic Resources for AI/NLP in Indian Languages. Central Institute of Indian Languages, Mysore. pp. 233-243.

Ramamoorthy, L., Narayan Choudhary, Saritha S.L., Rejitha K.S. & Sajila S. 2019. Malayalam Sentence Aligned Speech Corpus. Central Institute of Indian Languages, Mysore. ISBN: 978-81-7343-240-8.

## **COGNITIVE ASPECT OF TRANSLATION DIVERGENCE: CASE STUDY OF SELECTED ADPOSITIONS IN ENGLISH, LAO AND HINDI**

**Somsack Phetsamai**, Research Scholar, CAS in Linguistic, Faculty of Indian Languages, Annamalai University, Tamil Nadu

**Shubhra Apurve**, Research Scholar, Department of Humanistic Studies, Indian Institute of Technology (BHU), Varanasi

**Dr. P.Vijaya**, Assistant Professor, CAS in Linguistic, Faculty of Indian Languages, Annamalai University, Tamil Nadu

### ***Abstract***

*Adpositions i.e. prepositions and postpositions, have diverse uses, having divergent counterparts across languages. Translations from the source language to the target language often fail to map the adpositions to exactly what they meant in the source language. Previous studies on Translation Divergences talk about lexical-semantic aspect of the divergences without going into the cognitive aspect of the translation divergences which can enlighten the reason behind the lexical-semantic divergences of the closed word classes like adpositions. The purpose of the current study is to present evidence in support of the existence of the cognitive aspect of translation divergence by studying the translations of selected adpositions (i.e. at, in, on, over) from English to their counterparts in Lao and Hindi with the help of image schemas. We have provided example sentences, their translations as well as discussion based on these examples to support the cognitive translation divergence theory proposed in this paper. This study can prove to be an important part of the Machine Translation as well as the Language Teaching and Learning scenarios, where tools can be developed on this theory for correct translations of closed classes like adpositions and teachers can use the image schema mappings for teaching appropriate translations to their students.*

**Key Words:** *Adposition, Translation Divergence, English Lao Hindi, Cognitive Divergence*

### **Introduction**

Adpositions i.e. prepositions and postpositions, have diverse uses, having divergent counterparts across languages. Translations from the source language to the target language often fail to map the adpositions to exactly what they meant in the source language. This divergence issue becomes wider with socio-cultural gaps amongst languages. Bonnie Dorr (1994) in her paper "Machine Translation Divergences: A formal description and proposed Solution" gave the seven classifications for translation divergences: 1) Thematic Divergence 2) Promotional Divergence 3) Demotional Divergence 4) Structural Divergence 5) Conflation Divergence 6) Categorical Divergence 7) Lexical Divergence. Sinha & Thakur (2005) proposed addition in these classifications to cover the following triggers of divergences like: 1) The word order 2) Replicative words 3) Determiner system 4) Morphological gaps between two languages 5) Stative verbs 6) Conjunctions, particles and punctuation marks 7) Expressive and echo words 8) Gerunds and participle clause. While these studies cover the

lexical-semantic aspect of translation divergences, they don't delve further into the cognitive aspect of the divergences.

The purpose of the current study is to present evidence in support of the existence of the cognitive aspect of translation divergence by studying the translations of selected adpositions from English to Lao and Hindi. The two target languages, Lao and Hindi, have been selected based on the fact that Lao language is structurally similar to English i.e. both English and Lao have Subject Verb Object (SVO) structure with the prepositions occurring before a Noun phrase; and Hindi on the other hand has a Subject Object Verb (SOV) structure with postpositions naturally occurring after a Noun Phrase in sentences. These target languages have been taken to observe if this structural variation has some role to play in the cognitive aspect of the translation divergence.

### **Objectives of the study**

- To analyse the English adpositions at, in, on and over' and their corresponding translations in Lao and Hindi.
- To establish the existence of a cognitive aspect to the translation divergence found in the English-Lao-Hindi language group based on the above.

### **Methodology**

For the purpose of this study, the sentences for English were collected from various sources including online corpus(COCA)<sup>20</sup>, books (Yule 2014, Parisuthiman 2001, Jayakaran 2002, Akmajinet.al. 2009). These sentences were translated into Lao and Hindi manually by the authors. The translated sentences were then arranged on the basis of the use of selected adpositions in them and arranged accordingly. The method of data analysis was mainly to map the adpositions in English to their equivalents/divergents in Lao and Hindi on the basis of which the observations were made and the conclusion was drawn.

### **Background of the study**

#### **4.1 Translation Divergence**

Translation Divergence is a well-researched topic and there have been multiple studies on the description and classification of the same, however, this was first introduced in the context of Machine Translation by Bonnie Dorr (1994) in her paper "Machine Translation Divergences: A formal description and proposed Solution", where she has said about the divergence that:

"There are many cases in which the natural translation of one language into another language results in a very different form than that of the original. The existence of translation divergences (i.e. cross-linguistic distinctions) make the straightforward transfer from source structures into target structures impractical."

After this, she goes on to give the categories for translation divergences:

---

<sup>20</sup><https://www.english-corpora.org/coca/>

- Thematic: When the arguments in the Source Language (SL) are rearranged in the Target Language (TL) with respect to a head. For ex- ‘I like Mary’ becomes ‘Maria me gusta’ in Spanish where the English subject ‘I’ becomes an object ‘me’ in Spanish.
- Promotional: When an argument or a logical modifier of the head in the SL become a head in the TL.
- Demotional: When a head in the SL becomes a logical modifier or an argument in the TL.
- Structural: When the structure of a constituent in the SL undergoes a change when translated into TL. For example a noun phrase becomes a preposition phrase, etc.
- Conflational: When there is a one-to-many mapping of a word in the SL when translated into TL. For example, the preposition ‘in’ when translated to Lao, sometimes gets mapped to two words ‘nai/yunai’ which means ‘where-in’.
- Categorical: When the word class of a word in the SL changes when translated into TL.
- Lexical: This kind of divergence generally occurs as a side effect of other divergences when a lexeme in the SL is translated into a completely different lexeme or more than one lexemes in the TL.

Many other studies have been done based on the above paper for different language pairs, like ‘Translation Divergence Analysis and Processing for Mandarin-English Parallel Text Exploitation’ by Lin, and Wang(2005); ‘Translation Divergence in English-Hindi MT’ by Sinha and Thakur (2005); ‘Translation Divergence in English-Sanskrit-Hindi Language Pairs’ by Sinha and Goyal (2009), etc. As for Lao, no study has been done on this language for determining translation divergences in this language with any other language till date.

During the current study, we came across the cognitive translation divergence which has not been covered in any of the previous studies. The description that we came up with for this type of divergence is:

- Cognitive Divergence: This kind of divergence can occur with lexical divergence. When a lexeme in SL is translated into a different lexeme in the TL due to the change in the underlying concepts as shown in the later sections of this paper.

To understand this better, it is necessary to see a few literatures from the Cognitive Linguistics field.

#### ***4.2 Cognitive Linguistics***

For the current study, to understand the underlying theories of the adpositions, The researchers look towards the different concepts of Cognitive Linguistics like Frames by Charles Fillmore (1975), Image Schema by Mark Johnson (1987), Idealized Cognitive Models by George Lakoff (1987) and Mental Spaces by Gilles Fauconnier (1997).

- Frame Semantics was first given by Charles Fillmore (1975) which relates linguistic semantics to encyclopedic knowledge. A semantic frame is a collection of facts that specify

"characteristic features, attributes, and functions of a denotatum, and its characteristic interactions with things necessarily or typically associated with it"(Alan K. 2001). For example, take any action like 'sell'. One would not be able to understand this term without connecting it to several other terms like buy, item for sale, seller, buyer, etc. without which the meaning of the term would not be complete.

- The concept of image schema which was given by Mark Johnson (1987), represents rudimentary concepts like CONTACT, SOURCE-PATH-GOAL, CONTAINER-CONTAINEE, etc. which are the manifestations of our embodied experiences at our cognitive levels. These are direct experiences of the human body taken from the physical world. For example, the preposition 'in' in English generally invokes our experience of a pair of CONTAINER-CONTAINEE.

(1) *The water is in the jug.*

Here, the jug is a container and 'water' is a containee. Similarly if we see a bigger example,

(2) *We are sitting in a room.*

Then, 'we' becomes the containee and the room becomes the container. Now this experience can be applied metaphorically as well.

(3) *They fell in love.*

Where, 'love' is a metaphorical container and 'they' are the containee.

- The theory of Idealized Cognitive Models (ICMs) was given by George Lakoff (1987) to represent stable background knowledge structures with respect to which lexical concepts can be relativized. He was actually more concerned about improving the categorization theory than giving a representation of concepts.

- Mental spaces are part of the Mental space theory given by Gilles Fauconnier (1997) are regions of conceptual space that contain specific kinds of information. These create temporary information packets which are specific to an ongoing discourse where these packets are mapped to each other which can give rise to unlimited number of meanings. Meaning construction involves two processes: (1) the building of mental spaces; and (2) the establishment of mappings between those mental spaces. (Evans 2006, Fauconnier 1997).

These theories provide an insight into the inner workings of our mind; how do we understand what we understand. For this study, these theories helped in understanding the concepts behind adpositions in English, Lao as well as Hindi. However, works have been done on English prepositions also.

### **4.3 Adpositions**

Adpositions (prepositions in English and Lao; and postpositions in Hindi) are a class of words that express spatial or temporal relations (before, after, in, on, at, over) or mark various

semantic roles (of, for). They are a functional category which generally come before nouns and pronouns and show their relation to different elements in a clause or sentence.

Vyvyan Evans and Andrea Tyler (2003) in their book ‘The Semantics of Prepositions’, have analyzed “the nature of a human’s spatio-physical experience and how human conceptualization of spatial relations is reflected in the English language” (Evans and Tyler 2003). The focus of this book is basically the different aspects of the preposition ‘over’.

Litkowski and Hargraves (2006) in their paper ‘Coverage and Inheritance in The Preposition Project’, talk about their work in the Preposition project whose aim is to characterize each of 847 preposition senses for 373 prepositions (including 220 phrasal prepositions with 309 senses) with a semantic role name and the syntactic and semantic properties of its complement and attachment point. Till the printing of the paper, they had worked upon 13 prepositions.

As for the work done upon divergences based on adpositions, no definitive work has been published till date. Hence, in this study, we have focused on four prepositions of English and their mappings in the translations from Lao and Hindi. To understand and compare the structures in a better way, it is important to look at the two different target languages as well.

#### **4.4 Lao**

Lao is the native language of the country Laos and belongs to the Tai group of the Tai-Kadai language family. This language is considered an isolating language while English is regarded as an inflection language. Lao is known as a tonal analytic language, the combination of tonality, a complex orthography, relational markers and distinctive phonology can make Lao difficult to learn for those who do not already speak a related language (spoken Lao is mutually intelligible with the Thai language-the two language are written with slightly different scripts but are linguistically similar).

#### **4.5 Hindi**

Hindi is one of the official languages of India and belongs to the Indo-Aryan branch of the Indo-European language family. Typologically Hindi is a fusional language or inflected language, i.e. in Hindi, one inflectional morpheme can be used to represent multiple grammatical, syntactic, or semantic features.

### **Data Analysis and Observations**

#### **5.1 English 'at' - Lao 'yu':thî:/hây - Hindi 'par (on)'**

The words for the preposition ‘at’ in Laos are only used for an action which results in the physical transfer of an entity in the direction of another specific entity. In all the other cases English ‘at’ is synonymous with the Lao ‘in’. On the other hand, Hindi vocabulary does not have a literal translation for English ‘at’, and in most cases the word ‘par’, the translation for English ‘on’ is used to cover the meaning.

For example, look at the following sentences and their translations in Laos and Hindi:

(4) *Look at me.* (English)

*bî`η -- khɔ`y* (Lao)

look at me

'Look at me' (Literal 'Look me.')

*mujhe dekho* (Hindi)

me see

'Look at me' (Literal 'See me.')

(5) *Don't throw paper at me.* (English)

*bɔ`tɔ`η tîm jaiy hâi khɔ`y* (Lao)

don't throw paper at me

'Don't throw paper at me' ('Literal 'Don't throw paper at me.')

*mujh par kaagaz mat phenko* (Hindi)

me on paper don't throw

'Don't throw paper at me.'

(6) *The dog was barking at the postman.* (English)

*mă kamlan ha`w -- nâkso`ηjo`tmă.y* (Lao)

dog -ing bark at postman

'The dog was barking at the postman.' (Literal 'Dog barking postman.')

*kutta postman par bhaunk rahaa thaa* (Hindi)

dog postman on bark -ing was

The dog was barking at the postman.

In (4) and (6), the direction of the verb is present but there is no physical transfer of any object and the prepositions are dropped in the Lao translations; while in (5), there is a transfer of an object i.e. paper in a particular direction (me), and in the translation, the Lao word for 'at' 'hây' is used. In (4) the loss of 'at' in Hindi happens as the verb 'look' itself gets converted to 'see', however for both (5) and (6), 'par' is used.

### 5.2 English 'in/at' - Lao 'nay/thi:tong/phainai' – Hindi 'mein/par'

'In' is a spatial preposition which has an underlying schema of CONTAINER-CONTAINEE, where one entity is inside another entity; this can be explained with the help of Figure 1:

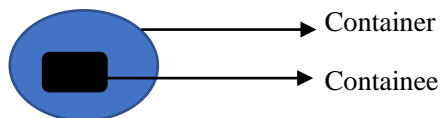


Fig 1 Container- Containee<sup>21</sup> image schema

The preposition 'nay/yu':nay/phaykâṅṅay' i.e. 'in' in Lao is also used for the same schema both literal and metaphorical. Based on the data, it is used when a temporal preposition like 'at', 'in' or 'on' in English have temporal expressions or an expression which represents a work done over an interval of time, as their complements; and when these prepositions are preceded by a verb representing a moving action and followed by a locative word, either 'nay/yu':nay/phaykâṅṅay' or 'thee' can be used.

In Hindi, for temporal cases, the word 'at' is covered by 'par'. For the sentences with temporal phrases starting with 'in', if the temporal phrase talks about a particular point in time, it is translated to 'par' as in examples (7) and (12) below, while for a period of time or for metaphorical containers like group or partnership, 'in' is covered by its literal Hindi translation 'mein'.

For example, look at the following sentences and their translations:

(7) *I usually go to office by bus at 7:30am.*

(English)

po'ka'ti'      khə'y    pay      ka:n      do:y      lóme:    nay 7:30    tɔnzáw  
(Lao)

usually    I        go        office    by        bus        in 7:30    morning

'I usually go to office by bus in 7:30am.' (Literal 'Usually I go office by bus in 7:30 morning.')

*main aamtaurpar subah saadhe saat baje bus se office jaatii hoon* (Hindi)

<sup>21</sup> The picture shows a two-dimensional image, however, for a three-dimensional world also, the container should hold the containee from length, width as well as height, for it to be called a complete container.



i usually morning half past seven o'clock bus by office go (feminine, 1st Person)

'I usually go to office by bus at 7:30am.'

(8) *I was born in May.* (English)

*khɔ̀y kɔ̀t vnay dia:nhā* (Lao)

i born in May

'I was born in May' (Literal 'I born in May')

*main mai mein paida hua thaa* (Hindi)

i May in born (masculaine) was

I was born in May.

(9) He carried a bag *in* his hand. (English)

*law thĩ: ka:pǎ:w nay mi: khǒŋlaw* (Lao)

he carry a bag in hand his

'He carried a bag in his hand.' (Literal 'He carry bag in hand his.')

*usne apne haath mein ek jhola pakdaa hua thaa* (Hindi)

he his hand in one bag hold(ing) was

'He carried a bag in his hand.'

(11) You have to finish the project in three months.

(English)

*cāw khua:nhá sǎmle't viák phaynai sǎm dian* (Lao)

you have to finish project in three months

'You have to finish the project in three months' (Literal 'You have to finish the project in three months')

*tumhein yah project teen mahinon mein khatm karanii hai.* (Hindi)

you this project three months in finish have to do

'You have to finish the project in three months'

(12) He reached the station in time to catch the train.  
(English)

*law hɔːt satã:ni: ton/thanve:la le'w khîn lótfai* (Lao)

he reach station in time to catch train (-ed)

'He reached the station in time to catch the train.' (Literal 'he reach station in time catch train.')

*vah train pakadne ke liye station samay par pahuMch gayaa.* (Hindi)

he train catch for/to station time on reached

'He reached the station in time to catch the train.'

(13) Gorbachev is going to be the second partner in this partnership.  
(English)

*gorbachev kamlan cha`pen hu`nsua`n te`zɔŋ yu`naya ?o`nkɔ:n ni`:*  
(Lao)

orbachev is going to be partner second in partnership this

'Gorbachev is going to be the second partner in this partnership.' (Literal 'Gorbachev is going to be the second partner in this partnership.')

*gorbacev isa saajhedaarii mein doosraa sahbhaagi hoga/ banane jaa rahaa hai.*  
(Hindi)

gorbachev this partnership in second partner will be/is going to be

'Gorbachev is going to be the second partner in this partnership.'

In (7) and (8) above, it can be seen that for the temporal expressions, Lao language always uses the preposition 'nay'. This shows that 'time' is conceptualized in the form of a container by the Lao speakers and human beings are always its containee, except for the instance when a particular task needs to be done at a specific point in time, as can be seen in (12).

However the cases like (9) are different since the complements for the prepositions in the English sentences are not temporal expressions. Here, the complement is locative in nature (hand), but its property of being a location for other things is very limited. It has been observed that 'nay/yu`naya/phayka`naya,thi`:' (in) in Lao and 'mein' in Hindi are used for translating any preposition from English wherever these kinds of properties are exhibited, regardless of the preposition used in English.

### 5.3 English 'in/at' - Lao 'yu': thî:/yu':nay/săy' – Hindi 'mein'

When the word 'in' in the English sentences is preceded by a verb which has the meaning of just existing or staying, seeing, i.e. verbs which do not require much movement or which result in the resting state of some object and are also followed by a literal locative word i.e. a place of rest whose property of being a location is not limited or metaphorical, then the word used in the translations is 'yu':-nay/yu': thî:' in Lao i.e. 'where-in'. Let's look at the examples:

(17) I am at BHU in Varanasi. (English)

*khɔ'y yu': the': BHU nai Varanasī:.* (Lao)

i am in BHU in Varanasi

'I am at BHU in Varanasi'(Literal 'I am in BHU in Varanasi')

*main BHU mein hoon* (Hindi)

i BHU in am

'I am at BHU in Varanasi'

(18) Last year I was a volunteer at a scary hospital.

(English)

*pe:ka:y khɔ'y da`ypen ?a:să:sa`ma`k yu':na:y hɔŋgmɔ: t̄i:penta:yâ:n*  
(Lao)

last year i was volunteer in hospital scary.

'Last year I was a volunteer at a scary hospital.' (Literal 'Last year I was volunteer in scary hospital.')

*pichhle saal main ek darawane haspatal mein volunteer thaa* (Hindi)

last year i a scary hospital in volunteer was

'Last year I was a volunteer at a scary hospital.'

This is the reason why 'at' in most of the sentences has been translated to 'yu': thî:/yu':nay'.

The word 'sa'y' in Lao is particularly used with the verbs which have the concept of bringing an entity, which is outside another entity.

As can be seen in the following example:

(19) Put the nail in the wall. (English)

*tɔ:k ta`pu: sa`y fã:* (Lao)

put      nail      in      wall

‘Put the nail in the wall.’ (Literal ‘ put nail in wall.’)

*deewaar mein kaathi thoko* (Hindi)

wall      in      nail      put with hammer

Put the nail in the wall.

The ‘nail’ is outside the wall and the verb ‘put’ invokes the above image schema where the box is replaced by the nail and the circle is replaced by a wall. It does not matter whether the action was completed or the nail was fully hammered in the wall or partially, English ‘in’ would translate to ‘sa’y’ in Lao, however for Hindi ‘mein’ is the postposition that covers all locative instances without a discrimination between a full Container-Containee schema or a partial one.

#### 5.4 English - ‘over’- Lao ‘zungkua/tua’ – Hindi (not fixed)

‘Over’ has many image schemas in English and in the target languages i.e Lao and Hindi as well it maps to different values based on the alignment of the host and guest (vertical, horizontal), type of the verb (jump, fly, hang, etc.). In Lao, when an action is taking place in an object in a horizontal manner above another object and there is no crossing over, then the preposition ‘over’ is translated as ‘zǔ:ŋka:’ i.e. ‘over’ in Lao and in Hindi it translated to ‘ke upar’. If the guest is attached to the host vertically, Lao translation of ‘over’ becomes ‘ti’t-tīŋ’ and Hindi maps it to ‘par’ (on). When the action is moving from one side to another, Lao maps it to ‘kha`m-tīŋ’ and Hindi maps it to ‘ke paar (across).

For example,

(25) We flew **over** the clouds. (English)

*pua:khaw      bin      zǔ:ŋka:      kōŋmēg* (Lao)

we      fly      **over**      clouds

‘We flew **over** the clouds.’ (Literal ‘We fly over clouds.’)

*hum baadalon ke upar ude* (Hindi)

we      clouds      above      flew

‘We flew **over** the clouds.’

*tasveer deewar par tango* (Hindi)

picture      wall      on      hang

‘Hang the picture over the wall.’

(26) The cat jumped over the wall (English)

*mɛw ka`do`t kham-ternɡ kampɛŋ* (Lao)

cat jumped of that side/cross wall

‘he cat jumped over the wall.’ (Literal ‘Cat jump over wall.’)

*billi deewar ke us paar kood gayi* (Hindi)

cat wall of that side/ across jumped

‘The cat jumped over the wall.’

**5.6 Cognitive mapping of adpositions from English to Lao and Hindi**

Based on the data and observations provided in the previous section, the following mapping of adpositions between English, Lao and Hindi can be formulated:

English Preposition	Lao Translations	Image Schema/Logical Reasoning	Hindi Translations	Image Schema/Logical Reasoning
at	yu` : fi:	Location	par	Physical and Metaphorical Source-path-goal
	hai	Physical Source-path - goal		
	nay	Temporal phrases		
in	năy/ yu` : năy / phaynăy	Complete Container-Containe	mein	Physical and metaphorical Container-containe
	phaynăy	Metaphorical container-containe	se	Exact time
	tɔŋvela	Exact time	se	Mode of Conveyence
	săy	Partial container-containe	par	Guest-host
on	tŋ / yu` : tŋ	Horizontal guest-host with physical contact	par	All Guest-host
	ti` t	Vertical guest-host with complete physical contact	mein	Container-Containe
	khâ:m	From one side to another	se	Mode of Conveyence

over	zū:ŋka`:/tĩŋhuã:	Horizontal guest-host without physical contact	Ke upar	Horizontal guest-host without physical contact
	tĩŋ	Metaphorical guest-host	mein	Metaphorical guest-host
	tĩ`ttĩŋ/ khã:mtĩŋ	Vertical guest-host with physical contact	par	Vertical guest-host with physical contact
	Khãm	From one side to another	Ke paar	From one side to another

### Conclusion

This paper is an initial approach to give a cognitive aspect to the resolution of divergences starting with a particular class i.e. adpositions. Adpositional divergences are complex and are difficult to identify. According to the categorization given by Dorr (1994), adpositional divergences would fall under lexical divergences, however when and how would an adposition diverge in another language, is question that can't be solved without understanding the underlying socio-cultural differences amongst different languages which are the motivations behind these translation divergences. Since adpositions are a closed class, creating an image schema map from one language to another would help in the Machine Translation from one language to another.

This study can prove to be an important part of Machine Translation where tools can be developed on this theory for correct translations of closed classes like adpositions. Currently existing online MTs were tested with the examples and they could not account for the divergences. This kind of study can be implemented for statistical MT systems to resolve divergences. Further research is needed for implementation in Rule-based MTs. Furthermore, this study can be used in Language teaching and Learning scenarios, and teachers can use the image schema mappings for teaching appropriate translations to their students.

### References

- Akmajian, Adrian. R.A. Demers. A.K. Farmer. R.M. Harnish. 2009. *An introduction to language and communication*. Fifth edition. PHI Learning.
- Alan, Keith. 2001. *Natural language semantics*, Blackwell Publishers Ltd, Oxford, ISBN 0-631-19296-4, p. 251.
- Dorr, B. 1994. Classification of machine translation divergences: A formal descriptive and a proposed solution. *Computational linguistics*. 20(4):597-633.
- Evans, Vyvyan et.al. 2006. The cognitive linguistics enterprise: An overview. *The cognitive linguistics reader*. Equinox Publishing Company.
- Fillmore, Charles. 1975. An alternative to checklist theories of meaning. *Proceedings of the first annual meeting of the berkeley linguistics society*, pp. 123-131.

Fauconnier, Gilles. 1997. *Mappings in thought and language*. Cambridge: Cambridge University Press.

Jayakaran, I. 2002. *Everyone's guide to english grammar*. Third Edition. Apple Publishing International Pvt. Ltd.

Johnson, Mark. 1987. *The body in the mind. The bodily basis of meaning, imagination, and reason*. Chicago: University of Chicago Press.

Lakoff, George. 1987. *Women, Fire and Dangerous Things: What Categories Reveal About the Mind*. Chicago: University of Chicago Press.

Litkowski, K and O. Hargraves. 2006. Coverage and inheritance in the preposition project. Proceedings of the Third ACL-SIGSEM Workshop on Prepositions, pages 37–44, Trento, Italy, April 2006.

Parisuthiman, Sumtum. 2001. *Communicative letter writing for all purposes*. Second edition. Thammasat University Press.

Preecha Kanetnog 2009. A Contrastive studies of English and Thai. P.E.C Language Center.

Sinha, R.M.K. & Anil Thakur. 2005. Translation divergence in english-hindi MT. EAMT 2005 Conference Proceedings.

Yule, George. 2014. *The study of language*. Fourth edition. Cambridge University Press.

## USEFULNESS OF WHATSAPP AS ACADEMIC TOOL TO ENRICH ESL STUDENTS' WRITING SKILLS

**S. Subha**, Research Scholar, Department of English, Periyar University  
College of Arts and Science, Mettur Dam, Salem

**Dr S Diravidamani**, Assistant Professor, Department of English, Periyar  
University College of Arts and Science, Mettur Dam, Salem

### *Abstract*

*Web-based media has end up being the most decisive online platform which capacities to connect people. Individuals utilize web-based media for various purposes; then, pupils utilize online media normally in their day by day schedule and learning exercises including writing. This paper has analysed the academic task of WhatsApp group as one of mobile-assisted language learning device in rising persuasion of ESL students in improving the writing abilities. 30 first year students of M. Kumarasamy College of Engineering joined a WhatsApp group where they share their views on news stories by texting in English for a period of 3 months. Students likewise underwent an entry-test and an exit-test and reacted to the questionnaire distributed at the final stage. Findings show that WhatsApp was a viable tool in improving their writing abilities. It helped them to improve their jargon, language structure, and writing. This paper additionally demonstrated that WhatsApp was emphatically seen by students' as a scholastic device for enriching their skills in English. This paper presumed that WhatsApp groups give students open doors for rehearsing a characteristic language, particularly in written communication in the external world and encourage the learners' to acquire the skill. This paper in this manner prescribes ESL teachers to use WhatsApp as an instructive strategy by urging their students to make and connect to the group for regular exchange of ideas.*

**Keywords:** *Social Media, Online tool, Language Skill, Writing Skill*

### **Introduction**

Web-based media is an incredible platform for students to express on the grounds that it energizes uniqueness. The combination of gadgets and web-based media assist in learning. In the recent times, researchers in language learning and educating is the utilization of mobile assisted language learning. At present numerous portable tools are available for learning English through mobile phone using word references, sounds, recordings, MS Office Tools, WhatsApp and other web-based applications. These tools and Web Pages offer students better chances for independent learning. It is utilized everywhere to practice a second language and enrich their learning.

As stated by **Oxford (1991)**; **Savignon (1997)** and **Ahmedand Pawar (2018)** communicative ability, in a second language, can be enriched through practical interactions using appropriate language for the context. On the other hand, Classroom learning is not enough for becoming proficient in language skill, and it cannot provide platform for social interactions. Thus, there arises the need for providing a natural platform through additional



learning environment for acquiring better communicative competence in English language. It is considered that web based tools such as WhatsApp, Facebook, Google classroom and Zoom, etc.... assist the learners for better communication and interaction.

Based on these observations, the researcher analysed the usefulness of WhatsApp mainly on budding motivational levels to enrich writing skill of 30 students'. This paper was built on the idea that forming a WhatsApp English group could be a feasible and effectual tool for encouraging students to enrich writing skill exclusively. Providing them opportunities for happy learning.

### **Aim Of The Study**

This paper focuses on analyzing the academic role of WhatsApp, as one of mobile-assisted language learning tool, in enlightening ESL students writing skill. It tries to accomplish the following aims:

- To observe the academic role of WhatsApp in enriching students 'interest to improve their writing skill.
- To analyze the usefulness of WhatsApp groups in enriching the students writing skill in terms of improving the students' word references, jargon, language structure.
- To study how the students recognize WhatsApp as an academic tool in their learning.

### **Hypothesis**

- WhatsApp shall be utilized in academics for enriching the students' inspiration to cultivate writing skill.
- WhatsApp could be used for texting and exchanging English news stories can exhibit their effectiveness in writing.

### **Review of Literature**

**Miangahand Nezarat (2012)** have emphasized that "though acquiring skills using smart phones could take more time than computers, students' independently utilize it everywhere at any time.

**Ta'amneh (2017)** has conducted a study among 40 samples to analyze the usage of whatsapp for learning. Study proved that using WhatsApp enriched the language capabilities of the learners.

**Annamalai (2019)** has examined the utilization of WhatsApp chat group as a platform for extending learning in a blended learning classroom with a group of students in Malaysia. The focus of this research was to afford the scope for the students' to use WhatsApp as a learning tool inspite of the challenges they faced using this tool.

These studies have analyzed the usefulness of WhatsApp group to enrich the writing skills of the student. This study, therefore, examines the usefulness of WhatsApp English

group for enriching the writing skills of the students of M Kumarasamy college of Engineering. The researcher has anticipated that WhatsApp English group is one of the most commonly used web based media by the students.

### **Research Methodology**

This paper offers a real-world practice through which it is analyzed the academic role of using WhatsApp as a tool for enriching the students writing skill.

### **Sample For The Study**

The sample used for the analyses were thirty undergraduate students of M Kumarasamy College of Engineering. WhatsApp English group was formed specially for enriching the writing skills of the selected samples. The data was collected through Entry and Exit tests. The questionnaire was prepared and distributed to selected sample for analyzing their writing skills of at the Entry and at the Exit test to monitor their progress. The questionnaire was framed to observe their usefulness of using WhatsApp as an application.

Thirty students of M Kumarasamy College of Engineering were clubbed in a WhatsApp English group. The function of this paper was to test the usefulness of WhatsApp on enriching learners' writing skill. At the initial stage the researcher shared the views with the students' regarding various issues associated to their learning and society to facilitate the student writing skill. An Entry-test was conducted to evaluate their writing skill at initial stage. Later on News Stories from English newspapers were circulated to the students through WhatsApp English group and they were instructed to post their comments about the news stories and summarize it on their own. Meanwhile the researcher uploaded various news articles on current affairs and instructs the learners' to write an article and upload the same in the group, so that everyone in the group can contribute their views freely. This kind of activity encourages and induces the learners' Syntactic structure, knowledge of words, writing and their cognitive abilities thereby promoting researcher to monitor and analyze the performance and their progress regularly. At the end of the study, an Exit test was conducted in which the researcher instructed the students to prepare a write-up on Impact on web based media in Education. As a part of the study after conducting the exit test a questionnaire was given to the students to share their views on the impact of using WhatsApp as a platform for enriching their writing skills.

### **Findings And Discussions**

By analyzing the performance of the learners' in the Entry and exit test, the researcher found a significant improvement in the performance of the students in all aspects of writing as shown in Table 1 and 2. At the time of the Entry test very less were able to write sentences with proper Syntactic structure, knowledge of words, and cognition while others faced difficulties in sharing their ideas.

**Table-1 Performance level of the students in Entry-test.**

Skills	Excellent	Good	Satisfactory	Poor
Knowledge of words	5	7	8	10
Syntactic structure	3	6	10	11
Cognition	2	4	11	13
Writing	0	5	11	14

**Table-2. Performance level of the students in Exit-test**

Skills	Excellent	Good	Satisfactory	Poor
Knowledge of words	10	9	7	4
Syntactic structure	8	10	6	6
Cognition	9	11	6	4
Writing	10	12	7	1

Analyzing the data from the Table 1 and 2 the researcher found some gradual progress in the writing skills of the students through sharing of their views and correcting the errors mutually. This mutual learning platform enabled the poor students to improve their writing abilities with the help of Knowledge of words, Syntactic structure, Cognition with their peers. Such a web based media tool enabled the better learning students to enhance their confident level as their peers learn from them. This kind of platform promotes a feasible for the slow learners as well as the students who feel hesitate to participate actively in the classroom activities more. Towards the end of the study, the researcher found improvement among the learners' in their writing and flaws were reduced substantially, as learning through the WhatsApp group provided added opportunities for the students to identify and rectify their errors with the help of their peers. Learning through the WhatsApp enables the learners to make their English language learning makes a continuous process inside and outside the classroom.

Table 3 represents the attitude of students about the usage of WhatsApp as a tool for learning and enriching their writing skills in English.

Item	Agree	Disagree
I wish to use WhatsApp group for learning.	30	0
Using WhatsApp is enjoyable and it Increases my curiosity.	27	3
WhatsApp helps me in improving my writing skills	22	8
Use of WhatsApp supported me to enrich my Knowledge of words, Syntactic structure, Cognition and writing	20	10
Learning through WhatsApp group enables sharing of ideas among peers.	26	4

WhatsApp group enables learning at all times.	30	0
Learning through WhatsApp group enables active participation and reduces the fear and shyness.	28	2

**Table-3. Students’ attitude towards the usage of WhatsApp for learning**

By analyzing the responses of the students from the questionnaire collected the researcher found a positive attitude about the usage of web based media tool for learning and enrich their writing skills among the students. In the present day scenario with the development of science and technology, mobile phones play a major role in creating a positive impact on their learning. This increases their curiosity to communicate their ideas through web based media tools especially WhatsApp. This study is intended to focus the importance of using the web based media tool (i.e. WhatsApp group) and developing varied learning styles and innovative strategies there by helping the students towards enriching their writing skills in English.

**Conclusion**

This Research article analyzed the academic role of WhatsApp, as one of the learning applications, in enriching learners' interest towards their writing skill. WhatsApp as a web based media tool used for a various purposes by the younger generation. Despite the factor that learning through web based media creates distractions, with the interest of students as well the facilitator WhatsApp acts as an effective platform for enriching their writing skills. Also providing ample opportunities for the students to share their ideas and communicate more clearly.

**References**

Ahmed, S.T.S. and S.V. Pawar, 2018. Communicative competence in English as a foreign language: Its meaning and the pedagogical considerations for its development. *The Creative Launcher*, 2(4):301-312.

Annamalai, N., 2019. Using WhatsApp to extend learning in a blended classroom environment. *Teaching English with Technology*, 19(1): 3-20.

Fattah, S.F.E.S.A., 2015. The effectiveness of using WhatsApp messenger as one of mobile learning techniques to develop students' writing skills. *Journal of Education and Practice*, 6(32): 115-127.

Hamad, M.M., 2017. Using WhatsApp to enhance students’ learning of English language" Experience to Share". *Higher Education Studies*, 7(4):74-87. Available at: <https://doi.org/10.5539/hes.v7n4p74>.

Hine, N., R. Rentoul and M. Specht, 2004. Collaboration and roles in remote field trips. In J. Attewell& C. Savill-Smith (Eds.), *Learning with mobile devices: Research and development*. London, UK: Learning Skills and Development Agency. pp: 69–72.

*International Research in Education*, 5(1):143-151 Available at: [Bhttps://Doi.Org/10.5296/ire.v5i1.10801](https://doi.org/10.5296/ire.v5i1.10801)at: [Bhttps://doi.org/10.5296/ire.v5i1.10801](https://doi.org/10.5296/ire.v5i1.10801).

Miangah, T.M. and A. Nezarat, 2012. Mobile-assisted language learning. *International Journal of Distributed and Parallel Systems*, 3(1): 309-319.

Sabri Thabit Saleh Ahmed, 2019. Chat and Learn: Effectiveness of using WhatsApp as a pedagogical tool to enhance EFL Learners' reading and writing skills. *International Journal of English Language and Literature Studies*.8(2),61-68

Savignon, S.J., 1997. *Communicative competence: Theory and classroom practice*. 2nd Edn., New York: McGraw- Hill. Ta'amneh, M.A.A.A., 2017. The effect of using WhatsApp messenger in learning English language among university students.

Warschauer, M. and D. Healey, 1998. Computers and language learning: An overview. *Language Teaching*, 31(2): 5771. Available at: <https://doi.org/10.1017/s0261444800012970>.

## THE IMPACT OF COVID19 LOCKDOWN EFFECTS ON KNOWLEDGE AND LANGUAGE TRANSFER AMONG LEARNERS AND ALTERNATIVE LEARNING MEASURES

**Dr. V.M. Subramanian**, Assistant Professor and Head i/c, Dept. of Linguistics, Bharathiar University, Coimbatore

### *Abstract*

*The epidemic nature of COVID19 virus created a global impact over all walks of human life and leads to total lockdown in some countries and partial lockdown in the rest of the countries. It made a deep impact on teaching and learning activities in schools and higher learning institutions. Present paper focuses on people's awareness on the linguistic expressions related to the COVID19 disease, social behavior of the people during the lockdown period, communicative strategies, transferring the knowledge to others using the limited available medium and alternative strategies for learning and communication. Present paper explains the impact of COVID19 over the language transfer and its effects especially in the bilingual and multilingual contexts. Also this paper lists the newer vocabulary coinages and terms employed by the people during the lockdown period. All the newer expressive items are analyzed in terms of linguistics and knowledge aspects. Apart from analyzing the expressions this paper introduces some of the online classroom applications for language learners as an alternative to the regular classrooms.*

**Key words:** *COVID19 lockdown, communicative types, language transfer, new linguistic expressions, online classrooms*

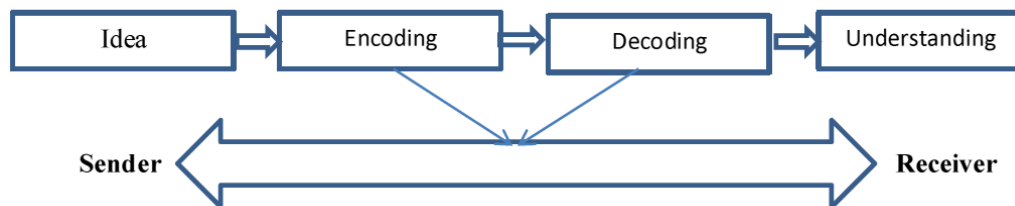
### **Introduction**

The COVID19 virus spread made a drastic change in peoples' awareness on pandemic disease, lifestyle, social behavior, communicative strategies, knowledge transfer and future perspectives of all endeavors. COVID19 outbreak lead to total lockdown of most of the countries and partial lockdown in some of the countries, which highly affected the knowledge sharing and interactive communication of the people. Global social, economic and healthcare system has undergone a drastic change during the global lockdown period especially from March2020. Human communication also impacted due to this stand still move and directed people to adopt newer methods and techniques by making use of electronic equipment. Present paper tries to clarify the role and importance of interactive communication in academic, social, professional and esthetic domains as well as how this lockdown effect controls the knowledge sharing. This paper mainly focuses on the alternative communicative techniques and methods using the communicative devices to arrive real-time communication to cope up situations like lockdown conditions. This paper also discusses the role and need of real-time and alternative communicative methods to share linguistics and knowledge components to the students of higher education. Real time communications are important and essential today not just to consumers and business customers but also to the young learners. The widespread mobile technologies and use of handheld devices help learners to receive and share knowledge easily among the classmates and teachers.

## Interactive Communication

Communication is a two way process through which ideas, thoughts, messages, information and feeling are exchanged between speaker and listener. Interactive communication also takes between human and machine where the machine is equipped with artificial intelligence. The interactive communication also made possible with aesthetics and art forms to some extent. Present research confines the interactive communication in the sense of human communication. Most of the local communication among human beings is done through the oral language making use of the learned linguistics elements. During the interactive communication verbal as well as non-verbal expressions are employed for better understanding. Non-verbal communication includes body language, facial movements, hand gestures and showing signs. Researches show that more than 70 percent of the interactive communication takes place due to the nonverbal expressions.

**Figure. 1.**



## Real-Time Communication (RTC)

Real –Time Communication, is one of the communicative types used by making use of the electronic devices. RTC refers to any type of live telecommunications that take place without any transmission delays. This communication is virtually fast with little to no delay. RTC takes place through wired and wireless modes of transmissions and can handle voice as well as visual communications. It is one of the best available sources of communication that can be utilised as an alternative to interactive communication during the COVID19 lockdown period.

## COVID19 Impact over Personal Communication

Most of the people around the world are experiencing the impact and effect of COVID19 and most of the people are maintaining the social distancing by staying at home cancelling all their travel, business and work plans. Amidst the social distancing still people need to communicate with their fellow being, business groups, subordinates, friends, colleagues and officials. The following table shows communicative process its, form, function and impact during the lockdown period.

**Table 1**

<b>Communication type</b>	<b>Mode of meaning conveyance</b>	<b>Performing domain</b>	<b>COVID19 practice</b>	<b>Impact</b>
Interpersonal	body language, facial gestures, hand movements, extra-linguistic expressions	schools, work places, social meetings, get together, etc	Not possible	Negative
Real-time	Voice, text, and video	All places where networking available	possible	Positive

### **Covid19 Impact over Linguistics**

Covid19 has changed several things in the language expressions of the people. Several vocabulary terms have been created, some of them have been restructured and still some of them have been altered as combined. These changes and modifications are made in language expression to convey the true impact the Covid19 disease to people.

### **Language acquisition and language learning**

Learning Language involves lot of internal and external factors related to language and learning domain. This activity takes place in two ways namely language acquisition and language learning. Language acquisition is a socio-cultural process involving the perception and understanding of a language. To fully function in a particular language, one not only needs to understand the mechanics, such as the grammar, but also to apply that language across various contexts, audiences, and purposes (Lu,1998). Language acquisition helps children of L1 create meaningful interaction with others as well as communicate functionally for regular needs. Language acquisition process pave the way for children’s’ development of linguistics competence, fluency, and creativity.

Learning a language is a deliberate attempt and learners require a formal set up and method to follow. Language learning is a conscious process, is the product of either formal learning situation or a self-study programme (Kramina, 2000: 27). In this process learner constructs a series of internal representations of the language system both in L1 and L2. Language learning is meant for expressing and conveying the knowledge of the learners to communicate in L1, L2 and foreign languages. Apart from formal learning learners may acquire and learn language abilities in the public domain in normal life situations. The COVID19 lockdown made a drastic impact over the language acquisition and learning



activities of the school and college level learners. The following table shows the nature of language acquisition and learning process during the lockdown period.

**Table 2**

Domain	First language		Second language		Foreign language		Minority language	
	Acquisition	Learning	Acquisition	Learning	Acquisition	Learning	Acquisition	Learning
Home	✓	---	---	✓		✓	✓	
School	-----	-----	-----	-----	-----	-----	-----	-----
Public	-----	-----	-----	-----	-----	-----	-----	-----
Online								

**Language Transfer**

Language transfer is a phenomenon whereby acquisition of a new language is influenced by the grammar, pronunciation, orthography, or other aspects of an individual's first language (or another previously learned language), which may either inhibit or facilitate learning (lexico.com 2020)’. Crystal (2003) states that, transfer is “peculiar to foreign language learning and can be manifested notably as the influence of the person’s first language on the language being acquired. This impact is viewed as L1’s transfer as negative on L2 performance. Language transfer is not always negatively impact the L2 acquisition. There are two types of transfer: Positive and Negative. Richards & Schmidt (2013) stated that “Positive transfer is learning in one situation which helps or facilitates learning in another later situation. Negative transfer is learning in one situation which interferes with learning in another later situation.” Jarvis & Pavlenko (2008) put forward a more balanced definition of language transfer--the influence of a person’s knowledge of one language on that person’s knowledge or use of another language.

Language Transfer refers to how speakers or writers apply their knowledge of one language to another language especially in the bilingual usage. This transfer may effect among the learners in two ways:

1. Forward Transfer: Learners may apply knowledge from their mother tongue (L1) in the acquisition of their second language
2. Backward transfer: The second language (L2) knowledge and practice can bring effect onto the first language

COVID19 lockdown lead to the complete closure of schools and colleges of India. All the academic activities of the learners are affected including language learning at larger levels. L2 which is widely used in schools and colleges of India influenced by the L1 interference of the concerned learners’ lead to the forward transfer effect and the present

lockdown situation which made them to stay at home domain may have a backward transfer effect in the cases of dominant L2 use in schools and colleges. This backward transfer impact in bilingual and multilingual context may have different impacts in language use. This will lead again a reverse effect when the schools and colleges are reopened after the COVID19 lockdown is over.

### **Learning alternatives**

COVID19 has a drastic impact over the school and higher education in 186 countries worldwide directly affecting more than 1.3 billion school children. Lose of classroom learning among the primary and middle school levels will have a deep impact on personality social and psychological issues among the children. Finding alternatives to the classroom learning is very much important.

Communicating in local languages through mobile phones and applications are seen a nominal surge during the COVID19 lockdown period. At the same time people of India show a greater interest in learning English and foreign languages. This learning behaviour is seen among good number of people and the language apps are noting a spike in online users during the COVID-19 crisis. US-based English learning app, Cambly, has witnessed an increase of more than a million downloads globally including in India, just during the COVID-19 lockdown time. The Indo-French cultural hub Alliance Francaise de Delhi, has taken its classrooms online during lockdown by enabling as many as 30,000 people to learn French online from home, and turn a crisis into a promising opportunity(Nationalhelardindia.com). BYJU's Think and Learn App witnesses a 200 percent increase in the number of students using the application.

The Oxford English Dictionary provides the data of the words used in larger frequencies during the COVID19 lockdown period especially during the months of March, April and May2020. The changing contexts in which vocabulary items used can give insight into shifting perceptions and concerns and thereby the users' state of mind and topic of meaning conveyance be revealed. The table below shows the top twenty collocates of coronavirus in the last three months: that is, words occurring near coronavirus with a statistically significant frequency (public.oed.com).

### **Table 3**

	January	February	March
1	outbreak	outbreak	outbreak
2	novel	novel	pandemic
3	deadly	spread	spread
4	Wuhan	case	case
5	spread	China	novel
6	China	epidemic	positive
7	2019-nCoV	impact	crisis
8	strain	COVID-19	test
9	case	fear	COVID-19
10	infection	deadly	impact
11	infect	confirm	new
12	confirm	new	confirm
13	epidemic	test	fight
14	originate	Wuhan	fear
15	symptom	infection	response
16	new	positive	disease
17	fear	infect	patient
18	toll	concern	cause
19	spreading	patient	death
20	declare	disease	concern

**Top 20 collocates of “coronavirus” in the Oxford Corpus, January to March 2020**

From the above table the words used by the users show their state of mind, frequent topic of communication, priority and concern, severity and safety, prevention, uncertainty, stress and fear. From the above table the analysis of the corpus shows that the COVID19 has a global impact and has a greater effect in the mindsets and attitude of people.

### Unfamiliar expression and terminologies

During the COVID19 lockdown period people developed several new varieties of language expressions in terms of word, nonword, phrase and compound levels. These expressions are created to provide a special, significant or extended meaning to the existing vocabulary items in a novel way to amuse the receiver as well as to show linguistic talents. Nevertheless these terms are used in the literal sense for a prolonged period the Novel Covid19 provided an additional meaning to these terms. Some of the newer coinages and expressions are provided below.

**Nonword:** in this category a group of letters or speech sounds created like words but not original and not included in lexicography.

1. Covidiot:- Someone who ignores public health advice (noun)
2. 9.1.2 Covexit:- The idea of exiting lockdown
3. 9.1..Morona:- A person behaving stupidly because of or during the coronavirus outbreak

**Portmanteau:** It is a strategy of blending the sounds of two words and thereby arriving the combined meaning of the two words.

1. Covideo party:-parties through Skype, zoom, Google meet etc.
2. Coronalusalional:- suffering from disordered thinking as a result of or during the COVID-19 crisis
3. Zoombombing:- hijacking a zoom video call
4. Quarenstreams: special online streaming during the quarantine period
5. Coronacation :-cessation of study or work due to the pandemic, viewed as a holiday
6. Drivecation:-a holiday, typically in a motorhome, in one's own driveway

**Compound words:** It is a technique to create a new meaning by joining two different words

1. Corona break :-a period of confinement envisaged as a short holiday

**Hyphenated compound words:** creating compound words with hyphens to ascertain the number and meaning combination

1. Shelter-in-peace order :- This term refers to the people who usually stay at home and not going out for work or travel. People don't indulge in any outdoor activities other than shopping for daily needs and physical exercises.

**SARS-CoV2:-** Severe acute respiratory- syndrome coronavirus 2

**Quarantine-**It is an act of restricting and separating the people who were exposed to the contagious disease spread area. Due to this quarantine people will be observed to find out any sick symptoms developed in them.

**Cluster:-**The collection of infected cases, occurring in a particular time and place.

**Community spread:-** Disease transmission among people in a particular area without any clear idea that they were infected with disease. The infected people may not have either any travel history or physical illness.

**Droplet transmission:-** One of the direct transmission of disease from person to person by coughing, talking and sneezing. This happens due to the spread of tiny particles spread through air.

**Super-spreader:-**Infected person spreading the disease to several without his knowledge and intention

**Self-monitoring:-** This act of checking the physical wellbeing of oneself and monitoring the symptoms such as fever, cough, difficulties in breathing and blood pressure.

**Self-isolation:-** Admitting oneself to remain at home and not doing any work at office and elsewhere. This isolation period normally lasts for 14 days.

**Shelter-in-peace order:** This term refers to the people who usually stay at home and not going for work and travel. People don't indulge in any outdoor activities other than shopping for daily needs and physical exercises

**Drive – through testing:** -Through this method usually the swab test is carried out for the passengers. The doctors collect the samples through the windows allowing the passengers of the vehicles seated remain.

**Flattening the curve:** - The graphic representation of the disease will show a hiking move and will reach peak at one point. Reaching the top there will be a gradual drop. After the surge, the fall line is measured as positive note on the success of the treatment and medicine.

**PPE (Personal Protective Equipment):-.** This is special protective equipment worn by the medical employees to protect them from infections. This equipment kit includes, masks, aprons, gloves, gowns, respirations and face shields.

**Social distance-**avoiding social contacts to stop the virus spreads from person to person and maintaining -1-Meter distance between people.

### **Impact of COVID19 and need for alternative learning modes**

COVID19 has a drastic impact on the school and higher education in 186 countries worldwide, directly affecting more than 1.3 billion school children. Lose of classroom learning among the primary and middle school levels will have a deep impact on personality, social and psychological issues among the children. Finding alternatives to classroom learning is very much important. People of India show a greater interest in learning English and foreign language. The US-based English learning app, Cambly, has witnessed an increase of more than a million downloads globally, including in India, just during the COVID-19 lockdown time. The Indo-French cultural hub Alliance Francaise de Delhi, has taken its classrooms online during lockdown by enabling as many as 30,000 people to learn French online from home, and turn a crisis into a promising opportunity(Nationalhelardindia.com). BYJU's Think and Learn App witnesses a 200 percent increase in the number of students using the application. Online classrooms will be the best alternative learning modes during the lockdown period which is already witnessed and will be strengthened further in future.

### **Online classrooms**

Developments in computer software technologies to teach and learn languages are inevitable in recent times. Online classrooms serve as a good source to teach the students of different locations and also act as alternatives to the traditional classrooms. The recent computer based online Language learning applications are getting wide popularity due its nature, multiple teaching modules, online and offline learning facilities, convenience in selecting time and duration, and effectiveness related to teaching and testing. Based on the information of Eduexpert.in, the number of users enrolled for various online learning courses is estimated to be 1.6 Million in 2016, which is expected to grow about 9.6 Million by the end of 2021. It is estimated that there is a 175% increase in the cost of classroom education, this gives online education more preferred because it is cost effective. Nearly 48% population in India between 15–40 age groups with high aspirations but lower income is a good target market for online education. And, the acceptability of online channel is high in the younger

demographic. Online classroom applications could be a reliable alternative to reach and teach the learners during the COVID19 lockdown period. The following details provide the nature and function of online classrooms.

### **Online classroom communication**

- Teacher – Student interaction through mobile technology
- Oral assessment
- Group discussions, online interaction and debate
- Conducting quiz activities

### **Handling homework activities**

- Sending assignments through online applications
- Delivering the test results
- Exchanging all kinds of E-text materials

### **Classroom management system**

- Recording attendance of the students
- Monitoring the students' achievements

The online classroom applications serve as a reliable medium between the teacher and students and also they minimise the works involving in testing, evaluation and documenting process of the teacher. The popular online classrooms available are namely, Google classroom, Nearpod, Socrative, 4EDU Teacher's Gradebook, Smart Seat, SchoolTime, Teacher Aide Pro etc. These applications take up functions related to monitoring and documenting the attendance of the students, exchanging word and other documents, homework activities, sending AV materials, answering through voice and text and online meeting. Recently Google meet, Skype, Zoom, Linein, Team link, cisco web apps are used for video conferencing, meeting, webinar and teaching.

### **Conclusion**

The impact of language transfer during the COVID19 lockdown period is crucial among the learners of bilingual and multilingual setups. The impact has both positive and negative consequences among the learners. COVID19 pandemic disease has made drastic change in the lifestyle of people and eventually leads to addition of new features in the functional use of language. Lot of newer expressions were created during this period in terms of technical and pragmatic features. Online classes powered with educational and social media software help teaching and learning activities in a larger extent and stands a good alternative to regular classrooms.

**Reference**

Amin, Aras Abdalkarim. "Linguistic Analysis of the Phenomenon of Language Transfer." *IOSR Journal of Humanities and Social Science* 22.04 (2017): 32-35.

Ask, Amanda, and Christian van't Hof. "Knowledge Transfer in Innovation Development Teams: A Case Study of Atlas Copco." (2015).

Bransford, J. D., & Schwartz, D. L. (1999). Rethinking transfer: A simple proposal with multiple implications. *Review of Research in Education*, 24, 61-100.

Chen, Z. (2002). Analogical problem solving: A hierarchical analysis of procedural similarity. *Journal of Experimental Psychology: Learning, Memory, and Cognition*, 28, 81-98.

Kramiņa, I. (2000) Lingo – Didactic Theories Underlying Multi – Purpose Language Acquisition. University of Latvia

Lu, Lanfeng, and Shengming Yu. "Language Transfer: From Topic Prominence to Subject Prominence." *University of Leeds, United Kingdom* (2010).

Lu, Mei-Yu. "Language Learning in Social and Cultural Contexts. ERIC Digest." (1998).

Ohlsson, S. (1996). Learning from performance errors. *Psychological Review*, 103, 241-262.

<https://eduxpert.in/online-education-india>

[https://www.lexico.com/definition/language\\_transfer](https://www.lexico.com/definition/language_transfer)

<https://www.nationalheraldindia.com/national/lockdown-indians-turn-language-learners-despite-distance>

<https://public.oed.com/blog/corpus-analysis-of-the-language-of-covid-19/>

<https://www.weforum.org/agenda/2020/04/coronavirus-education-global-covid19-online-digital-learning/>

## TECHNICAL TERMS OF SELECTED OCCUPATIONAL IMPLEMENTS

**Dr.Sundarabalu.S**, Assistant Professor, Dept. of Linguistics, Bharathiar University, Coimbatore

### *Abstract*

*Folk occupation is most essential for our country. It has been existing since ancient times forming the economic backbone of our nation. It is necessary to protect and preserve the linguistic data about the occupation as the nature and type of occupation have changed as time goes. The Researcher observes that due to globalization and modernization the ancient occupational work, implements, and technical terms are gradually disappearing. Implications of Technological developments mainly affect classical technical terms, folk implements, and the terms which refer to those vocabularies. Having this in mind, the researcher intends to concentrate on research in the field of dialectology and lexicography. Field linguistics researches that have been done have not recorded fully the folk occupational implements vocabulary. In a way, the present research will contribute ideas related to the type of actions which can be taken to recover terms for implements and also suggest a way how these technical terms can be incorporated in the Dialect dictionary to be prepared.*

**Keywords:** *Traditional occupational implements, Agricultural linguistics, Lemma*

### **Introduction**

Tamil belongs to the South Dravidian subgroup of languages spoken in Tamilnadu. There are over 76 million people who speak the Tamil language today. Tamil has a continuous and unique history of more than 2500 years and also functions as one of the modern languages of the Dravidian family. The Government of India has also recognized Tamil as a Classical language. There are literary pieces of evidence that Tamil has many regional and professional dialects as early as at the beginning of the Christian era. Evidence is found in the earliest grammatical treatise namely *Tolkaappiam* and the medieval period grammar *Nannul*. Many inscriptions also reveal the spoken or dialect forms of the Tamil language.

Many linguists studied individually the caste and other social dialects of Tamil and agricultural dialect variations as well. But so far no study has been done on **DIALECT VARIATIONS IN TAMIL OCCUPATIONAL IMPLEMENTS AND TECHNICAL TERMS**. The ‘Linguistic Survey of India’ conducted by George Grierson, at the beginning of this century, has not included the occupational implements and technical terms in his survey. Therefore we must take up a dialect survey of occupational Implements and folk technical terms of Tamilnadu. This will help us to record and preserve the disappearing technical terms apart from their immense immediate uses in various domains.

### **Origin of the Research Problem**

Folk occupation is most essential for our country. It has been existed since ancient times forming the economic backbone of our nation.



It is necessary to protect and preserve the linguistics data about the occupation as the nature and type of occupation have changed as time goes. The Researcher observes that due to globalization and modernization the ancient occupational work, implements, and technical terms are gradually disappearing. Implications of Technological developments mainly affect classical technical terms, folk implements, and the terms which refer to those vocabularies. Having this in mind, the researcher intends to concentrate on research in the field of dialectology and lexicography. Field linguistics researches that have been done have not recorded fully the folk occupational implements vocabulary. In a way, the present research will contribute ideas related to the type of actions which can be taken to recover terms for implements and also suggest a way how these technical terms can be incorporated in the Dialect dictionary to be prepared.

The growth of mankind is known by the invention of machinery. In such inventions, instruments play an important role. Whenever new instruments are invented and used in a particular field, the work of man decrease on the one hand and so does the use of words also decreased on the other hand. In this way, the words in a language disappear. Further, as the use of old instruments becomes less and less not only do the instruments disappear but also the words denoting them. Hence all such words should be collected and preserved in the Electronic Dictionary format.

**Due to the invention of one instrument, nearly 150 lexical items and 30 terms for implements vocabulary are lost.**

Those three Domains are

1. Agricultural or harvesting field
2. Preparing ground
3. In-between place

The Interdisciplinary relevance of the present study is as follows

The present study attempts to collect Occupational vocabularies in the field of Agriculture across various dialects of Tamil to preserve data in the electronic format. This will have interdisciplinary relevance in the areas of Tamil **lexicography, Agricultural Linguistics, Agricultural Extension project, Language corpus study, and Lexical surveys**. New lexical items based on their semantic change will be collected and included in **the occupational vocabulary dictionary of Tamil**. In the agricultural extension practice, Tamil is extensively used in Radio, and Television. Vocabulary developed through those media can be effectively used to enhance their comprehension levels. The study has significant socio-economic and cultural implications as the appearance or disappearance of linguistic terms impacts on lively - hood of people. This study also helps to identify the dialect boundary.

#### **Review of Research and Development in the Subject:**

- 1.The Department of Linguistics, Bharathiar University completed a minor UGC research Project in the name of Occupational Vocabulary in the Western Ghats of Tamilnadu, during 1987

2.The CAS in Linguistics, Annamalai University completed a UGC Major Research project entitled “**A Study of Dialect variations in Tamil Agricultural Vocabulary**” Tamilnadu, during 2002-2005.

3.The Bharathiar University prepared a ‘Coimbatore Dialect Dictionary’ utilizing the UGC unassigned grant during 1990

The present study is a model for any study on Occupational Implements in any society and country. Especially people in India who work in the field of Linguistics can use it as a base for their work.

## **Objectives**

**The main objectives of the present study are as follows**

1. To identify the availability of Traditional occupational implements and their native technical terms
2. To identify the variations found in the occupational Implements according to their shapes and forms about dialect boundaries
3. To prepare an **Occupational Implements Pictorial Dictionary** in electronic format

## **Methodology**

The present study uses two methods of research namely, the direct method and the indirect method. For the identification of occupational implements, the direct method of research is followed. Dialect is a variety of a language sometimes contrasted with standard and often with a different connotation. The term has had wide application ranging from much-localized form (e.g. in a village) to extensive language communities. A variant is a form of a word that differs from other forms in spelling, pronunciation, or grammar. The variations are not only found at the level of lexical items but also in the shapes and forms of the implements.

## **Data Collection/Field Work**

The data will be collected by fieldwork from various parts of Coimbatore district. The lexical questionnaire will be used for fieldwork in Coimbatore districts in selected occupational domains. Occupational registers may consist of traditional occupation and modern occupation. It mainly focuses on traditional domains. The information and technical units that fall under the particular lexical fields will be collected from the native speakers. Later these lexical implements will be cross verified with other informants.

**Problems in selecting occupational implements are listed below.**

### ***Comparison of occupational regional Implements:***

The implements used for a particular function are compared with the implements used in various regions of Coimbatore. The words denoting these implements might have

changed pronunciation and so would have been the case with the physical shapes of implements.

***The implements can be classified as follows:***

1. An implement with a different structure resembling another implement. (Similar Implements)
2. An implement identical to another. (Identical Implements)
3. An implement being new or rare in other places. (Area Specific Implements)

***Classification of Implements***

The words for the implements which are used for the same purpose are compared among the words of different regions. They can be classified as follows:

*Type one*

- I. Implements having different shapes and sizes with the same lexical items.
- II. Implements having the same shapes and sizes with different lexical items.
- III. Implements having different shapes and sizes with different lexical items.

*Type two*

- I. Many occupations and many implements
- II. One occupation and many Implements
- III. Single Implements and many lexical variations

***Distinguishing features based on functional utility***

The implements fall under two categories when compared based on two different functional factors. They are

- Implements used to carry on a particular work.
- The same type of implements used in doing all kinds of works.

**Questionnaire**

Fieldwork for a survey of the project was undertaken after a pilot study by testing the questionnaire in a few places. The revised questionnaire was printed for the actual survey. **The dictionary compiled contains pictures of occupational implements and their terms.**

**Selection of Point**

Technical terms of occupational implements were collected from 50 points comprising the five major regions of Coimbatore. A distance of 25-30 km was kept from one point to the other to collect data in the domain of traditional implements. Some occupations

in a particular place in that domain had been concentrated. Few occupational workers move from one place to another place. Parameters like occupation, caste, mother-tongue, and educational levels of informants have been taken into consideration for data collection and analysis. Some occupational works were carried out only in a particular season; some other occupations were unique in particular places. First, the data from a particular place will be collected then they had been compared with that of other regions if data variation is found.

### **Informants**

Informants were selected from thickly populated areas. The informants were from different age groups, caste groups, and both male and female. The corpus for the present survey had been elicited from 310 informants who have been doing various types of works, inhabiting the pockets mentioned below. From each pocket 10 informants have been randomly selected keeping the factors like occupations, age, caste, group, etc., However, equal importance was given to both Sex giving importance five from male and five from female informants. In total 155 female informants and 155 male informants have been consulted for data elicitation and instrument picture collection. This project only concentrated on the pictorial information and its variation

### **Implements and society**

It is a known fact that companies like TATA, have been manufacturing certain instruments for use in various occupations, in different styles. The nature and style of an instrument are designed to keep the working style of different users who handle those instruments. For example, the TATA Company produces different varieties of Spade keeping the purpose and nature of work the users of instruments do in mind. Similarly, the blacksmith who produce spade, heterogeneous keeping the clan and caste in mind but, how they produce the instruments like spade sword, knife, plough etc., vary. Thus, there is a social variation among the terms which refer to the instruments. So as the language has relevance to the society, the instruments and their linguistic terms have a very close association with the society

In a way, the project contributes ideas related to the type of actions that can be taken to recover terms for implements and also suggests a way as to how these technical terms can be incorporated in the Dialect dictionary.

### **Domains of Traditional Occupational implements**

1. Agricultural Implements
2. Fishing (Sea & river ) Implements
3. Construction Implements
4. Hunting Implements
5. Brick Baking Implements
6. Weaving Implements
7. Goldsmithery Implements

8. Sculpture Implements
9. Carpentry Implements
10. Pottery Implements
11. Mat & basket making Implements
12. Handy craft Implements
13. Palmyra works Implements
14. Salt making Implements
15. Rubber plantations Implements
16. Agricultural Implements
17. Fishing (Sea & river ) Implements
18. Construction Implements
19. Hunting Implements
20. Brick Baking Implements
21. Weaving Implements
22. Goldsmithery Implements
23. Sculpture Implements
24. Carpentry Implements
25. Pottery Implements
26. Mat & basket making Implements
27. Handy craft Implements
28. Palmyra works Implements
29. Salt making Implements
30. Rubber plantations Implements
31. Taming related works Implements
32. Folk Theatre related works Implements
33. Folk arts Implements
34. Fine arts Implements
35. Barber Implements

36. Folk medicine Implements
37. Pond making Implements
38. Astrology Implements
39. Pastle of oil-press Implements
40. Folk sports Implements
41. Folk measurement Implements
42. Temple & worship Implements etc ...

### **Dictionary Compilation**

The results of the survey were presented in the form of a dictionary which indicates the variations. The dictionary entry was given in the following format,

- First, the headword is given in the Tamil script followed by the phonemic script. The grammatical category is given.
- Then Tamil explanatory meanings are added for a better understanding of the user and also some of the pictures are given.
- For the **lemma** preparation, forms were taken from the place where a particular profession is famous.

### **Dictionary outcome**

The dictionary has been designed in such a way that it would present only the restricted meaning of the terms which refer to the instruments. If a particular term means any other meanings other than the one related to instruments, the other meaning has not been taken into consideration. Moreover, the homonym is numbered in the headword itself, but for polysemy, the numbering has been done in the meaning part. In this dictionary, the occupational vocabularies and lexical variations, based on sound and regional varieties have been labelled. Moreover, it is a monolingual dictionary as a typical counterpart for certain instruments that is not found to exist in English. To define it in English, one has to go for a descriptive explanation in English. These constrain restricted the research to avoid the bilingual explanation. Moreover, this dictionary views as a reference material for Tamil linguistic researchers in general and Tamil semantics researchers in question. Thus monolingual explanation was prepared. However, to label the global audience, the bilingual explanation (both Tamil English) will be given in the future.

### **Findings and suggestions**

The outcome of this research is the production of an exclusive dictionary that talks about the instruments and their terms available in Coimbatore region. Moreover, through this research around hundred pictures of implements and their terms in Tamil have been incorporated into a draft dictionary.

It is a known fact that language and society are interrelated and interdependent. The change in one affects another and one can understand the society and its system through language and vice-versa. As far as implements are concerned, there is a close relationship between language and implements. Each implement and its term talk about society.

In modern days, technology denominates every domain .i.e. every occupation avails the service and is on the impact of technology. Because of that, the traditional instruments and their terms are flaying away leading to endangered. Under this situation, it is the bound duty of a linguist to document those age-old terms referring to implements for future generation's reference and retrieval. Because, implements are not a near instrument, behind every instrument, there is a science and technology. The science and technology had been emerged by the sheer efforts of our grandsires. This is our cocoon knowledge and wisdom, which can never be allowed to be reined.

Moreover, science and technology will form a basis for our future scientific research aiming to improve the working style of a particular occupation and its implements. Thus, documenting and preventing those implements are the need of the hour. Thereby one can justify the relevance of the present work.

### Sample format for the pictorial dictionary

**சின்காடிவில் cinkaaTivil (n)** பறவைகளை வேட்டை யாடுவதற்காக இமங்கில் பிளாச்சி மற்றும் கயிறு கொண்டு செய்யப்பட்டு கல் வைத்து எறியும் ஒருவகை வில். (Com.-Mutu.)



**சின்னகரண்டி** கட்டிட வேலைசெய்யும்போது செங்கல் சுவற்றின் மீது சிமெண்ட் கலவை பூசப் பயன்படும் கரண்டி பொன்ற ஒருக்கருவி (Com.)



**சின்ன கொயிகொடெ cinnakoyikote(n)** கோழிகளை அடைத்துவைக்கப் பயன்படும் வகையில் இமங்கில் குச்சியால் செய்யப்பட்ட ஒரு கூடை.(Com. - Attukal)



சின்ன தாலி cinnattaali (n) தண்ணீர் சேமிப்பதற்காகச் சுடுமண்ணால் செய்த ஒரு பெரிய பாணை. (Com.)



சின்னாருவா cinna aruvaa (n) மரம் போன்றவை வெட்டுவதற்குப் பயன்படும் வகையில் தடித்த வாய்ப் பகுதியை உடைய சிறிய அருவா. (Kan.)



சீப்பு ciippu (n) மனிதத் தலைமுடியை சீவுவதற்காக: சிக்கு நீக்குவதற்காக மரத்தில் செய்யப்பட்ட சீப்பு. (Com.)

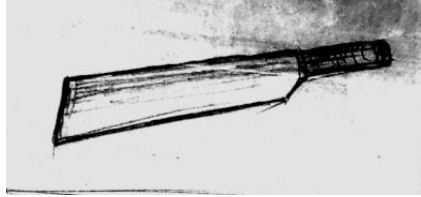


சீவக்கட்டு ciivakkaTTu (n) வீடு ∴ வாசல் போன்றவை கூட்ட: சுத்தம் செய்யப் பயன்படும் வகையில் பனை ஓலையில் செய்யப்பட்ட ஒரு துடைப்பம். (mutu.)





**சீவுக்கத்தி** ciivukkatti (n) அறுத்துவிட்டப் பச்சைக்கல்லின் ஓரம் ஒட்டியுள்ள பிசுறுகளை சுத்தம் செய்வதற்காக மூங்கில் பிளாச்சியில் செய்யப்பட்ட கத்தி. (Nag.)



**சேவ** ceeva (n) காரமடை என்ற ஊரில் உள்ள ரெங்கநாதர் கோவிலுக்குப் பக்தர்களால் காணிக்கையாக கொண்டு செல்லுவதற்காக (தண்ணீர் சேவை, பந்த சேவை) எண்ணெயில் எரியக்கூடிய வகையில் துணியால் செய்யப்பட்ட ஒருவகைத் தீ பந்தம் (Com.)



**சுண்ணாம்புப் பாண** cunnaampu paana (n) (பதநீர் வடிகட்டும் பாணையின் உள்பக்கம் சுண்ணாம்பு அடிப்பதற்குப் பயன்படும் வகையில்) சுண்ணாம்பு சேமிக்கத் தரையில் புதைக்கப்பட்ட சிறிய வாய்ப் பகுதியை உடைய பாணை. (Tnl.)



**சூட்டுக்கோல்** cuuTTukkool (n) மாட்டின் முரட்டுத் தன்மையைக் குறைத்து விவசாயத்தில் ஈடுபடுத்துவதற்காகவும் மாட்டின் கொம்பு வளராமல் இருப்பதற்காகவும் மாட்டின் கொம்பு, முகம், தொடைப்பகுதி ஆகியவற்றில் சூடு போடுவதற்காக இரும்பில் செய்யப் பட்ட ஒரு கோல். (Nag.)



**சூலம்** cuulam (n) மிருகங்களை வேட்டையாடுவதற்காகப் பயன்படும் வகையில் கைப்பிடியோடு இணைக்கப்பட்ட மூன்று கூர்மையான நுனிப்பகுதி உடைய ஒரு வேட்டையாடும் கருவி. (Com.)



**சூலை** cuulai (n) புதுப் (பச்சை) பாணையைச் சுட்டு எடுப்பதற்காக திறந்த அமைப்போடு செங்கல்லால் அமைக்கப்பட்ட பெரிய அடுப்பு. (Nag.)



**செக்கு** cekku (n) தானியங்களிலிருந்து எண்ணெய் எடுக்கும் பொருட்டு பெரிய ஆட்டுக்கல் போன்ற (கருங்கல்/ மரம்) அமைப்பின் நடுவில் பொருத்தப்பட்டுள்ள (இலுப்பை மரத்தால் செய்யப்பட்ட) உலக்கையை மாடுகளைக்கொண்டு சுற்றச்செய்து எண்ணெய் எடுக்கும் சாதனம். (Tnl.)



**செக்கின்மேல் பாகம்** sekkinmeelpaakam.



செக்கின் முழுப் பாகம் sekinmuzupaakam



சேத்துகத்தி seettukatti (n) பனங்காய் வெட்டப் பயன்படும் வகையில் அகன்ற வாய்ப் பகுதியை உடைய ஒரு கத்தி. (Com.Aanaikattimeetu.)



செரட்டஆப்ப ceratta aappa (n) (சமையல் செய்வதற்காக) சரிபாதியாக உடைக்கப்பட்ட தேங்காய் ஓட்டையும் மூங்கில் குச்சியும் இணைத்து செய்யப்பட்ட கரண்டி. (Kan.)



செவிண்டி ceviNTi (n) அமங்கலச் சடங்கின்போது குச்சியால் தட்டி ஒலிஎழுப்ப பயன்படும் வகையில் வெண்கலத்தால் செய்த ஒரு இசைக் கருவி (Nag.)



செருப்புத்தக்கிற ஊசி ceRupputakkiRa uuci (n) பிய்ந்து போன கால் செருப்பை நூல் கொண்டு தைப்பதற்குப் பயன்படும் வகையில் ஊசியின் நுனிப் பகுதியின் ஓரம், நூல் மாட்டி இழுக்கப் பயன்படும் வகையில் (செலுத்திய பக்கத்திலிருந்து திரும்ப இழுக்கும் அளவில்) ஒருபக்கம் திறந்த நிலையில் அமைக்கப்பட்ட ஊசி (Com.)



செருப்பு தக்கிற ஊசி ceRupputakkiRa uuci (n) பலவையான அளவுகளில் பிய்ந்து போன கால் செருப்பை நூல் கொண்டு தைப்பதற்குப் பயன்படும் வகையில் ஊசியின் நுனிப் பகுதியின் ஓரம் நூல் மாட்டி இழுக்கப் பயன்படும் வகையில் ஒருபக்கம் திறந்த நிலையில் அமைக்கப்பட்ட ஊசி (செலுத்திய பக்கத்திலிருந்து திரும்ப இழுக்கும் அளவில்)



சேடு கட்ட seeTukaTTa (n) கைத்தறி இயந்திரத்தில் சேலை நெய்யும் போது அமைக்கப்பட்ட சேலைப் நூல் களையாதவாறு அமைக்கப்படும் இரு முனையிலும் ஊசி பொருத்தப்பட்ட சம அளவில் உள்ள இரு கட்டை(Com.)



**சொரகுடுக்க** corakuTukka (n) குடிநீர் / சில நேரங்களில் முக்கியமான பொருள்களைச் சேமித்து வைப்பதற்காகத் தயார் செய்யப்பட்ட காய்ந்த சுரைக்காயின் கூடு. (Com.)



**சொர கொரடு** corakoraTu (n) உளியை முழுவதும் பிக்கும் அளவில் செய்த வாய்பகுதி குழிவு வடிவில் உள்ள ஒரு கருவி(Com.)



**சொரண்டு கொக்கி** coraNtu kokki (n) வைக்கோல் போரிலிருந்து வைக்கோலை அள்ள / காய்கறிகள் பறிக்க போன்ற காரணங்களுக்காகப் பயன்படும் வகையில் நீண்ட தடியில் வளைவான அருவா பொருத்தப்பட்ட ஒரு கருவி. (Kan.)



**டகட்ட** Takatta (n) தறியில் சேலை நெய்யும் போது நீள வாக்கில் அமைக்கப்பட்ட நூலின் நடுவே குறுக்காக நூல் கோர்த்து மாட்டும் நாடாவை இந்தப் பக்கத்திலிருந்து அடுத்த பக்கத்திற்குத் தள்ளி விடும் ஒரு கட்டை(Com.)





தட்டு1 taTTu (n) கூடை தயார்செய்வதற்காக முதலில் அமைக்கப்படும் அடிப்பாகம் (Com.)



தட்டு2 taTTu தென்னை மரத்தில் ஏறும்போது கால் வைப்பதற்காகத் தேங்காயின் உரி மட்டையை இரண்டு அடிக்கு ஒரு மட்டைவீதம் கட்டிய தொகுப்பு(Com-Aanaikattimeetu)



மனஞ்சி தட்டுகல்லு mananitattukallu (n) (புதிதாகச்செய்த ஈரம் காயாத பானையைத் தட்டிச் சமப்படுத்துவதற்காக) மண் பாதிரத்தின் மேல்பகுதியைத் தட்டும் போது தட்டும் பகுதியை பானையின் உள் பகுதியில் முட்டுக் கொடுப்பதற்காகப் பானையின் வடிவில் கருங்கல்லால் செய்யப்பட்ட ஒரு கருவி. (Com.)



தட்டுக்கூடை taTTukuutai (n) முடைவதற்கு ஆரம்பத்தில் செய்யும் கூடையின் அடிப்பாகம் (Com.)



தட்டு கட்ட taTTukaTTa (n) மரத்தில் சிலை செய்யும் போது உளியைக் குறைவான கணம் கொடுத்து அடிக்கப் பயன்படும் வகையில் கொய்யாமரத்தின் கட்டையில் கைப்பிடி கொண்டு செய்த ஒரு மரக்கட்டை (Com.)



தட்டுகூட taTTukuuTa (n) தானியங்களை காயவைக்கப் பயன்படும் வகையில் மூங்கில் பிளாச்சியில் செய்து சாணத்தைக் கொண்டு மெழுகி செய்யப்பட்ட தட்டு வடிவில் உள்ள கூடை. (Com.)



This work was supported by the UGC-MRP , New Delhi -Grant No: 5-576/2010 (HRP) dated 10.03.2011 and 14.02. 2013

## References

**Agasthialingom, s.** (1987) *A sociolinguistics Survey of South Arcot District – Questionnaire*. Annamalainagar: Annamalai University.

**Gnanasundram, V.** (1973) *A Pilot Dialect Survey of a Tondaimandalam*, Ph.D. thesis. Annamalai University.

**Krishnamurti, Bh.** 1962 *ma:ndalika vrittupadako:sam-A Telugu Dialect Dictionary of Occupational Vocabularies' Vol:1*. Hyderabad: Andhra Pradesh Sahitya Akademi.

**Leherer, A.** 1974. *Semantic Fields and Lexical Structure*. Amsterdam & London: American Elsevier.

**Lyons, J.** 1977. *Semantics Vol.I & II*. Cambridge: Cambridge University Press.

**Rajasekharan Nair, N.** 2005. *A Study of Dialect Variation in Tamil Agricultural Vocabulary*. UGC-Major Research Project (Progress Report), CAS in Linguistics, Annamalai University.

**Ramakrishnan, R.** 2001. *Cre-A:-vin tarka:la tamil akara:ti*. Chennai: Cre-A.

**Rajendran, S.** 1978. *Syntax and Semantics of Tamil Verbs*. (unpublished Ph.D thesis) Poona: University of Poona.

**Regunathan, T.** 1981. *Sense – relations in Modern Tamil*. (Unpublished M.Phil thesis) Annamalainagar: Annamalai University.

**Srinivasa Verma, G.** (1986) *Dialectology*. Annamalainagar: Annamalai University.

**Sundarabalu, S & N. Rajasekharan Nair.** 2004. *na:ttuppura karuvikalil manvetti-moliyiyal no:kku*. In P.Thankarasu & Paari (eds), *ve:rkalai te:ti*. Vol:2. Annamalainagar: Annamalai University.



**Sundarabalu, S. & N. Rajasekharan Nair.** 2004. Agricultural Measurement Terms: A Semantic Study. Paper presented in the *National Seminar on Lexical Semantics*. Hyderabad: Osmania University.

**Sundarabalu, S.** 2005. Variation in Agricultural Implements in Tamil-Lexicography Treatment. Paper presented in the *International Conference on Lexicography*. Chennai: University of Madras.

**Sundarabalu,** [https://www.researchgate.net/publication/343834179\\_Occupational\\_Implements\\_A\\_linguistics\\_study\\_Agriculture\\_Agricultural\\_Linguistics](https://www.researchgate.net/publication/343834179_Occupational_Implements_A_linguistics_study_Agriculture_Agricultural_Linguistics)

**Shunmugom, C.** 1989. *Porunmaiyyal*. Annamalainagar: All India Tamil Linguistics Association.

**Subramoniam, V.I.** 1990. *Dravidian Encyclopedia*. Tiruvananthapuram: School of Dravidian Linguistics.  
Survey of Indian Agriculture. 1992. *The Hindu*.

**Tata, S.N.** (et al.). 1992. *Hand Book of Agriculture*. New Delhi: Indian Council of Agricultural Research.

**Wierzbicka, A.** 1985. *Lexicography and Conceptual Analysis*. Ann Arbor: Karoma.

## CONVERGENCE IN THE MULLUKRUMBA TRIBAL LANGUAGE OF THE NILGIRI DISTRICT

**Dr.K.Umaraj**, Assistant Professor, Department of Linguistics, Madurai Kamaraj University, Madurai

### **Abstract**

*This paper addresses the serious issue of convergence taking place between Mullukrumban a tribal language whose speakers reside in the Nilgiris. The speakers of Mullukrumban have ample opportunities to encounter multilingual in general and at least bilinguals in their living environments. The dominance of regional language and the social needs of tribal community people compel the speakers of Mullukrumban to knowingly or unknowingly, willingly or unwillingly import linguistic elements from the regional language called Tamil. This trend enters into not only the lexical level of Mullukrumba but also the grammatical level. It gives birth to the linguistic convergence between Mullukrumban and Tamil. This Phenomenon shakes the very foundation of the Mullukrumban linguistic system which will consequently lead to lingucide of Mullukrumban. This paper unearthed certain grammatical elements wherein convergence took place in the Mullukrumban by the impact of Tamil and other tribal languages with enough illustrations.*

**Keywords:** Linguistic convergence, grammatical levels, Lingucide

### **Introduction**

Mullu means 'thorn' and according to legends the name was given by the king of Kottayam, according to whom, they were troublesome, like thorns.

The present day MulluKurumbas depend on agriculture more than on hunting fishing, etc., for their livelihood. Malayalam is the major contact language of the region and all MulluKurumbas speak Malayalam also, and some of them can speak Tamil as well. While Thurston and Aiyappan consider MulluKarumba as a dialect of Malayalam, the 1961 census treats MulluKurumba as a separate language. Robert Sathya Joseph (1982) who studied the MulluKurumba speech of Nilgiris treats MulluKurumba as an independent language. He says that 'though many modern Malayalam elements are found in the speech of MulluKurumbas, the MulluKurumbas preserve earlier and independent innovations in many aspects'.

Linguistic convergence is a type of language contact induced change where by languages with many bilingual speakers mutually borrow morphological and syntactic features making typology of those two languages similar. Sometimes the interference of majority language over minority is more and sometimes it will be less. That is in certain levels of the language the convergence is very high and in some other cases it is medium and in other cases it is very low. The changes takes place majority to minority and in sometimes it may from minority to majority also. This is otherwise referred to as the direction of convergence. Some of the features that come into a native system due to the convergence get social acceptance gradually and treated as standard usages in course of time. Such usages also replace the native usages in some cases in the normal day to day interaction.

## Categories of Kurmba

. There are five categories of Kurmba languages there viz. 1. Betta Kurumba, 2. Je:nu/te:nu Kurumba, 3. u:ra:li Kurumba, 4. Pa:lu Kurumba and 5. kattunaiyaka. E. Thurston (1909;165) says that Kurumbas are divided into MulluKurumbas, je:n or te:nKurumbans (ka:du or so:laNa:yakkans) and u:ra:li or Be:tKurumbans. The MulluKurumbas, are found in the Wayanad district of Kerala, and the adjacent Nilgiri district of Tamil Nadu. Gudalur taluk of Nilgiri district has ten MulluKurumba settlements- Kappaala, Netunkootu, Nerivalappu, Oonimuula, Kaappukkunnu, Paticceri, Kalliccaalu, Maatakkunnu, Konnaatu and Teyiyakunni. BettaKurumba, KattuNaicka and Paniya tribes also inhabit these areas. It is estimated that the MulluKurumba population of Wayanad district is more than that of Nilgiris. According to MulluKurumbas, they are Veetuvvar(hunters) and MulluKurumba is a name created by Nairs of Wayanad.. Mullu means 'thorn' and according to legends the name was given by the king of Kottayam, according to whom, they were troublesome, like thorns. The present day MulluKurumbas depend on agriculture more than on hunting fishing, etc., for their livelihood. Malayalam is the major contact language of the region and all MulluKurumbas speak Malayalam also, and some of them can speak Tamil as well. Gopalan Nair (1911:108-113) distinguishes between Je:nu kurumbas and Kattunayakans. According to the Census report of 1891, the Kurubas are the descendants of Pallavas who were very powerful throughout the Southern India once upon a time. When they were subdued by Chola and Chalukya chiefs, around 7<sup>th</sup> or 8<sup>th</sup> century A.D., they were scattered and went to live in the places where they are found now. Those who settled in the Nilgiris, the Wynadad, Coorg and Mysore happened to remain aloof from the main stream of ongoing civilization and lived in their own way in the forest. While Thurston and Aiyappan consider MulluKurumba as a dialect of Malayalam, the 1961 census treats MulluKurumba as a separate language. Robert Sathya Joseph (1982) who studied the MulluKurumba speech of Nilgiris treats MulluKurumba as an independent language. He says that 'though many modern Malayalam elements are found in the speech of MulluKurumbas, the MulluKurumbas preserve earlier and independent innovations in many aspects'.

## Convergence in Mullukrumban language

In a bi/multi lingual situation, the languages which come into contact with one another in a particular area undergo changes due to the interference of one language on another. The incidence of bilingualism varies from one contact situation to the other. Sometimes the interference is heavy, some other times we find only a partial convergence and yet in some other cases it is only marginal. That is in certain levels of the language the convergence is high and in some other cases it is moderate and in yet some other cases it is marginally or very low. It is found that changes take place both from the majority to the minority language and vice versa. This otherwise referred to as the direction of convergence. Some of the features that come into a native system due to the convergence get social acceptance gradually and treated as standard usages in course of time. Such usages also replace the native usages in some cases in the normal day to day interaction. Though they try their level best to retain the originality of their mother tongue, because of the socialization, their mother tongue Mullukrumban converged towards Tamil.

## **Reasons for the Linguistic convergence in Mullukruban language**

When languages are in contact, there may be a give and take relationship between or among them. This will result the loss of the original colour of one language and the replacement of certain linguistic elements of another or other language, which are in contact. Scholars attribute various reasons for the convergence. However, a little or little use of mother tongue by the native speakers of the language concerned will be a significant reason. Mullukruban are not frequently using their mother tongue because of the following reasons

1. There is no need for the usage of their mother language.
2. Urbanization and other scientific development also are of the reason the Linguistic conveyance in Mullukruban tribes.
3. If the talk their Language in front of other communities the other community people treat them as low.
4. Youngsters are not interested to use their mother tongue. They prefer to use the majority language ; Tamil. So the attitude and sociology of linguistic situation prevailing in their living places are responsible for loss.

## **Linguistic convergence at Phonological and grammatical level**

There are as many instances where the convergence has been identified. In all these cases, convergence takes place from majority language to minority language. The convergence takes place in all levels of language and vocabulary is vulnerable for external influence when a language is in contact with other languages .Grammar is a level of language which is affected by other language only in the long run and only when the contact situation is in high danger. This will then lead to convergence. The place where convergence takes in Mullukruban tribal language was listed below.

### **Phonology**

The vowel phonemes are similar to those of Malayalam. Compared to Malayalam, Mullukurumba speech lacks the consonant phonemes ʃ, ɳ and ɲ. Alveolar nasal n is absent. The most notable feature of MulluKurumba phonology is the conversion of ʃ of Malayalam.

Malayalam Mullukurumba

**maʃamaʃa** ‘rain’

**paʃampoʃon** ‘fruit’

t- of Malayalam also have ʃas their counter part speech

**kotukūkoʃuvu** ‘mosquito’

ʃʃ becoming ttis another important phonological change attested in Mullukurumba.

**kaaʃʃrukaattu** ‘wind’

nn clusters occurring between short vowels are substituted by ɳɳ while those occurring after long vowels are substituted by ɳ

**paɳɳipaɳɳi** ‘pig’

Word final ʃ of Malayalam is invariably dropped in Mullukurumba.

**makkaʃmakka** ‘children’

**Noun**

The gender and number systems do not show marked variation from those of Malayalam.

The most common masculine suffix is –en (Ma. -an)

**/alak-en/**‘handsome man’

**/mutt-en/**‘old man’

Feminine forms - are also reflexes of the feminine suffixes of Tamil and Malayalam.

**/piṇṭ-atti/**‘widow’ **/mutt-i/**‘old woman’

**/kutum-aatti/**‘wife’ **/mak-aḷu/**‘daughter’

**//paṇi-kkaar-atti** ‘maid servant’

The same plural suffixes, **-maar** and **-kaḷ** used in Malayalam are found in MulluKurumba.

**/mutt-en-maar-u/**‘old men’

**/panni-kal/**‘pigs’

Case suffixes show only marginal differences from Malayalam.

Malayalam	MulluKurumba
<b><u>Nominative</u></b> unmarked	unmarked
<b><u>Accusative suffix</u></b> –e en-e‘I’ (Acc.)	suffix –e
<b><u>Instrumental suffix</u></b> –aalsuffix- <b>aalu</b> <b>kattiyaalkatti-aalu</b> by the knife’	
<b><u>Dative suffixes</u></b> – <b>kki, -nu</b> suffixes – <b>akku, -kku, ukku</b>	
<b>/siitaykku/</b> <b>/namakku/</b> ‘to us’ ‘toSita’	
<b>/raamanu/</b> ‘toraman’ / <b>eṇṇallukku/</b> ‘to us’	<b>/talaykku/</b> ‘to the head’
<b><u>Genitive suffix</u></b> – <b>nre, -uṭe</b> suffix –e	
<b>/ramaan/</b> <b>/avanu/</b> –e <b>/avane/</b> ‘his’ Raman’s	
<b>/siitayuṭe/</b> ‘Sita’s’ <b>/avaḷu/</b> –e <b>/avaḷe/</b> ‘her’	
<b><u>Locative suffixes</u></b> –attu,-ilsuffixes –atti, -li, -li-lu	
<b>/oriṭattu/</b> ‘at a place’en – <b>/atti/</b> ‘in me’ <b>/talayil/</b> ‘in the head’ <b>/kaṇi-li/</b> ‘in the trap’ <b>/atu-lu/</b> ‘in that’	
<b><u>Ablative- Post position</u></b> –The suffix –nu is added after locative suffixes –nnu after locative suffix	
<b>/marattininnu/</b> en- <b>/attinu/</b> ‘from the trap’‘from the tree’	
<b><u>Directive Suffix</u></b> –kka - suffix- <b>eekku</b> after oblique after locative case Stem	
<b>/puṛatteeku/</b> <b>/kaaṭṭuleekku/</b>	

towards outside’ towards forest’

## Pronouns

### Sg.Pl.

I P. /**naanu**//**namma!**/(Incl.)  
en-before other /**naṅṅa!**/(Excl.)  
cases.

II P. /**niyyu**//**nuṅṅa!**/  
Oblique base nin-

III P. Mas./**ivanu**/(Prox.)  
/**avanu**/(Dist.) /**ivaru/ivicca**/(Prox.)  
Fem./**ivaḷu**/(Prox.) /**avaru/avicca**/(Dist.)  
/**avaḷu**/(Dist.)

Neut. /**itu**/(Prox.) /**ituka!**/(Prox)  
/**atu**/(dist.) /**atuka!**/(Dist).

The v-base found in first person dative forms and the third person plural forms **ivicca/avicca** which are in free variation with **ivaru/avaru** are the important variations from Malayalam, **ituka!** and **atuka!** are also not usually used in Malayalam. Interrogative pronouns, as in Malayalam, are derived from the bases *eeor e.*

/**eeven**/'who-he' /**eevaḷu**/'who-she'

/**eetu**/'which' /**entu**/'what'

Numerals show minor phonological differences from those of Malayalam.

## Verb

Like the literary Dravidian languages, Mullukurumba has a three way tense distinction.

Past forms in general resemble Tamil.

/**ninneen**/'stood-I' /**eṭutteen**/'took-I'

/**eṅṅiyaan**/'counted-he' /**toṭṭaan**/'touched-he'

Present tense suffixes –**unu** and –**inu** are similar to –**unnu** of Malayalam.

/**puli-inu**/'(is)squeezing' /**tupp-unu**/'(is) spitting'

/**pate-inu**/'(is)saying' /**cooṭṭ-unu**/'(is)kicking'

Of the two future tense suffixes of MulluKurumba –**unis** similar to the Malayalam form –**um** and –**p-** is similar to the Tamil form.

/**tullun**/'will jump-it'

/**cukkun**/'will shrink-it'

**cooṭṭu-p-en**>**coṭṭuven**/'will kick-I'

**koy-p-en**>**koyven**/'will harvest-I'

## Participles

Relative participle marker is –aas in Malayalam.

**paay-nt-a>paañña‘who/which ran’**  
**tullu-i-a>tulliya‘who/which jumped’**

Verbal participles resemble Malayalam markers, but tense or negative markers are added to the verbal base.

**pey-i>peyyi‘having gone’**  
**naṭa-ntu>naṭannu‘having walked’**

## Pronominal Suffixes

Pronominal suffixes of MulluKurumba bear a close resemblance Tamil.

### Sg.Pl.

I P. -en -on

II P. -e -uutu

III P. (Mas) -aan/an/ven/aaru/aatu/aru/atu/eecca/

(Fem.) -aal□u/-al□u/ool□u/val□u

(Neu.)unmarked(∅)unmarked (∅)

A close analysis of the corpus listed above says a fact that through this language is in contact with many tribal languages spoken in the Nilgris, the regional languages Tamil and Malayalam , dominates the Mullukrumban language. Many grammatical elements of Tamil and Malayalam are being used as Mullukrumban in the linguistic behavior of native Mullukrumban ‘s speech. However, only less number of features of other tribal languages spoken in the Nilgiris, have found place in the native Mullakurbas speech. So, native speakers of Mullukrumban language have to be made aware the seriousness of protecting their indigenous language by pertinent awareness programme by the government.

## Conclusion

The Indian census reports (2001) documented that there are 122 scheduled languages. The survey of people in India pointed out that the communal group speaks 3,372 languages. The Linguistic survey of India (LSI) (2013) revealed that at present 780 languages are being spoken in India. Stephen Warn proposed a different set of five-level classification focusing on the weaker languages. Potentially endangered languages: The languages are socially and economically disadvantaged, under heavy pressure from a larger language, and beginning to lose child speakers; Endangered languages: They have few or no children learning the language, and the youngest good speakers are young adults; Seriously endangered Languages: They have the youngest good speakers or 50 or older; Moribund languages: They have only a handful of good speakers left, mostly very old; Extinct languages: They have no speakers left

It is clear that the Mullukruban people are indigenous people who lived with distinct cultures and used their languages in this subcontinent even during the Pre-Vedic period (Levi et al 1929). There existed many tribal communities, which were part of the Harappan civilization with unique culture and languages. In fact, we all know that even the Vedas were part of an oral tradition before they were rendered to graphisation. The ancient tribal people has expressed, like all human beings all over the world, their experience, concepts, wisdom, suffering, joy, social relations and other act of everyday life in their spoken word as well as through their oral literature. This treasure of knowledge consisting of ancient values, human dignity, equality of persons respect for nature etc., was passed on to the successive generations by the tribal communities. A close observation of the ordinary life of an ordinary tribal either in the Himalayas or in the Central India or in the south is sufficient to convince anyone that the humane values among tribal people have much to offer to the society. The elders are using their language very sparingly. And it leads to the gradual decline in the use among the natives. This limits the younger generation of the community from accepting the language. As a result, the extinction of a treasure is foretold. The languages of indigenous communities they soon die if we do not take immediate measures to preserve it. It is important to save the tribal languages from extinction. Most tribal languages are under the threat of endangerment in the longer time because they are neither taught at home.

### **Bibliography**

- Agasthialingam.S, 'Sociolinguistics & Dialectology', Annamalai University, 1980.
- Agasthialingam.S & Sakthivel.S, 'Bibliography for the study of Nilgiri hil tribes', Annamalai University, 1973.
- Dell Hymes (Ed.), 'language in culture & Society' Harper & Row, 1966.
- Daswani cj & Panchani.S, 'Sociolinguistics Survery of Indian sindhi', CIIL Publications, 1978.
- Karunakaran.K , 'Sociolinguistics patterns of language use',Annamalai university, 1983.
- Karunakaran.K, 'Sociolinguistics Patterns of Language', All India Tamil Linguistics, 1983.
- Robert Sathya Joseph, D., A Descriptive Study of MulluKurumba, Centre of Advanced Study in Linguistics, Annamalai University, Annamalai Nagar, 1982.
- Sam Mohan Lal, 'Convergence and Language shift in a Linguistic Minority" CIIL publication, 1986
- William Bright (Ed.), 'Sociolinguistics', (Proceedings, Ucla), 1964.



## ENGLISH ACCENT AND ITS VARIETIES: AN EMPIRICAL STUDY WITH REFERENCE TO TTWREIS

**Dr. Venkanna Maagi**, Assistant Professor, Dept. of Linguistics, Osmania University.

### *Abstract*

*The present study aims at finding out how the English accent, knowledge of phonetics, and performance of the teachers teaching English at TTREIS (Telangana Tribal Welfare Residential Educational Institutions Society), Khammam Dist. India. English is increasingly becoming the most preferred language of education and a link language in multilingual countries like India. Recognizing this, central and state governments are giving a lot of importance to English teaching at schools and college levels. However, effective teaching of English depends on the proficiency of teachers. To master specialized knowledge in English, we need lots of lecturers who are efficient in phonetics and pronunciation proficiency. The teachers require fluency in English because they are the role models for the students. Secondary skills are given more importance than Primary skills. Ten English lecturers, of which five male and five female, took part in the study. 41 words for word accent and five words for stress marking are selected from the 10+2 English syllabus textbook. These uttered words are recorded and tested for supra-segmental features like word stress of their speech of English. Data is transcribed and marked. The study results say that most teachers cannot apply word stress and word stress marking properly due to a lack of proper training. The study also has pedagogical implications, which will help the teachers and students to improve their teaching and learning.*

**Keywords:** *phonetics, English lecturers, word stress, stress-marking, and pedagogical.*

### **Introduction**

Year after year, governments hike budget allocations for education to promote better development. Moreover, English is increasingly becoming the most preferred language of education and link language in multilingual countries like India. Recognizing this, central and state governments are giving a lot of importance to English teaching at schools and college levels. However, effective teaching of English depends on the proficiency of teachers. Many languages are spoken in Telangana, including Telugu, Urdu, and tribal languages. Imparting of education takes place through English medium. As a subject, English begins from the primary level, and it is one of the compulsory subjects up to under graduation. The present education system in India follows the 10+2+3 pattern. To master specialized knowledge in English, we need lots of lecturers who are efficient in phonetics and pronunciation proficiency. The teachers require fluency in English because they are the role models for the students. Secondary skills are given more importance than Primary skills.

32 tribal communities in Telangana live mostly in interior places. For the first time, the Government of United Andhra Pradesh established the first tribal residential school com college in the year 1975 at KSD Site, Khammam district, to promote better education for tribal children. In 1999, these schools were divided into Andhra Pradesh Residential

Educational Institutions Society (APREIS) and Andhra Pradesh Tribal Welfare Residential Educational Institutions Society (APTWREIS). In Telangana, 19,000 students enroll in intermediate education every year. At the intermediate level in Telangana colleges, two separate textbooks are designed, *InterNET-1* and *InterNET-2*. All the components in English were given fair justice. Basic communication skills were introduced for learners. Phonetics was included as a part of grammar. Overall, the syllabus of English is properly designed, which is aimed at the student's excellence.

### **English in India**

The introduction of English education elevates the lacking aspect of inclusiveness in Indian Education. It does not mean that Indian Education is void in creating knowledge, but it was forcefully kept in a few privileged people's hands. The objective idea of Indian Education was predefined in terms of the values of a particular group. English education tried to deconstruct the values which poured into Indian Education. It brings a new approach to analyzing things, like John Dewey elucidates that there is no ultimate education aim. It can be depended on the learner's context. He lamented that "Education consists of immediate or proximate aims rather than final goals, so the process of education is an unceasing process of adjustment. His pragmatic approach illustrates that people always have to adjust and re-adjust themselves to the environment," like in the sense of existentialist "Existence precedes Essence."

A new history was precluded in the colonial period in the form of transformations, or some people allege bringing changes for the appeasement of the protestors who claim self-rule. However, the reasons were varied, but it attracted many people to learn this foreign language. Several people were behind to bring the reforms in Indian Education for their policy, but there was one person we often heard in the front row; he was Lord Macaulay. Lord Macaulay's notable book *Minute* characterized its brilliance in introducing English Education in India, but the reasons were to bring Indians to work in the British administration. Macaulay emphasized the English Education would allow Indians to not submissive to the British Administration. Further, it escalated to the demand for rights, which were never experienced by the Indian people. Macaulay's English Education brought tremendous consciousness to proclaim the rights manifested to India's freedom in 1947. India had seen numerous committees to bring reforms to Indian Education, and all the Universities in India adopted English as a medium to imparting education. Predominantly the research would be only in English in most of the universities in India.

### **English in Telangana**

In Telangana, English has a special status. Like all other states of India, Telangana is also trying very hard to follow global standards. Telangana, one of the five southern states and India's eleventh state, starts teaching English at pre-primary schools. And English is a subject that is mandatory up to the bachelor's level. At masters, English is often used as the instructional medium. The local schools do not have adequate facilities for teaching English in schools. The lack of facilities and atmosphere will not allow the learners to learn English effectively. It is evident in this context that studying English has become increasingly relevant at all levels as it is considered a global language. The positive results of education are all the responsibility of Educational decision-makers, managers, curriculum designers,

content designers, teachers, and learners. Problems related to any of the aspects mentioned above that pose severe obstacles to educational progress. Excellence in education is supposed never to be accomplished in one giant step, but to emerge one small step at a time. To uplift tribal groups, Telangana's state government took several important initiatives to introduce educational programs. TTWRWIS (Telangana Tribal Welfare Residential Educational Institutions) establishments are one such measure taken by the State Government.

### **English Pronunciation and Today's Communication**

Pronunciation is an aspect of oral communication which makes communication more effective and attractive. Correct and clear Pronunciation is the most important part of spoken English. When we talk to people in day to day conversation, Pronunciation is the first thing they notice. The learners need intensive contact with clear pronunciation models at the beginning of the learning process. Pronunciation plays a significant role in communication. If a word is not pronounced, the intended meaning of the word goes haywire.

In today's globalized world, English plays a significant role. As the whole world comes under one umbrella as a part of globalization, the need for communication has been increasing in leaps and bounds. Therefore as a part of communication, we may communicate with a foreigner. During this process of communication, we utter many words and sentences. If these words and sentences are not appropriately pronounced with proper stress and intonation, the message intended to be conveyed may be erratic. For these not to happen, it is always of utmost importance for any individual to take care of one's Pronunciation for effective communication in this globalized world.

### **Review of literature**

*A Comparative Study of English and Teachers of other subjects and the Phonetic Correlates of good and bad Spoken English.* N. Girija Nirmala carried out the study in the year 1985 at CIEFL, Hyderabad. In her research, she compared the English teachers' phonetics features used by the English teachers with those of the English spoken by the teachers of other subjects. Further, she compared the phonetic features of English used by the subjects of the study with those of R.P. As a part of her research, she found that the teachers of other subjects' phonetic features were more divergent from R.P when compared with that of the teachers of English. She further suggested at least a considerable knowledge of Phonetics and Spoken English is essential to all the college teachers of all subjects. *A Phonetic Study of English Spoken by the Teachers of English of Andhra Pradesh Social Welfare Residential Schools of Srikakulam, Vijayanagaram and Vishakhapatnam Districts.* V. Maruthi Kumari carried out the study in the year 2003 at CIEFL, Hyderabad. In her research, she found out that there is not much difference between stressed and unstressed syllables and no one to one correspondence between spelling and pronunciation in English. They tend to stress the first syllable. Therefore, she suggested that rigorous training be given to English and other subjects to improve their English.

### **Significance of the Study**

*The study was initiated* considering its importance in a couple of ways. First, it describes the teachers' phonetics knowledge by observing the phonetic features as spoken by the lecturers. Second, it examines their ability to phonetic word stress and word stress

marking. Last, it comes up with some of the pedagogical implications and proposes some recommendations accordingly. The broad implications of the study are as follows. The teachers working in rural areas can give proper guidance and reinforcement to tribal changes in spoken English of the lecturers working in TTWREIS.

### **Materials used for the Study**

The test material comprises two-word lists - one for testing all the 41 word-stress patterns of English, and the other for testing a list of five words to be stress marked by the subjects. The test material is organized in the following sections and was given to the subjects.

#### **Word List Read out the following words with proper word-stress.**

Attract, follow, alive, balloon, entertain, determine, parody, potato, intellect, anthropoid, personality, market, magnetic, refugee, volunteer, journalese, cigarette, picturesque, comfortable, anchorage, refusal, widen, wonderful, amazing, devilish, birdlike, powerless, hurriedly, punishment, yellowness, poisonous, glorify, otherwise, funny, advantageous, photograph, proverbial, perfection, injurious and reflexive.

#### **Mark stress on the appropriate syllable of each word given below.**

Balloon, personality, perfection, magnetic journalese

### **Choice of the Subjects**

For the present study, ten speakers working as English lecturers at Telangana tribal welfare residential schools of Khammam district of Telangana were selected. The lecturers have been teaching English to the students of first and second-year intermediate courses. Most of them are postgraduates in English. The speakers include both men and women. Most of the teachers are Telugu speaking, and some are Tribal speakers. They are between the age of 28 and 58 years.

### **Data Collection**

The entire speech sample is recorded on a 'Sony voice recorder.' As far as possible, enough care was taken in the recording to minimize the outside disturbance. The subjects are briefed about the purpose of the study before the recording sessions, and they have been asked to fill the personal profile. The personal profile format is reproduced below.

### **Analysis of the Data**

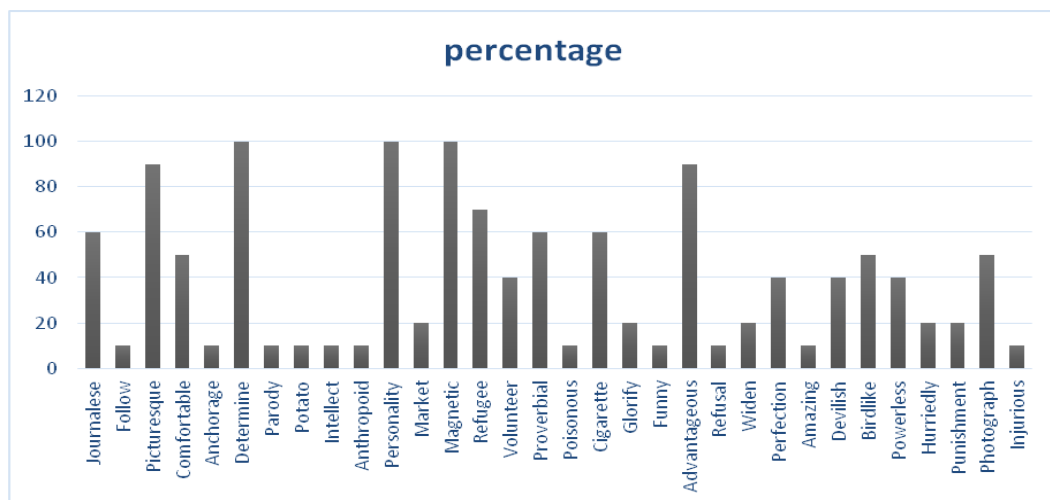
Based on the data collection, the researcher analyzes word stress and word stress marking.

### **Word Stress Analysis**

Based on the data analysis, The stress patterns demonstrated by all the speakers in words *determine personality* and *magnetic* are divergent from the stress pattern in RP. Speakers 2, 3, 4, 5, 6, 7, 8, and 9 of the speakers wrongly stressed the word *picturesque*. Speaker 1, 2, 4, 5, 6, 7, 8, 9, and 10 wrongly stressed the word *advantage*. Speakers 1, 4, 5,

6, 8, 9, and 10 wrongly stressed the word *funny*. Speakers 1, 3, 4, 5, 7, and 9 wrongly stressed the word *journalese*. Speakers 1, 3, 5, 7, 8, and 9 wrongly stressed the word *cigarette*. Speakers 3, 4, 5, 7, 8, and 9 wrongly stressed the word *proverbial*. Speakers 2, 3, 6, 7, 8, and 9 wrongly stressed the word *refugee*. Speakers 1, 3, 5, 7, and 9 wrongly stressed the word *comfortable*. Speakers 1, 2, 4, 5, and 7 wrongly stressed the word *birdlike*. Speakers 1, 5, 6, 7, and 10 wrongly stressed the word *photograph*. Speakers 1, 2, 6, and 7 wrongly stressed the words *volunteer* and *devilish*. Speakers 5, 6, 7, and 10 wrongly stressed the words *powerless* and *perfection*. Speakers 2, 3, and 10 wrongly stressed the word *wider*. Speakers 1, 2, and 7 wrongly stressed the word *hurriedly*. Speakers 1, 7, and 8 wrongly stressed the word *punishment*, the speakers 1 and 2 wrongly stressed the words *market*. Speakers 2 and 9 wrongly stressed the word *injurious*. Speaker 1 wrongly stressed the words *follow* and *parody*. Speaker 6 wrongly stressed the words *intellect*, *refusal*, *poisonous*, and *glorify*. Speaker 8 wrongly stressed the words *anthropoid* and *amazing*. Speaker 9 wrongly stressed the word *potato*.

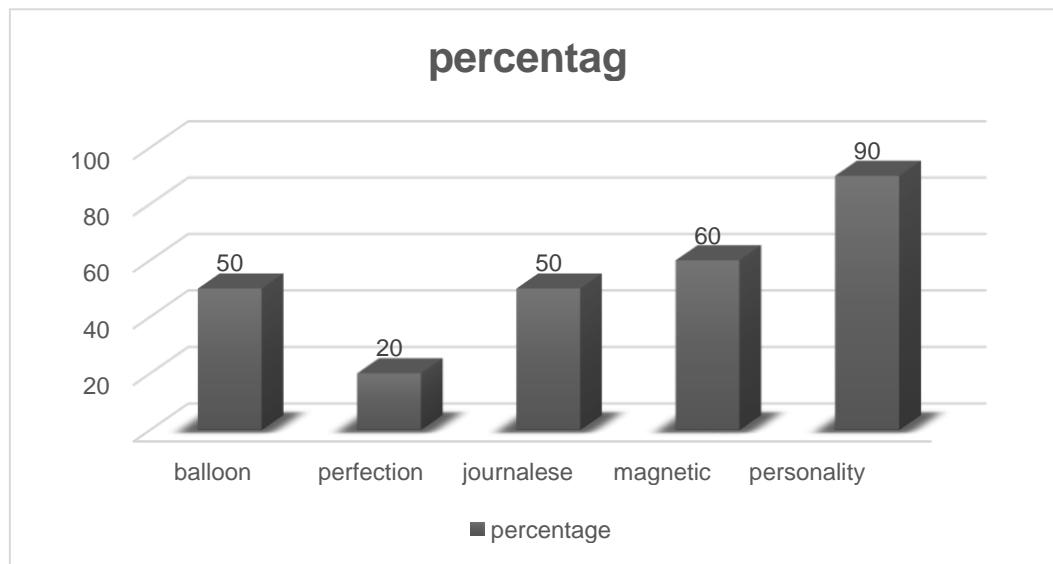
Focused on interpreting the data, The stress patterns demonstrated by all the speakers in words *determine personality* and *magnetic*, are divergent from the stress pattern in RP. 90% of the speakers wrongly stressed the words, *picturesque*, and *advantage*, 70% of the speakers wrongly stressed the word *funny*. 60% of the speakers wrongly stressed the words *journalese*, *refugee* and *cigarette* and *proverbial*. 50% of the speakers wrongly stressed the words *comfortable*, *birdlike* and *photograph*. 40% of the speakers wrongly stressed the words *devilish*, *powerless*. 30% of the speakers wrongly stressed the words *wider*, *hurriedly*, and *punishment*. 20% of the speakers wrongly stressed the words *market*, *injurious*. 10% of the speakers wrongly stressed the words *follow*, *parody*, *potato*, *intellect*, *anthropoid*, *refusal*, *amazing*, *poisonous*, and *glorify*.



### Word-Stress Marking Analysis

The speaker was asked to mark word-stress in five words. About Stress marking, Out of 5 words given for stress-marking, the speaker 1, 2, 3, 4, 5, 6, 8 and 10, marked stress in word in conformity with R. P. that is *perfection*, the speakers 2, 3, 4, 6 and 7 marked stress in

word in conformity with R.P. That is a balloon, journalese is divergently stress-marked speaker 3, 5, 7, 9 and 10. Magnetic is stress-marked in conformity with R.P. Speaker 2, 3, 5, and 7, and speaker 3 is stress-marked in conformity with R.P. the word personality. 46% of the speakers are fallen short of marking the stress in conformity with R.P. 50% of the speakers wrongly marked the word balloon's stress pattern. 20% of the speakers wrongly marked the stress in the word *perfection*. 50% of the speakers wrongly marked the stress in the word *journalese*. 60% of the speakers wrongly marked the stress in the word *magnetic*. 90% of the speakers wrongly marked the stress in the word *personality*.



## Conclusion

Based on this study's findings and conclusions, the following recommendations are made: Concerning tribal education, there is a great need to ensure good pronunciation knowledge, especially among the lecturers working at TTWREIS. Pronunciation must not be left to choice, for it has a market value and is highly associated with employability in a global village. There is a need for English lecturers of tribal learners to provide a good model in the pronunciation of segmental features and word accent, and word stress marking.

## Bibliography

Basal, R.K. & Harrison, J.B. *Spoken English for India: A manual of Speech and Phonetics*, Madras India, Orient Longman, 1972, English : 2nd ed.

Crystal, D. *English as a Global Language*, London, Cambridge University Press, 2003, Second Edition.

Cruttenden, A. *Gimson's Pronunciation of English*. London, Hodder Education, 2008, Seventh Edition.

Das, S.B. *Phonetics, and Spoken English: A workbook for University Students*, New Delhi,

Sterling Publications Pvt. Ltd,1993.

Girija, N. *A Comparative Study of English and Teachers of other subjects and the Phonetic Correlates of good and bad Spoken English.* An Unpublished Ph.D, Thesis. Hyderabad, CIEFL, 1985.

Kumari, M. V. *A Phonetic Study of English Spoken by the Teachers of English Of Andhra Pradesh Social Welfare Residential Schools of Srikakulam, Vijayanagaram and Vishakhapatnam Districts,* An Unpublished Ph.D. Thesis, Hyderabad, CIEFL, 2003.

Prabhakar Babu, B.A. *Prosodic Features in Indian English: Stress, Rhythm, And Intonation,* An unpublished P.G Research Diploma, Hyderabad, CIEFL, 1974.

**DEVADASI, A VICTIM OF SOCIETY: AN EXPLORATORY STUDY ON  
CONFLICT THEORY AND ITS IMPLICATIONS IN THE SOCIETY IN  
THE NOVEL *SERVANT OF GODDESS: THE MODERN-DAY DEVADASI*  
BY CATHERINE RUBIN KERMORGANT**

**R. Vidhiya**: Ph. D. Scholar, Department of English and Foreign Languages  
Bharathiar University

**Dr. V. David Arputha Raj**, Assistant Professor, Department of English and Foreign Languages  
Bharathiar University

**Abstract**

*Devadasi system is a socio-cultural practice in India that has a very long history. Devadasi in Indian history hold a respectful position in the society with her artistic intellectuals but in contemporary India the corroded version of herself is portrayed in the society. Initially when the system was formed, the ultimate purpose is only to serve God. But when time passed the entire system is subjected immorality. The main reason for this misconception is the structure of the society that is formed by domination and power. This is the basic concept of conflict theory where individual and group within the society will work to maximize their own benefits. The powerful group will use their power in order to retain their power and exploit groups with lesser power. Devadasi is one such group which is affected with domination and power and are segregated to marginalized community. This paper deals with the influence of domination and power in a society that suppressed a particular community in the novel *Servants of the Goddess: the Modern Day Devadasis* by Catherine Rubin Kermorgant.*

**Keywords:** Society, Domination, Power, Benefits, Class, Marginalization

**Introduction**

*Servants of Goddess: The Modern day Devadasis* by Catherine Rubin Kermorgant is the story about Catherine's attempt to make a documentary film on the present day Devadasis in a remote village named Kalyana. The Devadasi women share their life stories to Catherine which deal with the story full of oppression, class conflict and most importantly it gives details about the cultural history of the country and structure of the society where wealthy landlords in the name of governing abducting the opportunities of the low class people that includes Devadasi community also. This paper analyses the impacts of conflict theory in the society.

**Conflict Theory**

Conflict theory by Marx states about the perpetual conflict because of competition of limited resources. It holds that social order is maintained by domination and power. According to conflict theory, those with wealth and power try to hold on to it by any means possible by suppressing poor and powerless. A basic premise of conflict theory is that individuals and groups within society will work to maximize their own benefits. It views



social and economic institutions as tools of struggle between groups or classes used to maintain inequality and the dominance of ruling class. The central tenants of conflict theory are the concepts of social inequality, the division of resources, and the conflicts that exist between different socioeconomic classes. Each class consists of a group of people bound by mutual interests and a certain degree of property ownership. Bourgeoisie, the group of people who has the wealth and the means. The proletariat is the group that are considered as working class or poor. With the rise of capitalism, Marx theorized that bourgeoisie, a minority within the population would use their influence to oppress the proletariat, the majority class. Bourgeoisie would force acceptance of the current conditions by the proletariat. Conflict theory assumes that the elite will set up systems of laws, traditions and other societal structures in order to further support their own dominance while preventing others from joining their ranks.

### **History of Devadasi**

Temples in the ancient and medieval period played an important role for the social and economic formation. The 5<sup>th</sup> and 6<sup>th</sup> century in the Indian history marked the end of ancient period and the beginning of medieval period. These periods coincide with the development of *Bhakti* cult that popularized the worship of Shiva and Vishnu and gave stimulus to the building of temples. Kings and the wealthy people in that period considered construction of temples as the measuring scale of their wealth and prestige. Hence, competitions among themselves resulted in the construction of huge temples in the countries. *Bhakti* movement also provided opportunities to the worshipers of all castes to serve Gods and aspire for liberation.

Bhakti has been called the ‘Tamil renaissance’ and a ‘bloodless revolution’, but it is perhaps best described as a religious movement which ultimately transformed the social, political and religious landscapes of India... The blending of Brahmin and Tamil Sangam traditions gave birth to the cult of the god- kings, Shiva and Vishnu. (29)

Service to God was rendered by constructing and renovating temples, cleaning their premises, making garlands, lighting the lamps, singing in praise of the deity and dancing for their entertainment. Small temples were built in the large agricultural lands and in some parts of the villages. The deities in the medieval temples were considered as feudal lords and believed to be the preserver of the land, their occupation, their tenants and servants. These lords were considered as existing kings and were given all the things such as invocation songs in the morning, bathing ceremonies, food offerings and entertainment. The deities were given all the amenities, pleasures of foods, comfortable house, host of servants, best of food, primal jewellery, attractive attires and also wives. Therefore, Devadasis were employed in the temple for their service.

The new gods, and their families, friends and enemies became as real as human dynasties; the first icons were sculpted in stone and massive temples were constructed to hose them... the path to liberation was open to all regardless of caste, creed and gender.(29)

The Devadasis were married to the deity or temple through a ceremony called Pottukattu Ceremony. They in addition to the service to the temple performed rituals by practicing Indian Classical artistic traditions. Female of the community involved in ritual temple by dancing and males were occupied as musicians associated with nadaswaram (Windpipe instrument) and melam (drum). Sadhir, a dance form performed by the devadasis

is the source of India's classical dance Bharatanatyam "Song and Dance became important elements of Worship and eventually, female slaves were incorporated into temple ritual to chant and enact the hymns that the saints left behind" (30)

Devadasis as they were the "servant of god" received land grants and were considered auspicious and not required to marry any mortal being. They have fullest sexual freedom to have sex with their patron which is not considered as a primary role. Their primary role is to serve God and to uphold the classical tradition. The patrons also donated huge wealth to the temples and Devadasi to help them practice dance without any financial crisis.

Dedicated to the service of a deity before the age of nine, girls received rigorous training in a wide variety of Arts. Devadasis were, in a sense, India's professional dancers and singers....Devotional Dance Worship, like the sacrifices of Brahmin priests, helped the community remain in the deity's favour. While devadasis enjoyed a sacred status, marriage was forbidden. Their duties included providing sexual services to male visitors. (6)

### **Transisiton**

When time passed the concept of Devadasis has been reframed by the upper class society. Her duties has been modified according to the need of the society by the group of people who had power. These communities without proper financial support are now in the situation of following the practice.

While many government officials claim that the devadasi system no longer exists in the rural villages of South India's poverty belt, it is still alive. Much has changed since medieval times, and classical dance is no longer within the devadasis' purview, but the economic pressures and the mechanisms of exploitation that keep the women in place still prevail. (9)

### **Devadasis In Kalyana**

Devadasis in Kalyana village are the representations of all the struggles faced by modern day devadasis. These devadasis wanted to own the fields and live a decent and dignified life as other high class women in her village. But she could not, as the ownership is only for the upper class society people and low class people are destined to work in the fields. One of the characters Gowri expresses her longingness to lead life as high class people in the village to Catherine.

You see, God gave land to the rich, highborn people, and to the poor, outcaste people, he gave the chore of working that land. We work long hours in the blazing sun, hoeing the fields, planting and then harvesting crops. High-caste women in the *ooru* [the high caste part in the town], they don't have to work. They stay inside and eat fruit all day long. When we were young we were beautiful too, but working in the fields in the hot sun, we ruined our looks and our health. (19)

They were prevented from using the schemes provided by the government for the welfare of themselves by the upper class society. They are stigmatized as a people of uncultured beings and are not fit for receiving schemes by the government. Without knowing their need, they come to a conclusion and are not allowed to talk to them also.

A high-caste landlord, recognizable by his starched white cap and ankle-length dhoti, stood 15 feet from the temple, legs apart and both hands firmly on the head of his walking stick. 'Don't talk to those people!' he shouted to the women. 'They are trouble makers.' (20)

Caste culture is imbibed in the blood of the Indian citizen including to the educated people. This is evident when Vani, an Assistant Professor who accompanies Catherine as a translator as well as to do welfare to the Devadasi community people judges a person with caste. She sees human being by wearing specs of caste in her eyes. This is seen when Vani and Catherine visits Sumathra, one of the Devadasis house and sees her father, Vani judges him as a person who belongs to low class community by seeing the way he wore his dhoti.

His wide-set eyes betrayed curiosity and confusion. He seemed unsure of what to think of me. Squatting by the hearth, he stoked its flames, which flared and licked the cauldron. Vani whispered to me that he was from untouchable community; she could tell by the way he wore his dhoti. (36)

In spite of caste, the other reason they suffer and are catalyzed to dedicate their daughter is poverty. When they are asked for valuable offerings, they cannot afford as they are poor. The only option they have is to dedicate their daughters for the welfare of their family and the village. According to them the highest form of offering is dedicating a female child too deity. No valuable possession can match. Even they wanted to give, they also does not have anything to give.

I sank deep into the backseat, brooding over how girls were sacrificed for the benefit of their families, and how families' were so poor that they seemed to have little choice. Although I knew that to take issue with Sumithra about the devadasi system was counterproductive, I wondered if, by not saying anything, we were somehow condoning the system. (40)

The remaining people when they want educate their children and sent to school, these children could not compete with the children of high class people as they have to compete with poverty in addition to the high class children. Those children have well-furnished house, a good atmosphere to learn but the children of the low class people does not have all such facilities. This is an added factor that low class people are suppressed so very down even though they are provided opportunities.

There are five thousand people living in the ooru, the upper-caste village. And over two thousand in the holakeri, the untouchable hamlet.' Although to the uninitiated observer the two villages seem to be one and the same, residents insist that they are separate. In the ooru, most of the houses were windows and are finished with a plaster whitewash and bue trimming.... In the holakeri, the minuscule houses are rarely finished with whitewash. Only a handful have electricity- a bare bulb dangling from the ceiling....(60)

### **Conclusion**

Thus, domination and power obtained by one group of the people directly and indirectly affect the other group of people who are being marginalized for their caste, community and poverty. Devadasis are such group of people who are crushed with such aspects in the society. They have also in turn affected the ideologies of the future society and pushes them into stigmatization altogether.

## References

### Primary Source

Kermgant, Catherine Rubin. *Servants of the Goddess: The Modern-Day Devadasi*. India: Random House Publishers, 2014. Print

### Secondary Sources

Ameh, Robert Kwame. *Child Bondage in Ghana: A Contextual Policy Analysis of Trokosi*. Simon Fraser University, Ph. D Dissertation, 2001. <https://summit.sfu.ca/item/9610>

Ammah C, Amos PM and Mahu SK. Stigmatization and Social Reintegration of Liberated Trokosi Women in Ghana. *Journal of Education and Practice*, Vol. 4, no.11, 2013, pp. 143-156. <https://www.iiste.org/Journals/index.php/JEP/article/view/6463>

Anil, C. “Devadasis – Sinners or Sinned Against.” *Samarthbharat*, 2002. [www.samarthbharat.com](http://www.samarthbharat.com)

Arun, A. “Impact of Cultural and Religious Practices of Prostitution on the Trafficking of Women in India.” *Trayectorias*, Vol.14, 2011, pp.33-34. [www.semanticscholar.org](http://www.semanticscholar.org)

Asha, R. (1993). “Impact of Legislative Prohibition of the Devadasi Practice in Karnataka: A Study.” *NORAD, Norway*, 2019. [www.semanticscholar.org](http://www.semanticscholar.org)

Biney G. “Statistical Analysis of Reports on Domestic Violence in Ghana.” Masters Dissertation, University of Cape Coast, 2010. <https://erl.ucc.edu.gh/jspui/handle/123456789/1175>

Deepa, B. & Suvarna Suni, D. “Devadasi System: Forced Prostitution by Dalit Women in the Name of Religion.” *International Journal of Research in Humanities, Arts and Literature*, Vol. 4, no. 2, 2016. <https://escholarship.org/uc/item/37z853br>

Dzansi, DY and P. Biga. “Trokosi’- Slave of a Fetish: an Empirical Study.” *Stud Tribes Tribals*, Vol. 12, no. 1, 2017, pp. 1-8. <https://www.researchgate.net/publication/264763195>

Harishankar, Bharathi and Priyamvadha. “Exploitation of Women as Devadasis and its Associated Evils.” National Commission for Women. N.d. [http://ncwapps.nic.in/pdfReports/Exploitation\\_of\\_Women\\_as\\_Devadasis\\_and\\_its\\_Associated\\_Evils\\_Report.pdf](http://ncwapps.nic.in/pdfReports/Exploitation_of_Women_as_Devadasis_and_its_Associated_Evils_Report.pdf)

Kalpana, K. “Judiciary, Social Reform and Debate on Religious Prostitution in Colonial India.” *Economic and Political Weekly*, Vol.30, no.43, 2016. <https://escholarship.org/uc/item/37z853br>

Kamal, M. & Koteswara, R. “Theogamy in Rural India: Socio-Cultural Dimensions of the “Jogini” System in Andhra Pradesh.” *Indian Anthropologist*, Vol. 32, 2002.

[https://www.researchgate.net/publication/327137456\\_Theogamy\\_in\\_Rural\\_India\\_Socio-Cultural\\_Dimensions\\_of\\_the\\_Jogini\\_System\\_in\\_Andhra\\_Pradesh](https://www.researchgate.net/publication/327137456_Theogamy_in_Rural_India_Socio-Cultural_Dimensions_of_the_Jogini_System_in_Andhra_Pradesh)

Mallela, Grace Nirmala. "Devadasi Children in Schools." *Economic Political Weekly*, Vol.48, no. 50, Dec. 2013, pp. 4-5. <http://www.jstor.org/stable/24479028>

Prasad, Awadh Kishore. "Origin of the Devadasi System." *Proceedings of the Indian History Congress*, Vol. 60, 1999, pp. 129-136. <http://www.jstor.org/stable/44144079>

Sharma, Karuna. "The Social World of Prostitutes and Devadasis: A study of the Social Structure and its Politics in Early Modern India." *Journal of International Women's Studies*, Vol. 9, no. 1, 2007, pp. 297 – 310. <https://vc.bridgew.edu/jiws/vol9/iss1/17/>

Srinivasan, Amrit. "Reform and Revival: The Devadasi and Her Dance." *Economic and Political Weekly*, Vol. 20, No. 44, Nov. 1985, pp. 1869-1876. <http://www.jstor.org/stable/4375001>

Sriram, V. *The Devadasi and the Saint: The Life and Times of Bangalore Nagarathnamma*. C (2nd Ed.). Chennai: East West. Tamil Nadu, Oxford University Press, New York, 2007.  
Weidman, A. "The Tragedy of Comedy: Staging Gender in South India." *Anthropological Quarterly*, Vol. 78 no. 3, 2005, pp. 751-764. <https://www.jstor.org/stable/4150990>

## QUEST FOR IDENTITY: A PSYCHOANALYTIC APPROACH TO BHARATI MUKHERJEE'S *MISS NEW INDIA*

C. Yogarane, Research Scholar, Department of English, Bharathiar University, Coimbatore  
Dr. C.S. Robinson, Research Guide, Department of English, Bharathiar University, Coimbatore

### *Abstract*

*An individual's identity helps one to identify oneself with the society. It is challenging to prove one's identity in a new strange land. This paper throws light on Bharati Mukherjee's protagonist Anjali Bose in the novel Miss New India. The heroine is a traditional girl born and brought up in the rural village Gauripur in Bihar, India. She moves to Bangalore, the city of varied opportunities looking for a job. Her journey has plenty of hardships as thorns that hurt her. It is important to be emotionally stable to fulfil ones dream. This article analyses the protagonist Anjali's quest for identity from psychological perspective. It further focuses on the behavioural changes that she undergoes, the difficulties that she faces, the personality concepts of id, ego, super ego and how she seeks her identity.*

**Keywords:** *Identity, quest, psychoanalysis, personality, behaviour, diaspora, conflict.*

### **Introduction**

Literature portrays characters and events as reflected in real life. A person's individuality is significant in this vast world. Bharati Mukherjee is a writer who gives importance to diaspora, immigrant experience and identity crisis. She deals particularly with the Indian women immigrants who strive to seek an identity. This paper throws light on the quest for identity in Bharati Mukherjee's novel *Miss New India*. It is Bharati Mukherjee's eighth and last novel written in 2011. It is the third novel in the trilogy *Three Sisters from Calcutta*. The earlier novels in the trilogy are *Desirable Daughters* and *The Tree Bride*. Bharati Mukherjee married the Canadian writer Clark Blaise. They lived in Canada and finally settled in America. Though she lived in America, her writings focused primarily on the experience and identity of women in India.

Bharati Mukherjee is a distinguished Indian American writer. She was born in traditional Hindu Brahmin family in Calcutta, India in 1940. She is a novelist, short story writer. She has written a memoir. She is also the author of non-fiction. Her famous novels are *The Tiger's Daughter*, *Wife*, *Jasmine*, *Desirable Daughters*, *The Tree Bride* and *Miss New India*. She was awarded Guggenheim Fellowship for Creative Arts in 1978. She won National Book Critics Circle Award for fiction in 1988 for her work *The Middleman and Other Stories*. She was educated in Loreto School. She finished her B.A. and M.A. in India from University of Calcutta and Maharaja Sayajirao University of Baroda respectively. She went to United States for further studies. She attended the Iowa Writers Workshop and completed M.F.A. in 1963. She received her Ph.D. in the department of Comparative Literature. She worked as a professor emerita in the department of English at the University of California, Berkeley. She died in United States in January 28, 2017.

### **The plot: Anjali to Angie**

The novel *Miss New India* reveals the diasporic experience of the protagonist Anjali Bose to seek her identity. Anjali is nineteen years old born in the middle class family in Bihar. She is the daughter of Prafulla Kumar Bose who works as a clerk in railways. She undergoes B.Com graduation and takes English courses from her English teacher and mentor Peter Champion. He encourages her to leave Bihar and move to Bangalore, the city which is called Silicon Valley of India. He motivates her to join the BPO industry to prove her identity. He is the person who kindles her desire to venture in search of her identity.

Anjali's parents who are traditional wish to marry their daughter to a groom selected by them. She is willing to comply with her father's wish. She expects marriage to bring freedom by letting her begin her journey from her hometown to the city. Subodh Mitra is the groom selected by her father from online matrimony. He is also her distant maternal relative. He is 24 years old M.B.A. graduate working in a call centre in Bangalore. He meets them in person and pleases her parents with his smooth talk. He takes Anjali out in his car to converse with her but molests her in a remote place. Anjali's exodus begins after her ruthless experience with Subodh Mitra. She does not wish to be like her sister who is a divorced single parent who finds difficult to meet both ends. She runs away from home without informing her parents. Peter Champion gives her money and contact details of Mrs. Minnie Bagehot and Mrs. Usha Desai in Bangalore. After her tiring journey, Anjali reaches Bangalore.

Yana Meerzon writes about the immigrant experience of moving from the native land to the host land, "At the moment of landing, this journey turns into a narrative of a newly acquired identity, a story of translation and adaptation, and an account of integration and adjustment" (Meerzon 26-27). Anjali is an internal migrant. She has to adapt to the new place. She was born in north India. When she migrates to southern part of India, the primary challenge is the language. However, she manages with her English speaking skills. She stays in Mrs. Minnie Bagehot's mansion. Mrs. Bagehot is eighty two years old. Anjali befriends Tookie D'Mello, Husseina Shiraz, Sunita Sampath and Mira in the mansion. She joins Parvati and Usha Desai's training centre named Contemporary Communication Institute to be trained to get a job in call centre. Anjali meets Mr. Girish Gujral after her arrival to Bangalore. She calls him Mr. GG. He takes her in his car to the mansion as she was helpless to find Mrs. Bagehot's place. He is the person who helps her in the time of need. He buys her a mobile phone to enable her to have a contact number which is a primary requirement to seek a job. He takes advantage of her in his apartment and they have sexual relationship.

Anjali renames herself as Angie. She waits for her job in BPO after the completion of her training. In the meanwhile, Husseina Shiraz, her Bagehot housemate from Hyderabad teaches her the call centre etiquettes. She also teaches her to attend a mock call from the client. There is a striking similarity between her and Anjali particularly their green eyes. Husseina reveals her plan to elope with her boyfriend Bobby with the fake passport. She hands over her large room with all her dresses and accessories to Anjali. She pleads to exchange her T-shirt with her green salwar kameez. Anjali immediately gives her T-shirt to her as she considers her as her sister. It is only later she learns that Husseina is a terrorist who has used her identity to escape from Bangalore.

Anjali fails in her interview for the call centre job. She reaches the mansion heavy hearted only to find that Mrs. Minnie Bagehot is dead and the mansion in being looted by the neighbours. She is arrested by the police though she pleads that she has not killed Mrs. Bagehot. She is later informed that she is arrested for being a terrorist. She is devastated that her quest for identity has led her to the prison. She is helpless as there is no one to help her or expose her true identity to prove that she is not Husseina Shiraz.

Mr. Girish Gujral and Rabi Chatterjee, the nephew of Parvati come to her rescue. They help her to escape from the police brutality by confirming her identity as Anjali from Bihar and that she is not a terrorist. Anjali has no place to go. Parvati takes her to her home. She nurtures her fondly and lets her stay in her house until she recovers from the shock of the police treatment. Anjali stays in her house for several days. Parvati attempts to rejuvenate her by arranging parties at home. Mr. Girish Gujral visits her and tries to win her hand. But she rejects his offer as he is already married. She instead asks for him for a job as a favour. The story ends as Anjali returns to her school in Bihar. She delivers motivational speech after her successful career in a call centre. Anjali turns out to be the Miss New India who strides from her village to a city seeking an identity. The journey that she undertakes is not smooth. She crosses all the hurdles with confidence and proves herself.

### **Id, ego and super ego**

Sigmund Freud's psychoanalysis and personality theory is based on id, ego and super ego. It helps to examine a person's individuality. Id is the unconscious part of the psyche which operates on instincts. "The id is primitive, unorganized, and emotional: 'the realm of the illogical'" (Storr 60). It has hidden memories and regressed feelings. When Mr. Girish Gujral brings Anjali to his apartment, he makes sexual advances to her. Anjali is not perturbed as when she was sexually assaulted by Subodh Mitra in her hometown. She consents to her instincts and accepts his love making. She feels dominant and powerful. She is content to be in control of the situation. She hides her chilling memories with Subodh Mitra. It is the same principle that makes her accept Husseina's offer to exchange her outfit. It is her primitive desire that allows her to imitate Husseina. She gratifies herself enjoying the luxury to be in her room, wearing her salwar and even her inner garments. She does not realise the threat that she may face in future as a consequence of her desire and the pleasure principle, id.

The greatest danger that Anjali faces is because of her compromise with her identity. She fails to be unique. She imitates Husseina. However, Husseina being a terrorist takes the opportunity to escape from the police trapping her behind the bars. Anjali receives brutal treatment in the hands of the policemen. The repressed feelings find way through dream sequence. Anjali dreams of her father when she is in the prison. Her guilty consciousness haunts her even in her dreams. She is envious of her father who has died peacefully while she has to suffer because of her quest for identity.

Super ego is the morality principle that tries to be perfect when id leads to primitive desires. It strives to be ideal. It makes one feel proud of being perfect. When one fails to be an ideal person, super ego gives way to guilt. Anjali tries to be an ideal daughter as expected by her father. She consents for the marriage proposal as fixed by her father. She wears cotton saree, adorns her hair with flowers. She allows her father to upload her photograph in the



matrimony website which Rabi discourages. Rabi tells her that she is not on her own but tries to please her father. Her moral values make her patiently wait for the groom.

Anjali is torn between the feeling of guilt and her desire to be an ideal daughter because of super ego. Her docile and submissive nature to her parents is shattered when Subodh Mitra, the groom chosen by her father rapes her in his car. She walks away from her family. She is not able to be an ideal daughter. The guilty feeling haunts her to the core as her father has published obituary for her before his own death. It is her super ego that does not let her fall as a prey to Mr. Girish Gujral's smooth talk to marry her. She later becomes a proud girl to earn her own money from the job recommended by him. She is appreciated for her success by her teacher and the students in her school for her new identity.

Ego is the reality principle that tries to balance id and super ego. Ego tries to be realistic and rational. It controls id's impulses. If ego fails in self discipline, the person experience anxiety. It also leads to defense mechanism that is unconscious to ward off the anxious feeling because of the unacceptable behaviour. Anjali turns realistic towards the end of the novel as she becomes aware of her ego. She begins to ponder upon her identity. She rejects her plight to be a dependent on Parvati. She seeks to stand on her own legs. She disciplines herself and is prepared to give up the comfortable, luxurious life in Parvati's home. She also declines the plea of Mr. Girish Gujral to accompany him to begin a new life. Anjali does not let her to be carried away by id's impulses.

### **Search for identity**

An individual's identity is measured considering a person's family, educational background, role in the society, their manner and behaviour during the odd situations and also their acquaintances. Anjali's quest is her wish to have an identity of her own in the patriarchal society in which she is brought up. She learns that her dream can be realised if she takes the advice of her teacher Peter Champion. It is not easy to walk away from her familial bonds. She decides that marriage is the best route to escape to city from her village by pleasing her parents. Her identity in her family is threatened when she does not confide in her parents. She is the daughter of an ordinary clerk working in the railways. Her mother is a housewife. She is born into a middle class family. Her elder sister Sonali was married to the groom selected by her father. Her dowry was paid in full but her husband insists her to claim for more money even after their marriage. She has a daughter named Piyali. She is now divorced young mother. She does not wish to depend on her parents so fights her life by herself. Anjali goes to meet her sister after leaving her house. She thinks that her sister may encourage and support her daring decision to venture out of the house. She reveals her dreadful experience with Subodh Mitra expecting sympathy from her didi, her refuge. Anjali's desperate need for an understanding companion is revealed as "she longed to talk woman-to-woman, for the first time in her life" (Mukherjee 72).

Anjali respects her sister as a mother. She does not share her disgusting experience with her mother. She has no confidence in her mother as she herself is helpless in the male dominated society. Her mother identifies Anjali's agony from the cotton saree that she has left in the bathroom. Sonali advises Anjali to return to their hometown as her decision to flee from home will spoil their family reputation. She is disappointed when she learns that her sister makes her living by pleasing her boss. Anjali resumes her journey heartbroken. She

does not move homeward as suggested by her didi, Sonali. Instead she marches forward recommencing her pursuit for identity. She has no one in her family to understand her emotions. Anjali craves for true and affectionate family. She reveres her parents and sister. However she is never sympathised by her family. Her father has renounced her. The height of his anger is revealed as he has declared her dead when she is actually alive. Anjali's identity as a daughter is filled with guilt which torments her even in the prison. Later when she stays in Parvati's house, she longs that might have born to Parvati who tenders her affectionately.

Anjali's search for an identity in Bangalore is challenging. She faces conflict between her traditional upbringing and the quest to be modern. The new place is strange among the people who speak in accented English trying to be American. Her room mates in the city teach her about the visit to night clubs and to booze. They tell her that it is common to have boyfriends. She is willing to explore the contemporary lifestyle. She changes her way of life. She turns modern, adopts the urban life. She changes her name which is the foundation of one's identity. Sandip Roy tells about the shift in the identity of the protagonist as "tussle between Anjali and Angie, each person never quite free of the other" (Roy 2011). She is no longer guilty of drinking or having sexual relationship with Mr. Girish Gujral.

Anjali's struggle for an identity is evident as she toggles between her traditional role as Anjali and the modern girl Angie. She tries to strike a balance between the two. But in the host land, Bangalore, she finds people around her easily discarding one's identity and switching over to the other. She says, "No one in Bangalore seemed to be stuck with a discerning identity" (Mukherjee 96). She tries to be flexible like the people she witness around her. She considers Angie as her alter ego capable of handling the challenging new role in the new land. She relies on the character of Angie rather than Anjali. She becomes an easy going girl. She begins to booze which is incredible for a girl in her native place. Shyamal Kumar Sha tells about her changeover as "modernity overcomes tradition and makes Anjali to Angie" (Sha 235).

In the call center training Anjali is introduced to American accent, culture and lifestyle. She feels that her other personality Angie is the suitable person for the role play. In Bharati Mukherjee's interview with Natasha Lavigilante, she says how different identities are balanced by executives in the call centre, "They are role-playing "an American" without giving up being "Indian". But they are reconstructing "Indian" in a contemporary India that is very different from that of their parents and grandparents" (Lavigilante 182). Anjali finds that her roommates go to job at night and return only in the morning as they work for American timings. It may be weird for her parents who are particular that she returns home before sunset in her native place.

The title of the novel suggests that the protagonist has acquired a new identity. Her self-discovery is made possible because of her persistence not to yield. Akash Kapur in his review for the novel *Miss New India* says that the title "is a kind of parable for the new nation" (Kapur 2011). Mr. Girish Gujral writes about Anjali's expedition from the village to city searching for her identity in the magazine 'Voice of the South'. He calls her Miss New India who is ready to adapt to the new ambience in Bangalore. Anjali represents the new generation of women who breaks through the traditional bonds. Her success is the motivation for many other girls who yearn for an identity.

The threat to Anjali's identity is when she becomes greedy and forges the identity of Husseina. By the time she realises her mistake, she is punished by the police. She is accused and misunderstood as a terrorist as she wears Husseina's salwar kameez and carries her purse. Her desire for a pompous and pretentious lifestyle brings her nowhere. She is easily flattered by the sugar coated words of Husseina and suffers for her snobbish attitude. Marriage is an important aspect to prove a woman's identity. When Anjali's marriage negotiation fails, she does not lament about her fate. She does not want to suffer like her sister because of the failed marriage. She even rejects the marriage proposal of Mr. Girish Gujral as she does not want her wedding to bind her. She breaks through the conventions to seek her identity. Anjali's strength is her perseverance to fight at odds. She does not give up easily. She is beaten, crushed by failing in the interview, lost her father, the affection and trust of her family. However she emerges as a strong woman and boldly faces the world.

### Conclusion

Anjali's quest for identity is fruitful as she is willing to overcome the challenges during her diasporic experience. Her courage is the pillar of support for her journey. Bharati Mukherjee's protagonists are bold and adventurous. Anjali is a similar character etched to be confident. She has no moral support from her family and faces disappointments. However she does not let her spirits down. She is lured by the psychological impulses and stumbles. But she is held high by her ego which is the reality principle. Her self-discovery is an inspiration for numerous new immigrants who step out with dreams. She has set a paradigm for many young Indians who onset their journey for identity.

### References

Primary Source:

Mukherjee, Bharati. *Miss New India*. New York, 2011. Print.

Secondary Sources:

Kapur, Akash. "A Parable of the World." *The New York Times*. 1 July, 2011.

Lavigilante, Natasha, and Bharati Mukherjee. "Globalization and Change in India: The Rise of an

'Indian Dream' in 'Miss New India': An Interview with Bharati Mukherjee." MELUS, vol. 39, no. 3, 2014, pp. 178–194., [www.jstor.org/stable/24569866](http://www.jstor.org/stable/24569866). Accessed 27 Nov. 2020.

Meerzon, Yana. "On the Paradigms of Banishment, Displacement, and Free Choice." *Performing*

*Exile: Foreign Bodies*, edited by Judith Rudakoff, Intellect, Bristol, UK; Chicago, USA, 2017, pp. 17–36. JSTOR, [www.jstor.org/stable/j.ctv9hj90p.5](http://www.jstor.org/stable/j.ctv9hj90p.5). Accessed 26 Nov. 2020

Roy, Sandip. "'Miss New India' by Bharati Mukherjee." *SfGate*, 21 May, 2011,

<https://www.sfgate.com/books/article/Miss-New-India-by-Bharati-Mukherjee-2370331.php>.

Sha, Shyamal Kumar. “Deconstructing stereotypical construct of Womanhood: A Study of Exploring

New Woman in Bharati Mukherjee’s novel *Miss New India*.” *New Woman in Indian Literature: From Covert to Overt*, edited by Deepak Giri, Vishwabharati, 2018, pp. 231–238. Print.

Storr, Anthony. *Freud: A Very Short Introduction*. Oxford University Press, 2001. ProQuest Ebook

Central, <https://ebookcentral.proquest.com/lib/inflibnet-ebooks/detail.action?docID=232911>. Accessed 25 Nov, 2020.

## இளம்பூரணரின் எழுத்திலக்கணக் கொள்கைகள்

முனைவர் சு. ஆனந்தவேல், உதவிப்பேராசிரியர், தமிழ்த்துறை, பாரதியார் பல்கலைக்கழகம்  
கோயம்புத்தூர்

### கட்டுரைச் சுருக்கம்

பேச்சிலும் எழுத்திலும் வழங்கும் மொழிகள் ஒலி வடிவம் என்றும் வரிவடிவம் என்றும் இரண்டு வடிவங்களைக் கொண்டிருப்பவை. இவ்வடிவங்களுள் ஒலி வடிவம் மாறாத தன்மை கொண்டதாகவும், வரிவடிவம் மாறும் தன்மை கொண்டதாகவும் இருப்பதை அறிஞர் பெருமக்கள் சுட்டியுள்ளனர். தமிழில் உள்ள எழுத்துக்களின் வரிவடிவங்கள் காலத்தோறும் பல்வேறு மாற்றங்களைப் பெற்று வந்துள்ளன. இவ்வரிவடிவ மாற்றத்தைப் போன்றே ஒலி வடிவத்திலும் மாற்றம் நிகழ்ந்துள்ளதை இளம்பூரணரின் உரையின் வழி அறியமுடிகின்றது. தொல்காப்பியரின் சார்ப்பெழுத்துக்கொள்கை, எழுத்துக்கள் பிறப்பிடம் போன்றவற்றை இளம்பூரணர் விளக்கும் பொழுது பிற உரையாசிரியர்களில் இருந்தும் பல்வேறு இடங்களில் வேறுபடுகின்றார். இத்தகு வேறுபாடுகள் அவர்தம் கொள்கைகளாக வெளிப்படுவதை இக்கட்டுரை அடையாளங்காண முயற்சிக்கிறது.

மொழி மற்றும் மொழி சார்ந்த இலக்கணங்கள் காலத்திற்கேற்ப மாறும் தன்மை கொண்டவை. எனவே ஒரு மொழிக்குரிய இலக்கணத்தை வரையறுக்கும் பொழுது மாறுபடும் கூறுகள், மாறாத கூறுகள் என்ற இரண்டு அமைப்பினை உருவாக்குகின்றனர். மொழியில் ஒலி வடிவம் என்பது மாறாத கூறாகவும் வரிவடிவம் என்பது மாறும் கூறாகவும் அடையாளப்படுத்தப்படுகின்றது. வரிவடிவத்தில் ஒன்று எழுத்துக்களை எழுதும் முறை மற்றொன்று சொற்களையும் தொடர்களையும் பொருள்பட உருவாக்கும் முறை. தமிழ் மொழியைப் பொறுத்தவரையில் எழுத்துக்களை உச்சரிக்கும் உச்சரிப்பு முறையில் ஏற்படும் மாற்றங்கள் மிகக் குறைவு. ஆனால் தொடர்களை உருவாக்குதல், பொருளறிதல், தொடரில் அமையும் எழுவாய் பயனிலை, செயப்படுபொருள் நிற்கும் முறை போன்றவை காலத்திற்கேற்பவும் மொழி பேசுவோருக்கு ஏற்பவும் பல்வேறு மாற்றங்களைப் பெறுகின்றன. இம்மாற்றங்களை இலக்கண நூலுக்கு உரை எழுதுவோரும், புதிய இலக்கணம் படைப்போரும் காலத்திற்கேற்பப் பதிவுசெய்கின்றனர். இத்தகு பதிவானது ஒவ்வொரு உரையாசிரியருக்குமான இலக்கணக் கொள்கையாக வெளிப்படுகிறது. உரையாசிரியர்களில் தலையாயவராகப் போற்றப்படும் இளம்பூரணர் உரையாசிரியர்

என்றே அழைக்கப்பட்டவர். அவர்தம் எழுத்திலக்கணக் கொள்கைகளை எடுத்துரைக்கும் நோக்குடன் இக்கட்டுரை அமைகிறது.

“இளம்பூரணர், பேராசிரியர், சேனாவரையர், தெய்வச்சிலையார், நச்சினார்க்கினியர் என்ற பண்டை உரையாசிரியர்கள் தமிழ் நிலைப்பேற்றிற்கும் தமிழுக்கும் ஆற்றிய தொண்டு தமிழினம் உள்ளளவும் மறத்தற்கரியது, மறுத்தற்கரியது. முத்தமிழ் அறிவும் பிற கலைகளின் அறிவும் வாய்ந்த இப்பெருமக்கள் பவணந்தியார். புத்தமித்திரனார், ஐயனாரிதனார், நாற்கவிராச நம்பி போலத் தாமே புது இலக்கண நூல் படைக்கவல்ல ஆற்றல் உடையவர்கள் உண்மையைப் கூறப்புகின் பின் எழுந்த இலக்கண நூல்கட்கெல்லாம் கருத்துரை வழங்கியவை இவ்வுரைகள் ஆதலின் இவற்றை உரைமூலங்கள் என மதிக்க வேண்டும்”<sup>1</sup> என்பார் வ. சுப. மாணிக்கனார்.

இத்தகைய உரை மூலங்கள் என்பவை, இளம்பூரணர் உரையைப் பொறுத்தமட்டில் சிறந்த இலக்கணக் கொள்கைகளாக விளங்குகின்றன. இவை விளக்கம் பெறுதற்குரியன. தொல்காப்பிய நூற்பாக்களுக்குக் கூறப்பட்ட உரைகள் அல்லாமலும், அவற்றுள் கூறப்படும் சிறப்புக் குறிப்புகள் பலவும் இலக்கணக் கொள்கைகளை உள்ளடக்கியுள்ளன. இவை இலேசு, மிகைச்சொல், உரையிற்கோடல் போன்றவற்றால் வெளிப்படுகின்றன. இவ்வகையில் கொள்ளப்படுகின்ற இலக்கணக்கொள்கைகள் இவரே கூறுவனவாகவும், பிறர் கருத்தை ஏற்றுக் கூறுவனவாகவும் அமைகின்றன. இவருக்குப் பின் வந்தவர்கள் இவரது கருத்தை அப்படியே ஏற்று மொழிதலும் உண்டு. இவ்விலக்கணக் கொள்கைகளைப் பல்வேறு இலக்கணக் குறியீட்டுச் சொற்களாகப் பகுத்துக் காணலாம்.

**எழுத்திலக்கணக் கொள்கை**

**ஒலியும் வரியும்**

எழுத்து என்பது காரணப்பெயர் என யாப்பருங்கல விருத்தி உரைக்கும்.<sup>2</sup> இதனால் எழுத்து என்பது எழுதப்படுவதால் வரிவடிவத்தைக் குறிக்கிறது எனலாம். “எழுத்தென்பது ஆகுபெயர். வரிவடிவாக எழுதப்படுதற்கும், ஒலிவடிவாக எழுப்பப்படுதற்கும் ஆகி வருதலால் என்க”<sup>3</sup> என்பதால் எழுப்பப்படுதற்கும் எழுதப்படுதற்குமாகிய ஒலிவடிவையும் வரிவடிவையும் சுட்டி நிற்பது எழுத்து என்று பொருள்படும். தொல்காப்பியர் தம் நூலுள் இவ்விரு வடிவத்தையும் ஒரு சேரச் சுட்டவில்லை என்பது இளம்பூரணர் கருத்து. எழுத்து எட்டு வகையான் உணர்த்தப்படுகின்றது என்று கூறி, “அவற்றுள் தன்மையும் வடிவும் ஆசிரியர் தாம் உணருவர் எனினும் நமக்கு உணர்த்தல் அருமையின் ஒழிந்த ஆறுமே இதனுள் உணர்த்தினார்”<sup>4</sup> என்று விளக்குவர். எனவே வரிவடிவம் தொல்காப்பியத்துள்

சுட்டப்பெறவில்லை என்ற கருத்துடையவராயினும் எழுத்து உருவுடையது என்பதைப் பிறிதோரிடத்தில் “வன்மை, மென்மை கூறலின் எழுத்து அருவன்றி உருவாதல் பெறப்பட்டது”<sup>5</sup> என்று கூறுவர்.

தொல்காப்பியர் எழுத்தின் வரிவடிவத்தை நூலுள் உணர்த்தவில்லை என்று இளம்பூரணர் கூறுதற்கு, அது பல்வேறு காலங்களில் பெறுகின்ற மாற்றத்தைக் காரணமாகக் கூறலாம். ஏனெனில் எழுத்துக்கள் காலந்தோறும் வடிவத்தில் மாறும் தன்மை உடையன. தொல்காப்பியர் கால எழுத்தின் வரி வடிவத்திற்கும் இடைக்கால எழுத்தின் வரிவடிவத்திற்கும், இக்கால வரிவடிவத்திற்கும் மிகுதியான வளர்ச்சி நிலைகளும் மாற்றங்களும் அமைந்திருப்பதைக் காணலாம். இவற்றைக் கருத்தில் கொண்டு தொல்காப்பியர் வரிவடிவத்தை நூலுள் உணர்த்தவில்லை என்று கூறிய இளம்பூரணர் கருத்துப் போற்றத்தக்கதாகும். அதுமட்டுமன்றி ஒலி வடிவத்தை உணர்த்துதல் என்பது செய்முறைப் பயிற்சியால் மட்டுமே இயலும் என்பதை உணர்ந்தவராக இளம்பூரணர் இருந்ததால்தான் வரிவடிவ நூலில் ஒலிவடிவ எழுத்தை உணர்த்துதல் அருமை என்ற விளக்கத்தை அளிக்கின்றார். எனவே இளம்பூரணரைப் பொறுத்தவரையில் எழுத்து என்பது,

“ஒலித்து உணரப்பட வேண்டியது”

“காலத்திற்கேற்ப எழுதிப் பழக வேண்டியது”

என்ற கொள்கையை உடையவராக இருந்தார் என்பதை இதன்வழி உணரலாம்.

குற்றியலிகரம், குற்றியலுகரம்

சார்பெழுத்துக்களுள் குற்றியலிகரம், குற்றியலுகரம் என்பன தமது இயல்பான ஒரு மாத்திரை அளபினின்றும் குறுகி அரை மாத்திரை அளவாய் ஒலிப்பன. உயிருக்கும் மெய்க்கும் அளவு கூறிய தொல்காப்பியர், “அவ்வியல் நிலையும் ஏனை மூன்றே”<sup>6</sup> என்று குறுகிய இகர உகரங்களும், ஆய்தமும் அரை மாத்திரை பெறும் என்று மாட்டேற்றால் கொள்ள வைப்பர். ஒரு மாத்திரை அளவும் அதற்கு மேலும் உடையவை உயிராம் தன்மையுடையனவாயிருக்க, அரை மாத்திரை பெறுவன மெய்யாம் தன்மை உடையனவாகும். எனவே அரை மாத்திரை பெறுவனவாகிய குறுகிய இகர உகரங்கள் அளவில் குறைத்து ஒலிக்கப்படுதலால் அவற்றை மெய்யாகவே கோட வேண்டும். ஆனால் அவை குறுகி ஒலிக்கும் தன்மையுடையனவாக இருப்பினும் மெய்யாம் இயல்பைப் பெறாமல் உயிரின் இயல்பையே பெறுகின்றன. இதனை “இகர உகரங்கள் குறுகினவிடத்தும் அவை உயிர் ஆகற்பாலன”<sup>7</sup> என்று கூறுகிறார். ஆனால் நச்சினார்க்கினியர் குற்றியலுகரப் புணர்ச்சிக் கண் ஈற்றுக் குற்றுகரம் கெடாமலேயே உயிரேறும் என்று கூறி “நாகரிது என்புழி குற்றுகரவோசை முன்னும் உயிரோசை

பின்னும் பெற்றே தோன்றும்”<sup>8</sup> என்கிறார். நன்னூலார் குற்றியலுகரப் புணர்ச்சியை “உயிர்வரின் உக்குறள் மெய்விட்டோடும்”<sup>9</sup> என்று உயிரீற்றுப் புணரியலில் கூறியதன் காரணம் குற்றியலுகரத்தை உயிராம் தன்மை கருதியேயாகும். இக்கருத்துக்களை நோக்கும் போது குற்றியலுகர ஈறு, மெய்யீறு பெறும் செய்கைகளைப் பெறுகின்றது என்பது விளங்கும். ஆயினும் குறுகிய, இகர உகர ஈறுகளாகிய இவை குறுகியொலிக்கும் இயல்பு கொண்டவையேயாயினும் உயிர் என்று கருதுதற்குரியன என்பது இளம்பூரணர் கருத்தாகும்.

உயிராந் தன்மையுடையனவாக இவை கருதப்படும் போது இவற்றை ஏன் தனியே பிரித்து வேறெழுத்தாக ஓத வேண்டும் என்று வினவி, அதற்குக் “இகர உகரங்கள் குறுகினவிடத்தும், அவை உயிர் ஆகற்பாலன. அவற்றைப் புணர்ச்சி வேற்றுமையும் பொருள் வேற்றுமையும் நோக்கி வேறெழுத்தென்று வேண்டினாரென உணர்க”<sup>10</sup> என்று விடையும் பகர்வர்.

### ஆய்தம்

குற்றியலிகரம், குற்றியலுகரம் உயிராந்தன்மையுடையன என்று கூறிய இளம்பூரணர் ஆய்தம் உயிரன்று என்று உரைப்பார். இதனைப் “புள்ளி என்றதனான் ஆய்தத்தை மெய்ப்பாற்படுத்துக் கொள்க”<sup>11</sup> என்பதே அவர் கொள்கை. ஆய்தத்தின் பிறப்பைப் பற்றித் தொல்காப்பியர் கூறவில்லை. ஏனைய எழுத்துக்களின் பிறப்பைக் கூறிய தொல்காப்பியர் ஆய்தத்தின் பிறப்பைக் கூறாதிருக்கவும் “ஆய்தத்திற்குக் குற்றெழுத்துச் சார்பே யெனினும் தலை வழியாற் பிறத்தலின், உயிரொடு புணர்ந்த வல்லெழுத்துச் சார்பாகவே பிறக்குமென்பது கொள்க”<sup>12</sup> என்கிறார் இளம்பூரணர். இவ்வாறு ஆய்தம் பற்றிய வரையறை கொடுத்து ஆய்தத்தைப் பற்றிய கொள்கையை வெளிப்படுத்துகிறார்.

### நெட்டெழுத்துக்கள்

உயிரெழுத்துக்களிலும் உயிர்மெய் எழுத்துக்களிலும் குறில், நெடில் என்ற பாகுபாட்டைக் காணலாம். உயிரெழுத்துகளில் நெடில் என்பவை எவ்வடிப்படையில் வரையறுக்கப்படுகின்றன என்பதை விளக்குவர் இளம்பூரணர். இவர், நெட்டெழுத்துக்கள் இனமுடைமை, மாத்திரையொப்புமை எனும் இவ்விருவகைப் பண்புகளும் உடையன என்ற கருத்துடையவர். ஆ, ஈ, ஊ, ஏ, ஓ என்பவை இவ்வகைப் பண்புகள் உடையவை. ஆகாரத்திற்கு அகரமும், ஈகாரத்திற்கு இகரமும், ஊகாரத்திற்கு உகரமும் ஏகாரத்திற்கு ஏகரமும், ஓகாரத்திற்கு ஓகரமும் இனங்களாகும். இதனால் ஆ, ஈ, ஊ, ஏ, ஓ என்பன தங்களுக்குரிய மாத்திரை அளவாலும், இன எழுத்துகள் துணையாலும்,



“குன்றிசை மொழி வயின் நின்றிசை நிறைக்கும்

நெட்டெழுத் திம்பர் ஒத்த குற்றெழுத்தே”<sup>13</sup>

என்ற பொது விதி வழி நெட்டெழுத்தை அடுத்து அதன் இன மொத்த குற்றெழுத்துகள் நின்று நீண்டு ஒலித்தலால் நெட்டெழுத்து எனும் தகுதிபெறுகின்றன. ஆயின்,

“ஐ, ஓள என்னும் ஆயீரெழுத்திற்கு

இகர உகரம் இசை நிறைவாகும்”<sup>14</sup>

என்பதால் ஐ, ஓள என்பன மாத்திரை தன்மையால் நெட்டெழுத்தாய் இருந்தாலும் இனமொத்த எழுத்து இன்மையான் நெட்டெழுத்துத் தகுதியை இழக்கின்றன. ஆகையால் அதனை நிரப்ப இகர உகரம் இசைநிறைவாகும் என்கிறார். இதனைச் சிறப்பு விதி ஒதினமையான் உணரலாம். ஆயினும் அவை மாத்திரை அளவில் இரண்டு மாத்திரை பெறுதலால் அவற்றோடு தொடர்புடையவாகின்றன. எனவே ஐ, ஓள என்பன எவ்வகையில் நெட்டெழுத்து என்று உணர்த்தப்பட வேண்டுமென்பதை “ஐகார ஓளகாரங்களுக்கு இனம் இல்லையெனினும் மாத்திரை யொப்புமையான் நெட்டெழுத்து எனப்பட்டன”<sup>15</sup> என்று கூறுவர். எனவே எழுத்துகள் தத்தமக்கு இனமுடைமையானும், மாத்திரை யொப்புமையானும் நெட்டெழுத்துக்கள் என்று பெயர் பெறுகின்றன என்ற இளம்பூரணரின் நெடில் எழுத்துக்கள் குறித்தக் கொள்கை போற்றுதற்குரியதாகும்.

ஐகாரக் குறுக்கம்

நெட்டெழுத்துக்களுள் ஐகாரம் தனக்குரிய இரண்டு மாத்திரை அளவினின்றும் குறுகி, ஒரு மாத்திரை அளவாக ஒலிக்கும் என்பது தொல்காப்பியர் கருத்து.<sup>16</sup> ஐகாரம் குறுகும் தன்மைத்து எனினும் மொழியில் எவ்வெவ்விடங்களில் குறுகும் என்பதைத் தொல்காப்பியம் கொண்டு உணர்த்தற்கில்லை. ஆனால் இளம்பூரணர், தங்காலத்து நிலவிய மொழி அமைப்புகளைக் கொண்டு ஐகாரம் முதற்கண் சுருங்காமல் இடையும் கடையும் சுருங்குமென்று உரைப்பார்.<sup>17</sup> மேலும், இக்குறுக்கம் சிறுபான்மை என்பதும் அவரது கருத்தாகும். ஆனால் நன்னூலார் மூன்றிடத்தும் குறுகும் என்ற கொள்கையுடையவர்.<sup>18</sup> நச்சினார்க்கினியரும் இக்கொள்கையரே.<sup>19</sup>

இளம்பூரணர், “ஓரளபாகும் இடனுமாருண்டே தேருங்காலை மொழிவயினான” என்பதில் வரும் தேருங்காலை என்றதனான் ஐகாரம் முதற்கண் சுருங்காமல் ஒலிக்கும் என்று கூறுவதும், ஏனையோர், மூன்றிடங்களிலும் சுருங்கி ஒலிக்கும் என்று கூறுவதும் அவ்வக்கால மொழி அமைப்பைக் காட்டுகிறதெனலாம். குறிப்பாக இது மொழியின் காலந்தோறும் மாறும் ஒலிப்புத் தன்மையை வெளிப்படுத்தி நிற்கின்றது. இளம்பூரணர் காலத்தில் ஐகாரம் மொழி முதற்கண் வந்தவிடத்து, இரண்டு மாத்திரை அளவாக

ஒலிக்கப்பெற்றும். நன்னூலார் காலத்திற்கும் அதற்குப் பிறகும் மாத்திரை அளவில் குறைந்தும் ஒலிக்கப்பட்டிருக்க வேண்டும் என்ற கருத்து இளம்பூரணர் உரைவழி புலனாகும் கொள்கையாகும்.

### உடம்படு மெய்

தொல்காப்பிய நூற்பாக்களுள் சில தெளிவான இலக்கண வரைவுகளைத் தெரிவிப்பனவாக அமையவில்லை. சான்றாக, உடம்படுமெய் பற்றிய தொல்காப்பிய நூற்பா உரையாசிரியர்களின் உரை விளக்கத்தாலேயே தெளிவு பெறுகின்றது எனலாம். இவ்வரைகளால் நூற்பாக்கள் தெளிவு பெறுவதோடு உரையாசிரியர்கள் காலத்து மொழியின் கட்டமைப்பையும் அறிந்து கொள்ள வழிவகுக்கின்றது. “உரையிற் கோடல்” எனும் உத்தி உரையாசிரியர்களின் இலக்கணப்புலமையை வெளிப்படுத்துவதாக அமைகின்றது. உடம்படுமெய் பற்றிய தமது கருத்தையும் இளம்பூரணர் இவ்வுத்தியைக் கொண்டு உரைக்கின்றார். “உரையிற் கோடல் என்பதனால், உடம்படுமெய்யாவன யகரமும் வகரமும் எனக் கொள்க. இகரவீறும், ஈகாரவீறும், ஐகாரவீறும் யகர உடம்படுமெய் கொள்வன; அல்லனவெல்லாம் வகர உடம்படுமெய் கொள்வன”<sup>20</sup> என்று உரைப்பர்.

ஆனால் நன்னூலார் ஏகாரத்தின் முன்னர் ய, வ எனும் இரண்டும் வரும் என்கிறார்.<sup>21</sup> உடம்படுமெய் பற்றிய இளம்பூரணர் கருத்து வறையரைக்குரியது என்றாலும் உடம்படுமெய் கொள்ளாமல் ஒலிப்பதும் அவர் காலத்து வழக்கிலிருந்தது என்று உரை முடிகின்றது. அவர் காலத்து ஏகாரத்தின் முன்னர் வகரம் உடம்படுமெய்யாகக் கொள்ளப்பட்டது என்பதும், நன்னூலார் காலத்தில் ய, வ எனும் இரண்டும் உடம்படுமெய்யாகக் கொள்ளப்பட்டன என்பதும் உடம்படுமெய் கொள்ளாதலில் ஏற்பட்ட இருவேறுபட்ட நிலையையும், மாற்றத்தையும் காட்டுகின்றன எனலாம்.

இளம்பூரணர் கருத்துப்படி ஓகார ஈற்று மொழிக்கு வகரமே உடம்படுமெய்யாகக் கொள்ளப்பட வேண்டும். எனவே, “கோ + இல் ஸ்ரீ கோவில்” என்பதே இவர் கால வழக்காதல் அறியலாம். ஆனால் “இல்லொடு கிளப்பின் இயற்கையாகும்”<sup>22</sup> என்ற நூற்பாவிற்குக் காட்டப்பெறும் கோயில் என்னும் எடுத்துக்காட்டு யகர உடம்படுமெய் பெற்று அவ்விதிக்கு மாறாக அமைந்துள்ளமை மேலும் ஆய்வதற்குரியது.

உடம்படுமெய் கொள்ளாதல் ஒருதலை அன்று என்பதை “வரையார்” என்ற மிகையால் கொள்ள வைப்பர் இளம்பூரணர். ஆனால் இங்கு “வரையார்” என்ற சொல் “நீக்கார்” என்ற பொருளில் உடம்படுமெய்யின் இன்றியமையாமையை

உணர்த்துகின்றது என்று கொள்ள இடமுண்டு.” எல்லா மொழிக்கும் உயிர் வருவழியே உடம்படுமெய்யின் உருபு கொளல் வரையார்” என்ற நூற்பாவில் எல்லா மொழிக்கும் எனப் பொதுமையை உள்ளடக்கிக் கூறியமையால் தொல்காப்பியர், உடம்படுமெய் கொள்ளுதலை இன்றியமையாததாகக் கருதினாரென எண்ணத் தோன்றுகின்றது. மேலும் “வரையார்” என்ற சொல் எழுத்ததிகாரத்துள் யாண்டும் மிகைச் சொல்லாக எடுத்தாளப்படாததாலும் இவ்வுண்மை புலனாகும். இதனால் உடம்படுமெய் கொள்ளுதல் தொல்காப்பியர் கொள்கையென உணரலாம்.<sup>23</sup>

ஆனால், இளம்பூரணர் உடம்படுமெய் கொள்ளுதல் ஒரு தலை அன்று என்பதற்கு அவர் காலத்து மொழி அமைப்பில் உடம்படுமெய் கொள்ளுதலை நிரம்பவும் போற்றாததே காரணமாகும். ஆதலால் உடம்படுமெய்யைப் பொறுத்த வரையில், கொள்ளுதலும் கொள்ளாதிருத்தலுமாகிய இருவகையான மொழியமைப்புகள் நிலவியதால் தான் “வரையார்” என்ற சொல்லை இந்நூற்பாவில் மிகைச் சொல்லாகக் கருதித் தங்கருத்தைக் கூற முயன்றுள்ளார் என்று கொள்ளலாம்.

### தொகை

தொகை என்பது பற்றி இலக்கண நூலார் அனைவரும் பல்வேறு கருத்துடையவர்களாக இருக்கிறார்கள். தொகை என்பதற்கு, “ஒட்டி ஒரு சொல்லாதல்” என்ற கருத்தும்<sup>24</sup> “தொக்குத் தொகையாகும்” என்ற கருத்தும்<sup>25</sup> “விட்டிசைத்து நில்லாது ஒட்டி நிற்பது”<sup>26</sup> என்ற கருத்தும் நிலவுகின்றன. இம்மூன்று கருத்துகளும் இரு அடிப்படையில் அமைகின்றன எனக் கூறலாம். அவை.

அ. மறைந்திருத்தல்

ஆ. சேர்தல் - என்பனவாகும்.

தொகுகின்ற இரு சொற்களுக்கிடையே தொக்கி நின்றல்தான் தொகையாகும். அவ்வாறு தொக்கி நின்றலில் உருபும் ஏனையவும் அடங்கும். “வேற்றுமைத் தொகையும் உவமத்தொகையும் வேற்றுமையுருபும் உவம உருபும் தொக்கமையால் தொகை என்றல் அமையும். ஒழிந்த வினைத்தொகையும் பண்புத்தொகையும் அவ்வாறு தொக்கு நின்றிலவாவெனின் அவ்வாறு தொகுதலேயன்று தொகையாவது” என்ற ஐயத்தை எழுப்பி, “கொல் யானை என்புழிக் கொல்லும் என்னும் வினைச்சொல் ஒரு கூறு நிற்ப, ஒரு கூறு தொக்கமையின் வினைத்தொகையாயிற்று. கருங்குதிரை என்புழிக் கரியது என்னும் பண்புப் பெயர் ஒரு கூறு நிற்ப ஒரு கூறு தொக்கமையின் பண்புத் தொகை ஆயிற்று”<sup>27</sup> என்று உரைப்பர் இளம்பூரணர். இக்கருத்தை நோக்குங்கால் தொக்கி நிற்பது உருபு மட்டுமன்று, பிறவுமாகுமெனத் தோன்றுகிறது.

தொகை பற்றிய கருத்தை வேறு வகையிலும் கூறலாம். இரு சொற்களுக்கிடையில் தொக்கி நிற்பது மட்டும் தொகையாகாது. ஏனெனில், உம்மைத்தொகையில் சொற்களின் இடையிலும் இறுதியிலும் தொக்கி நிற்பதைக் காணலாம். அவ்வாறே அன்மொழித் தொகையிலும் சொற்கள் இறுதியில் தொக்கி நிற்கின்றன. எனவே தொக்கி நிற்பது இடை, இறுதி என்ற இரண்டு இடங்களாகும் எனலாம்.

பண்புத்தொகை, வினைத்தொகை, உவமைத்தொகை, வேற்றுமைத்தொகை ஆகிய தொகைகளில் தொக்கி நிற்கும் நிலைமை வெளிப்படத் தோன்றும். அவ்வினைத்தொகை மொழிகளும் ஓசையிடையறவுபடாமல் ஒற்றுமைப்படச் சொல்ல வேண்டுமென்பது இளம்பூரணர் கருத்தாகும்.<sup>28</sup> தொகை பற்றிய பல்வேறு கருத்துக்களை நோக்கும் பொழுது இளம்பூரணர், தொகை பற்றிக் கொண்ட கருத்துக்களாகப் பின்வருவனவற்றைக் கூறலாம். அவை ஓசையிடையறவுபடாமல் சொல்லுதல், ஒரு கூறு நிற்ப ஒரு கூறு தொகுதல் என்பனவாகும்.

#### **அன்மொழித்தொகை - ஓசை வேறுபாட்டால் உணர்த்தப்பெறும்**

அறுவகைத்தொகை மொழிகளுள் ஆறாவதாக அமைந்துள்ள தொகை அன்மொழித்தொகையாகும். தொல்காப்பியர் பண்புத்தொகை, உம்மைத்தொகை, வேற்றுமைத்தொகை என்ற மூன்று தொகைகளிலும் அன்மொழித்தொகை பயின்று வரும் என்று கூறுவர்.<sup>29</sup> ஏனைய தொகைகளுள் பயின்று வரும் என்று கூறவில்லை. இளம்பூரணர் ஐவகை மொழிகள் மேலும் அன்மொழித்தொகை வரும் என்ற கருத்துடையவர். இவருக்குப் பின்வந்த உரையாசிரியர்களாகிய சேனாவரையர், நச்சினார்க்கினியர் போன்றோர் இவரைப் பின்பற்றிக் கூறியுள்ளனர். தெய்வச்சிலையார் மட்டும் தொல்காப்பியர் கூறிய மூவகைத் தொகைகளிலும் அன்மொழித்தொகை பயின்று வருமென்று<sup>30</sup> கூறினாரேயாயினும், பிறிதோரிடத்தில் கூறும் பொழுது வினைத்தொகைப் புறத்தும் உவமைத்தொகைப் புறத்தும் அன்மொழித்தொகை வரும் என்பதை ஏற்றுக் கொள்கிறார்<sup>31</sup> எனவே, “அன்மொழித் தொகையைப் பின்வைத்தார் அஃது எல்லாவற்றையும் பற்றிப் பிறக்குமாதலான்”<sup>32</sup> என்று இளம்பூரணர் கூறுவதிலிருந்து அவரது கருத்துத் தெற்றெனப் புலப்படுகிறது.

அன்மொழித்தொகை நீங்கலாக ஏனைய தொகைகள் எல்லாம், அவ்வத்தொகைகள் தாம் விரிந்து நின்றாங்குப் பொருளுணர்த்தும். எடுத்துக்காட்டாக, நிலங்கடந்தான் என்ற இரண்டாம் வேற்றுமைத் தொகையைக் கூறும்பொழுது அதன் விரிந்த பொருளாகிய நிலத்தைக் கடந்தான் என்ற பொருளை உணர்த்தி நிற்கும். இது போன்றே அனைத்துத் தொகைகளும் பொருளுணர்த்தும் தன்மையன. ஆனால்,

அன்மொழித்தொகை அங்ஙனமன்று, தொல்காப்பியர் இதனை “ஈற்று நின்றியலும் அன்மொழித்தொகையே”<sup>33</sup> என்று கூறுவர். இதற்கு “இறுதிச் சொற்கள் நின்ற நடக்கும்”<sup>34</sup> என்று சேனாவரையரும் “இறுதிச் சொற்கண்ணே நின்ற நடக்கும்”<sup>35</sup> என்று நச்சினார்க்கினியரும் “இறுதிக் கண்ணின்றியலும்”<sup>36</sup> என்று தெய்வச்சிலையாரும் “தொகைச் சொல்லீற்றுக் கண்ணே நின்ற நடக்கும்”<sup>37</sup> என்று இளம்பூரணரும் உரை கூறுகின்றனர்.

இவர்களுள் தெய்வச்சிலையார், தொகைச் சொல்லின் ஈற்றில் அச்சொல்லின் பயனாக வினைக்கொள்ளும் தன்மையைக் குறிக்கின்றார் எனலாம். (எ.டு) பொற்றொடி வந்தாள். நச்சினார்க்கினியரும் சேனாவரையரும் தொகைச் சொல்லின் ஈற்றுக் கண்ணே கொடுக்கப்படும் ஒலியூன்றலையே குறிக்கின்றனர். தெய்வச்சிலையார் பண்புத்தொகை, உம்மைத்தொகை, வேற்றுமைத்தொகை என்ற மூன்று தொகைச்சொற்கள் மேல் வரும் அன்மொழித்தொகை அவற்றை உடையார்க்குப் பெயராகி வரும் என்று கூறுவர்.<sup>38</sup> சேனாவரையரும்<sup>39</sup> நச்சினார்க்கினியரும்<sup>40</sup> படுத்தலோசையால் அன்மொழித்தொகையின் பொருள் விளக்கப்படும் என்பர். இதற்குக் காரணம் இளம்பூரணர் எனலாம். ஏனைய தொகைகள் எல்லாம் ஒரு சொல் நீர்மைப்படக் கூறுங்கால் பொருள் விளக்கம் பெறுதல் போல், அன்மொழித்தொகை ஓசை வேறுபாட்டால் பொருள் விளக்கம் பெறும் என்பது இளம்பூரணர் கருத்து. இதனையே “வெள்ளாடை என்பது, அதனைப் படுத்தலோசையாற் சொல்ல வெண்மை மேலும் ஆடை மேலும் கிடவாது, அவ்வாடை உடுத்தல் மேல் கிடக்கும் என்பது அந்நிறைமொழி யோசையேயன்றிப் பிறிதோர் மொழியோசைப்பட்டுப் பொருள் கொள்ளுமாகலான் அன்மொழி அன்மொழியாயிற்று”<sup>41</sup> என்று கூறுவர்.

சேனாவரையர் வழக்கினுள்ளும் செய்யுளுள்ளும் ஓசை வேறுபாட்டால் அன்மொழித்தொகை உணர்த்தப்படுகின்றது என்று கூறுவதிலிருந்தும், அவர் இளம்பூரணர் கருத்தை அடியொற்றிச் செல்வதிலிருந்தும் அன்மொழித்தொகை ஓசை வேறுபாட்டான் உணர்த்தப்படும் என்ற இளம்பூரணர் கொள்கைச் சிறப்புடைத்து எனலாம். எனவே பிற உரையாசிரியர்களிடமிருந்து பல்வேறு இடங்களிலும் இளம்பூரணர் வேறுபட்டு எழுத்திலக்கணம் குறித்தத் தனிக்கொள்கை உடையவராகத் திகழ்கிறார்.

#### சான்றெண் விளக்கம்

வ.சுப. மாணிக்கம், ஒப்பியல் நோக்கு, ப.109.

யாப்பருங்கல விருத்தியுரை, ப.17.

நன்னூல் - காண்டிகையுரை, ப.42.

இளம்பூரணர் (உ.ஆ), தொல்காப்பியம் - எழுத்ததிகாரம், முன்னுரை, ப.1.

மேலது., நூ.20, ப.22.

இளம்பூரணர் (உ.ஆ), தொல்காப்பியம் - எழுத்ததிகாரம், நூ.12.

இளம்பூரணர் (உ.ஆ), தொல்காப்பியம் - எழுத்ததிகாரம், நூ.2.

நச்சினார்க்கினியர் (உ.ஆ), தொல்காப்பியம் - எழுத்ததிகாரம், நூ.105.

நன்னூல், நூ.164.

இளம்பூரணர் (உ.ஆ), தொல்காப்பியம் - எழுத்ததிகாரம், நூ.2.

மேலது., நூ.38.

மேலது., நூ.101.

மேலது., நூ.41.

மேலது., நூ.42.

மேலது., நூ.4.

மேலது., நூ.57.

மேலது., நூ.57.

நன்னூல், நூ.95.

நச்சினார்க்கினியர் (உ.ஆ), தொல்காப்பியம் - எழுத்ததிகாரம், நூ.57.

இளம்பூரணர் (உ.ஆ), தொல்காப்பியம் - எழுத்ததிகாரம், நூ.141.

நன்னூல், நூ.102.

இளம்பூரணர் (உ.ஆ), தொல்காப்பியம் - எழுத்ததிகாரம், நூ.294.

இளம்பூரணர் (உ.ஆ), தொல்காப்பியம் - எழுத்ததிகாரம், நூ.141,146,266,422.

சேனாவரையர் (உ.ஆ), தொல்காப்பியர் - சொல்லதிகாரம், நூ.412.

நச்சினார்க்கினியர் (உ.ஆ), தொல்காப்பியம் - எழுத்ததிகாரம், நூ.412.

தெய்வச்சிலையார் (உ.ஆ), மேலது., நூ.407.

இளம்பூரணர் (உ.ஆ), தொல்காப்பியம் - சொல்லதிகாரம், நூ.410.

மேலது., நூ.431.

மேலது., நூ.412.

தெய்வச்சிலையார் (உ.ஆ), தொல்காப்பியம் - சொல்லதிகாரம், நூ.413.

மேலது., நூ.453.

இளம்பூரணர் (உ.ஆ), தொல்காப்பியம் - சொல்லதிகாரம், நூ.406.

மேலது., நூ.412.

சேனாவரையர் (உ.ஆ), தொல்காப்பியம் - சொல்லதிகாரம், நூ.418.

நச்சினார்க்கினியர் (உ.ஆ), தொல்காப்பியம் - சொல்லதிகாரம், நூ.418.

தெய்வச்சிலையார் (உ.ஆ), தொல்காப்பியம் - சொல்லதிகாரம், நூ.413.

இளம்பூரணர் (உ.ஆ), தொல்காப்பியம் - சொல்லதிகாரம், நூ.412.

தெய்வச்சிலையார் (உ.ஆ), தொல்காப்பியம் - சொல்லதிகாரம், நூ.413.

சேனாவரையர் (உ.ஆ), தொல்காப்பியம் - சொல்லதிகாரம், நூ.418.

நச்சினார்க்கினியர் (உ.ஆ), தொல்காப்பியம் - சொல்லதிகாரம், நூ.418.

இளம்பூரணர் (உ.ஆ), தொல்காப்பியம் - சொல்லதிகாரம், நூ.412.

## பனைமரமும் சிறுவர் விளையாட்டுகளும்

முனைவர் செ.இளையராஜா, உதவிப்பேராசிரியர், தமிழ்த்துறை, பாராதியார் பல்கலைக்கழகம்.

### கட்டுரைச் சுருக்கம்

தமிழர்களின் வாழ்வியலில் பனைமரம் என்பது தவிர்க்க முடியாதது. புழங்கு பொருளாகவும், உணவுத் தேவைக்காகவும், சடங்கியல் தேவைக்காகவும் என பல்வேறு பண்பாட்டுப் பொருண்மைகளைக் கொண்டது பனைமரம். இப்பனைமரத்தினை அடிப்படையாகக் கொண்டு பல்வேறு விளையாட்டுப் பொருட்கள் செய்யப்படுகின்றன. அத்தகைய விளையாட்டுப் பொருட்கள் என்னென்ன? அவற்றைக் கொண்டு எவ்வாறு விளையாடப்படுகின்றன என்பதைப் பற்றி இக்கட்டுரையில் விரிவாகக் காண்போம்.

**கலைச்சொற்கள் :** காத்தாடி – பனையோலை – காரமுள் – சோளத்தட்டை – கறங்கு – நொங்கு வண்டி – பனம்பட்டை – கிலுகிலுப்பை – ஓலைக்கிளிகள்

### முன்னுரை

பனைமரம் என்பது எல்லாக் காலநிலைகளில் வளரக்கூடியது. எத்தகைய வரட்சியினையும் தாங்கும் தன்மைக் கொண்டது. இம்மரத்தின் எல்லா பாகங்களும் மனித இனத்திற்கு பயன்படக் கூடியனவே. பனைமரம் இரண்டு வகைப்படும் ஒன்று ஆண் பனை மற்றொன்று பெண் பனை. இந்த இரண்டு மரங்களும் வேரின் மூலம் புணர்கின்றன என்பது சிறுவர்களின் நம்பிக்கைக் கதை. இவற்றுள் பெண்பனைதான் காய்காய்க்கும். இத்தகைய காய்களைக் கொண்டு பல்வேறு பெயர்களில் அழைக்கின்றனர். அவற்றுள் கருங்காய்மரம், சோத்துக்காய் மரம், செங்காய் மரம் என பல பெயர்களிட்டு அழைக்கின்றனர். கருங்காய் என்பது நொங்கின் அளவு பெரியதாகவும் நிறம் கருப்பாகவும் இருக்கும். சோத்துக்காய் என்பது நொங்கின் அளவு சின்னதாகவும் காயின் அடிப்பாகம் மட்டும் பச்சையாக இருக்கும். செங்காய் என்பது பனங்காயின் நிறம் வெளிர் சிவப்பாக இருக்கும். அதேபோல் ஓலை வெட்டாமல் இருக்கும் மரத்தினை தாடிமரம் என்று கூறுகின்றனர். இத்தகைய சிறப்புமிக்க பனைமரம் பற்றிய வரலாறு தொல்காப்பியத்திலிருந்தே தொடங்குகின்றது. இத்தகைய வரலாற்று சிறப்பு மிக்க பனைமரம்சார் நிறைய பண்பாட்டுக் கூறுகள் தமிழகத்தில் உள்ளன. அவற்றுள் விளையாட்டியல் சார்ந்து பனைமரத்தின் பயன்பாட்டினை விளக்குவதாக இக்கட்டுரை அமைகின்றது. பனைமரத்தினை அடிப்படையாகக்



கொண்டு பல்வேறு விளையாட்டுகள் விளையாடப்படுகின்றன. அவற்றைப் பின்வருமாறு வகைப்படுத்தலாம்.

1. காத்தாடி
2. நுங்குவண்டி
3. பனங்கொட்டை அடித்தல்
4. குதிரை விளையாட்டு
5. விசில் செய்தல்
6. கிலுகிலுப்பை

#### **காத்தாடி**

சிறுவர் விளையாட்டுகளில் படைப்பாக்கத்திறன் கொண்ட விளையாட்டுகள் பலப்பல. அவற்றுள் ஒன்று காத்தாடி செய்தல். காத்தாடி என்பது பனை ஓலையினைக் கொண்டு செய்யப்படும் விளையாட்டுப் பொருள். இக்காத்தாடியினை விளையாடும் சிறுவர்கள் அல்லது வயதில் மூத்தவர் செய்து தருகின்றார். காத்தாடியானது காய்ந்த பனையோலையினைக் கொண்டு செய்யப்படுகின்றது. காத்தாடியானது ஒற்றைக் காத்தாடி, இரட்டைக் காத்தாடி, ஏரோபிளான் காத்தாடி என மூன்று வகைகளில் செய்யப்படுகின்றது.

ஒற்றைக் காத்தாடி என்பது காய்ந்த பனையோலையினை அரை அடி நீளமுள்ளவாறு வெட்டி அல்லது உடைத்து அதன் மையத்தில் கருவேலமரத்தின் முள் அல்லது காரமுள்ளினைக் கொண்டு குத்தி பனையோலையினை முன்னும் பின்னும் நகர்த்த வேண்டும். அவ்வாறு செய்தால் காத்தாடியில் குத்தப்பட்டுள்ள முள்ளின் ஓட்டை பெரியதாகும். அவ்வாறு ஓட்டை பெரிதானால்தான் காத்தாடி வேகமாக சுற்றும். இப்படி செய்து விட்டு காற்றாடியின் இரண்டு முனைகளையும் மெதுவாக துருகிவிட வேண்டும். அப்பொழுதுதான் மெதுவாக காற்றடித்தாலும் சுற்றும். அதற்கு பிறகு வெறும் முள்ளினைக் கொண்டும் காற்றாடி சுற்றலாம் அல்லது சோளத்தட்டையில் முள்ளினைக் குத்திகூட சுற்றலாம்.

இரட்டைக் காத்தாடி என்பது அரை அடிநீளமுள்ள இரண்டு பனையோலைகளைக் கொண்டு செய்யப்படுகிற காத்தாடி ஆகும். சமஅளவுள்ள பனையோலைகளில் ஒரு பனையோலையின் மையப்பகுதியில் இரண்டு விளிம்புகளில் விரல் நகத்தினாலோ அல்லது கத்தி அல்லது பிளேடினைக் கொண்டு ஒரு பனையோலை முழுமையாக உள்ளுழையும் அளவிற்கு கீறிவிட்டு அதனுள் இன்னொரு பனையோலையினை சொருக வேண்டும். துளையிடும் அளவு அதிகமானால் இரண்டு பனையோலைகள் உறுதியாக பிடிப்புடன் இருக்காது. அவ்வாறு இல்லையென்றால் காத்தாடி சுற்றாது. பிறகு ஒற்றைக் காத்தாடியினைப் போன்று மையத்தில் முள்ளினைக்

குத்தி முன்னும் பின்னும் நகர்த்தி துளையினை இலகுவாக்க வேண்டும். தேவையென்றால் சோளத்தட்டின் தகையினைப் பயன்படுத்தலாம்.

ஏரோபிளான் காத்தாடி என்பது இரட்டைக் காத்தாடியின் நான்கு முனைகளின் குறுக்கே இருபுறமும் துளையிட்டு சின்ன பனையோலையினை (அரை சென்டிமீட்டர்) சொருக வேண்டும். பிறகு காத்தாடியின் மையப்பகுதியில் முள்ளினைக் குத்தி சோளத்தட்டின் தக்கையில் இணைத்து சுற்ற வேண்டும்.

இவ்வாறு சிறுவர்கள் காத்தாடி செய்தவுடன் யாருடைய காத்தாடி வேகமாகச் சுற்றுகிறது என்ற போட்டி சிறுவர்களிடையே ஏற்படுகிறது. எனவே அவர்களுக்குள் ஒரு குறிப்பிட்ட தொலைவினைக் கொண்ட இலக்கினைக் கொண்டு எத்தனை சிறுவர்கள் சேறுகின்றனரோ அத்தனைப்பேர் ஓடுகின்றனர். அவ்வாறு ஓடும்போது யாருடையக் காத்தாடி அதிவேகமாக சுற்றுகிறதோ அவரே வெற்றிப் பெற்றதாகக் கருதுகின்றனர். இவ்வாறு ஓடும்போது ஒருசில சிறுவர்களின் காற்றாடிகள் உடைந்துவிடும். அவர்கள் மீண்டும் காற்றாடி செய்துக் கொண்டு வந்து விளையாடுகின்றனர். காற்றாடியின் இருமுனைகளையும் வளைக்கும் போது பல பாடல்களைப் பாடுவார்களாம். அப்பாடல்,

**குன்னாங் குன்னாங் குர்ர்...**

**செவுட்டுக் குன்னாங் குர்ர்...**

**காத்தடிச்சான் குர்ர்**

**சின்னக் காத்தைக் குழியிலே போட்டுப்**

**பெரிய காத்தே ஓடிவா!<sup>1</sup>**

என்று பாடுவதாக இரா. பாலசுப்பிரமணியம் கூறுகின்றார். சங்க காலங்களில் காத்தாடியினைக் கறங்கு என்று குறிப்பிட்டுள்ளனர். கறங்கு என்பதற்கு சுழற்சி, காற்றாடி, சத்தம்<sup>2</sup> என்றும் கறங்கோலை என்பதற்கு ஓலைக் காற்றாடி<sup>3</sup> என்றும் தமிழ்ப்பேரகராதி பொருள் தருகின்றது. தமிழ் இலக்கியங்களில் காற்றாடி என்பதற்கு கறங்கு, கறங்கோலை என்ற இரண்டு சொற்களையும் பயன்படுத்தியுள்ளமையினைக் காணமுடிகின்றது. சங்க இலக்கியங்களியங்களான எட்டுத்தொகை மற்றும் பத்துப்பாட்டில் கறங்கு என்பதற்கு ஓசை என்ற பொருளிலே வந்துள்ளதை, கறங்கு மணி என்று சிறுபாணாற்றுப்படை, (91), மலைப்படுகடாம் (573), அகநானூறு (314/9), புறநானூறு (200/11), கறங்கு இசை என்று நற்றிணை (163/4), ஐங்குறுநூறு (395/15) பதிற்றுப்பத்து (58 /13), 92 /109) கலித்தொகை (45 /8) முதலிய இலக்கியங்களில் குறிப்பிடுகின்றன.

## நுங்கு வண்டி

சிறுவர் விளையாட்டுக்களில் பொருட்களினை செய்து விளையாடும் படைப்புத் திறன்மிக்க விளையாட்டுகளில் நுங்கு வண்டி செய்து விளையாடும் விளையாட்டும் ஒன்று. இவ்விளையாட்டினைப் பெரும்பாலும் சிறுவர்கள் விளையாடுகின்றனர். இவ்வண்டியானது பனைமரத்தின் காய்களான நொங்கினைக் கொண்டு செய்யப்படுகின்றது. அதாவது கோடைக்காலத்தில் பனைமரத்தில் காய்ப் பிடிக்கும். இவற்றை உண்பதற்காக வெட்டப்படுகிறது. நொங்கினை உண்டபின் அதன் கூடுகளினைக் கொண்டு நொங்குவண்டி செய்யப்படுகிறது. பொதுவாக ஒத்தக்கண், ரெட்டைக்கண், மூன்று கண், நான்கு கண் நொங்குகள் பிடிக்கும். இவற்றில் மூன்றுகண், நான்கு கண் நொங்குகளினைக் கொண்டு நொங்கு வண்டி செய்யப்படுகிறது. நான்கு கண் நொங்கு அரிதாகத்தான் கிடைக்கும். பெரும்பாலும் மூன்றுகண் நொங்குகளினைக் கொண்டுதான் நொங்குவண்டி செய்யப்படுகிறது. நான்கு கண் நொங்கு வண்டி செய்தால் அவர்தான் அந்நாளின் மிகவும் பெருமைக்குரியவர். இவ்வாறு வண்டிகள் செய்து சிறுவர்கள் விளையாடுகின்றனர். நொங்கு வண்டியினை சிறுவர்கள் அல்லது பெரியவர்கள் செய்து தருகின்றனர். இந்த வண்டிகளினைக் கொண்டு யாருடைய வண்டி வேகமாக ஓடும் என போட்டிகள் வைத்து சிறுவர்கள் விளையாடுகின்றனர்.

நொங்கு வண்டி என்பது சமஅளவு கொண்ட இரண்டு நொங்குகளினைக் கொண்டு செய்யப்படுகிறது. அதாவது இரண்டு நொங்குக் காய்களினை எடுத்து அதிலுள்ள நொங்கினை உண்டபின் அந்தக் காய்களின் மையப்பகுதியில் முக்கால் அடி நீளமுள்ள குச்சியினைச் சொருகினால் இரண்டு காய்களும் இணைந்து வண்டி தோன்றும். இரண்டு காய்களின் இடையில் இரண்டு விரக்கிடை இடைவெளி உள்ளவாறு விட வேண்டும். அவ்வாறு விட்டான் ஒரு கவ்வைக் குச்சியினைக் கொண்டு ஓட்டிச் செய்யலாம். சிலர் கவ்வைக் குச்சிற்கு பதிலாக ஒரு குச்சியினை எடுத்து அக்குச்சியின் ஒருமுனையில் இருபுறமும் செதுக்கு அதன் மையப்பகுதியில் ஒரு ஓட்டையினைப் போடுகின்றனர். அந்த ஓட்டையானது இரண்டு நுங்குக்காளுக்கு இடையில் சொருகப்பட்ட குச்சி உள்ளே நுழையும் அளவிற்கு இருக்க வேண்டும். அந்த ஓட்டையினுள் அந்தக் குச்சியினை சொருகி இரண்டு புறமும் நொங்குக் காய்களினைச் சொருகி விடுகின்றனர். இவ்வாறு செய்தால் நொங்குவண்டியினை எவ்வளவு வேகமாக ஓட்டினாலும் வண்டி எங்கும் கழறாமல் ஓடும். மேலும் அந்தக் குச்சியின் அடுத்த முனையில் ஒரு நொங்குக் காயினை சொருகி விடுகின்றனர். அவ்வாறு சொருகினால் அது ஸ்டேயிரிங்கினைப் போன்று வண்டியினைத் திருப்பலாம். இவ்வாறு நொங்கு வண்டியினைச் செய்கின்றனர். மேலும் அவ்வண்டியினை

அழகுப்படுத்த நொங்குக் காய்களின் மேல் இருக்கும் தோலினை இரண்டு இன்ச் இடைவெளியில் உரித்து விடுகின்றனர். இவ்வாறு இரண்டு காய்களினையும் செய்தால் கருப்பு, வெள்ளை என அழகாக இருக்கும். இவ்வாறு சிறுவர்கள் விளையாடுகின்றனர். கவ்வைக் குச்சியாக பெரும்பாலும் கொட்டை மரக்குச்சியினைப் பயன்படுத்துகின்றனர். இத்தகைய நொங்கு வண்டியினைச் செய்து சிறுவர்கள் விளையாடும் விளையாட்டினைப் பற்றி சங்க இலக்கியங்களில் ஒன்றான கலித்தொகையில் குறிப்பு உள்ளது. கலித்தொகையில் மருதக்களியைப் பாடிய இளநாகனார் பனைவண்டியினைப் பற்றி,

**“பெருமடல் பெண்ணைப் பிணர்தோட்டுப் பைங்குரும்பைக்  
குடவாய்க் கொடிப்பின்னல் வாங்கித் தளரும்  
பெருமணித் திண்தேர்க் குறமகள் நாப்பன்  
அகழ்நகர் மீள்தரு வானாக”<sup>4</sup>**

என்று பனைத்தேர் கயிறு கட்டி இழுத்துச் சென்றதைக் குறிப்பிடுகின்றது. இவ்வாறு நொங்குவண்டியினைக் கொண்டு விளையாடும் இவ்விளையாட்டு சங்ககாலந் தொட்டு நம் பண்பாட்டில் இருந்து வருகின்றது.

#### **பனங்கொட்டை அடித்தல்**

பனங்கிழங்கிற்காக பனங்கொட்டைகளைப் பதியம் போட்டப் பிறகு சிலக்கொட்டைகள் முளைக்காமல் ஊமங்கொட்டைகளாக போகும். அக்கொட்டைகளினைக் கொண்டு சிறுவர்கள் விளையாடுகின்றனர். பனங்கொட்டைகளை சிறுவர்கள் பொறுக்கி வந்து ஒரு சிறுவருக்கு இத்தனை கொட்டைகள் என முடிவு செய்து ஒரு இடத்தில் நீளமாக மண்ணைக் குவித்து பனங்கொட்டைகளை நிறுத்துகின்றனர். பின் அவற்றிற்கு முன்புறமும் பின்புறமும் இரண்டு அடி இடைவெளியில் இருபுறமும் நீளமான கோடு போடுகின்றனர். முன்புறம் இருக்கும் கோட்டிலிருந்து பத்தடி இடைவெளியில் ஒருகோட்டினைப் போடுகின்றனர். அந்தக் கோட்டிலிருந்து ஒவ்வொரு சிறுவனாக ஒரு பட்டைக் கல்லினைத் தூக்கி போடுகின்றனர் இவ்வாறு எத்தனைச் சிறுவர்கள் விளையாடுகின்றனரோ அத்தனைச் சிறுவர்களும் போடுகின்றனர். இவ்வாறு கல்லினைப் போடும் போது கல் முன்னாடி இருக்கும் கோட்டினுள் விழுந்து விட்டால் அவருக்கு விளையாடும் சிறுவர்களும் கல்லினைப் போட்ட பின் யாருடைய கல் முன்னாடி இருக்கும் கோட்டிற்கு அருகில் இருக்கிறதோ அவர் முதலில் விளையாட வேண்டும். இவ்வாறு அடுத்தடுத்து சிறுவர்கள் விளையாடுகின்றனர். இவ்விளையாட்டில் வரிசையாக நிறுத்தப்பட்டிருக்கும் பனங்கொட்டைகளினை அடிக்க வேண்டும். அவ்வாறு அடிக்கும் போது முன் பின் இருக்கும் கோட்டிற்கு வெளியே போகும் பனங்கொட்டைகள் விளையாடியவருக்குச் சேரும். இவ்வாறு முதலாட்டத்தில் பனங்கொட்டைகளை

அடித்து கோட்டிற்கு வெளியே சென்றுவிட்டால் அவருக்கு இன்னொரு வாய்ப்பு வழங்கப்படும். இவ்வாறு எத்தனை முறை வேண்டுமானாலும் அடிக்கலாம். இவ்வாறு எல்லாப் பனங்கொட்டைகளை அடித்து விட்டால் அடுத்த விளையாட்டு தொடங்கும். இவ்வாறு ஒவ்வொரு முறையும் ஒருவர் இத்தனை பனங்கொட்டைகளை வைக்க வேண்டும். யாரிடம் பனங்கொட்டைகள் இல்லையோ அவர் அதிகமாக வைத்திருப்பவரிடம் கடன் வாங்குகின்றனர். அதை திருப்பி கொடுத்திட வேண்டும். இவ்வாறு சிறுவர்கள் பனங்கொட்டைகளினால் கொண்டு விளையாடுகின்றனர். இவ்விளையாட்டின் மூலம் ஒரு இலக்கினை குறித்த இடைவெளியிலிருந்து எவ்வாறு தாக்குவது என்பதினைக் கற்றுக் கொள்கின்றனர்.

### **குதிரை விளையாட்டு**

பனைமரத்தின் ஓலைகளினை வெட்டும் போது பனைபட்டைகளினையும் வெட்டுகின்றனர். பனைமரத்தில் பனையோலைகளின் பட்டைகள் இரண்டு புறமும் மரத்துடன் ஒட்டி இருக்கும். இதனை வெட்டினால் பனைமரத்தின் அளவுக்கான இடைவெளிகள் பனை மட்டையின் நடுவில் இருக்கும். இவற்றினுள் சிறுவர்களின் உடல் உட்புகும் அளவு இடைவெளி இருக்கும். இவற்றை வீட்டில் சமைப்பதற்கான விறகுகளாக பயன்படுத்துகின்றனர். அதேபோல் ஒவ்வொரு வீட்டிலும் விறகுகள் போட்டு வைப்பதற்கான இடம் உண்டு. அங்கு பனைமரத்தின் ஓலைகள், பட்டைகள் போன்ற சமையலுக்குத் தேவையான விறகுகள் போட்டு வைத்திருக்கின்றனர். அங்கு போட்டு வைத்துள்ள பனைபட்டைகளை சிறுவர்கள் எடுத்து வந்து ஒவ்வொரு சிறுவனும் அவனுடைய உடலை அதனுள் நுழைத்துக் கொண்டு குதிரையினைப் போன்று பனைபட்டையின் இரண்டுபுறமும் இரண்டு கைகளினை வைத்துக் கொண்டு குதிரையினை ஓட்டுவது போன்று விளையாடுகின்றனர். இந்த விளையாட்டு திருவிழாக் காலங்களில் பல்வேறு வேடங்கள் புனைந்து ஆடுகின்ற போது குதிரை வேடம் போட்டுக் கொண்டு பெரியவர்கள் ஆடுவதினைப் போன்று சிறுவர்கள் போலச் செய்தலை செய்துக் காட்டுவதாக அமைகின்றது. இவ்விளையாட்டை பெரும்பாலும் கோடைக்காலங்களில் நிகழ்த்தப்படுகிறது. ஏனெனில் கோடைக்காலங்களில்தான் பனைமரத்தின் ஓலைகளை வெட்டப்பட்டு அடுத்த பருவத்தில் வேளாண்மை செய்வதற்கு நிலம் பக்குவப்படுத்தப்படுகிறது.

### **விசில் செய்தல்**

நொங்கு வெட்டும்போது ஒவ்வொரு நொங்கின் மேல் பட்டைகளால் மூடப்பட்டு இருக்கும். அந்த பட்டைகளில் இரண்டை எடுத்து எதிர்நிர் புறம் வைத்து காற்றை உள்ளே உறிஞ்சினால் விசில் சத்தம் வரும். எனவே சிறுவர்கள் நொங்கு வெட்டும் காலங்களில் இவ்வாறு விசில் அடித்து விளையாடுகின்றனர்.

### கிலுகிலுப்பை

பனையோலைகளினைக் கொண்டு செய்யப்படும் விளையாட்டுக்கருவி கிலுகிலுப்பை. இவற்றை சிறுவர்களுக்கு பெரியவர்களால் செய்து தரும் விளையாட்டுக்கருவி. அதாவது நீளமான நான்கு பனையோலைகளினைக் கொண்டு முதலில் அடிபோட வேண்டும். அதற்கு பிறகு நான்கு ஓலைகளையும் சம அளவாக மேல் நோக்கி மடித்து அதனுள் வேறொரு பனையோலையினைக் கொண்டு முன்னும் பின்னும் பின்ன வேண்டும். இவ்வாறு ஐந்தாறு பின்னல் வந்தவுடன் நீளமாக இருக்கும் நான்கு பனையோலைகளினைக் கொண்டு மேலொரு அடிபோட வேண்டும். அவ்வாறு போடும் போது மேலேயே குஞ்சம் போன்றும் சிலர் செய்கின்றனர். சிலர் நீளமாக இருக்கும் பனையோலையினை கீழ் பின்னலோடு இணைத்து விடுகின்றனர். இவ்வாறு மேல் முடி போடும் போது கடைசி முடிச்சிற்கு முன் அந்த பெட்டியினுள் சிறு கற்கள் ஐந்தாறினைப் போட்டு முடிச்சி போடுகின்றனர். இவ்வாறு செய்தால் பனையோலையில் செய்த சிறு பெட்டிப் போன்று இருக்கும் இதனை கிலுகிலுப்பை என்று கூறுகின்றனர். இதனை ஒவ்வொரு வட்டாரத்திற்கு ஏற்றவாறு கைப்பிடியினைக் கொண்டு பல்வேறு வகைகளில் செய்கின்றனர். இவற்றை கடைகளில் கூட வாங்க முடியும். மேலை நாடுகளிலிருந்து பிளாஸ்டிக் பொம்மைகள் இறக்குமது செய்வதற்கு முன் இத்தகைய விளையாட்டுப் பொருட்களே நம் பண்பாட்டில் இருந்தன.

### ஓலைக்கிளிகள்

புதிதாக பிறந்த குழந்தைகள் தன்னைச் சுற்றி நடக்கும் எந்தவிதமான அசைவுகளினையும் உற்றுக் கவனிக்கும். எனவே குழந்தைகளினை கட்டிலில் படுக்கப் போட்டு அதன் தலைக்கு மேல் அசையும் பொம்மைகளினைக் கட்டி விடுகின்றனர். தற்காலத்தில் நிறைய பொம்மைகள் அசைவுடனும் ஓசையுடனும் இயங்கும் விதமாக வந்துவிட்டன. இந்த பொம்மைகளுக்கு முன் காகிகத்தினால் செய்யப்பட்ட கிளிகளினைக் கொண்ட பொம்மையினைக் கட்டித் தொங்க விடுகின்றனர். ஆனால் இதற்கு முன்னர் பனையோலைகளினால் செய்யப்பட்ட கிளிகளினைக் கட்டித் தொங்க விட்டனர். அதாவது பனையோலையினால் தட்டுப்போன்று சதுரமாக அல்லது வட்டமாக ஒன்று அல்லது ஒன்றரை அடி நீளம் அகலம் உள்ளவாறு செய்து கொள்கின்றனர். பிறகு அதனுடைய நான்கு முனைகளில் நான்கு கிளிகள் மற்றும் தட்டின் மையத்தில் ஒரு கிளி என்ற வீதம் நூலினால் கட்டி தொங்க விடுகின்றனர். அதன் பிறகு தட்டின் மையத்தில் ஒரு நூலினை அல்லது கயிற்றினைக் கட்டி படுத்திருக்கும் குழந்தையின் தலைக்கு மேல் கட்டி விடுகின்றனர். காற்றின் வேகத்தில்

அக்கிளிகள் அசையும் இதனைக் கண்டு குழந்தைகள் அழாமல் படுத்திருக்கும். ஆனால் இன்று இதனைவிட மலிவான அல்லது நிறைய வண்ணங்கள் மற்றும் ஓசையுடன் கூடிய பொம்மைகள் நிறைய கிடைப்பதினால் மக்களிடம் இப்பொம்மைகள் வழக்கொழிந்து விட்டன.

### முடிவுரை

தமிழர் பண்பாட்டில் பனைமரத்தினை அடிப்படையாகக் கொண்டு நிறைய விளையாட்டுக்களினைச் சிறுவர்கள் விளையாடுகின்றனர். இவ்விளையாட்டுக்களின் வழி சிறுவர்களுக்கு சூழலியல் சார்ந்த உணவு வகைகள், படைப்புத்திறன், போலச்செய்தல், வாழ்க்கைக்கு தேவையான ஆயத்தப் பயிற்சியாக குறிப்பார்த்து அடிக்கும் திறன், ஓசையின்பம் முதலிய பண்புகள் கிடைக்கின்றன.

### சான்றெண் விளக்கம்

பாலசுப்பிரமணியம், இரா.,2003, தமிழர் நாட்டு விளையாட்டுகள், ப.207. உலக தமிழாராய்ச்சி நிறுவனம், சென்னை.

தமிழ்ப் பேரகராதி, தொகுதி-II,ப.824., 1939, பதிப்புத் துறை, சென்னைப் பல்கலைக்கழகம்,

மேலது.

கலித்தொகை, பா.83.2013, சுப்பிரமணியன்,சா.வே.,(உரை), மணிவாசகர் பதிப்பகம், சென்னை.

## காவடி வழிபாட்டில் கலைச்சொற்கள்

ப.பாலு, முனைவர் பட்ட ஆய்வாளர், தமிழ்த்துறை, பாரதியார் பல்கலைக்கழகம், கோயம்புத்தூர்.

### கட்டுரைச் சுருக்கம்

மொழி என்பது கருத்து பரிமாற்றக் கருவியாகும். அம்மொழியை மக்கள் ஒரே மாதிரியாகப் பயன்படுத்துவதில்லை. இடம், இனக்குழு முதலியவை அடிப்படையில் வேறுபட்டு காணப்படுகின்றது. ஒரு குறிப்பிட்ட குழுவினர் மற்றவர்களுக்குப் பொருள் விளங்காமல் தங்களுக்குள் மட்டுமே பொருள் விளங்குமாறு குறிப்பிட்ட சொற்களைப் பயன்படுத்துவது குழுஉக்குறி என்பதாகும். உதாரணமாக, முத்தெடுத்தல்; முத்தெடுத்தல் என்பது மீனவர்களிடம் ஒரு பொருண்மையும், காவடி வழிபாட்டில் ஒரு பொருண்மையும் உணர்த்துகிறது. இவ்வாறு ஒரு குறிப்பிட்ட குழுவுக்குள் மட்டும் சொற்களைப் பொருள் புரியும்படி அடையாளச் சொற்களாகப் பயன்படுத்துவது குழுஉக்குறியாகும். இதனடிப்படையில் எடப்பாடி வட்டார மக்கள் காவடி வழிபாட்டில் பயன்படுத்தப்படும் குழுஉக்குறி சொற்களை விளக்குவதே இக்கட்டுரையின் நோக்கமாகும்.

**குறிப்புச்சொற்கள் :** குழுஉக்குறி – பொருள் மாற்றம் – காவடிக்குழுஉக்குறிச் சொற்கள்

### முன்னுரை

எடப்பாடி வட்டாரத்தில் பழனி முருகனை அடிப்படையாகக் கொண்ட காவடி வழிபாடு என்பது மிகவும் சிறப்பு மிக்கதாக காலங்காலமாக மரபு அடிப்படையில் பின்பற்றப்படும் வழிபாட்டு முறையாகும். இவ்வழிபாட்டு முறையில் காவடிக்குழுக்கள் மற்றும் அவர்களோடு தொடர்புடைய உரையாடல்களில் சில குழுஉக்குறி தொடர்பான சொற்கள் பயன்படுத்தப்படுகின்றன. இச்சொற்களுக்கான பொருண்மை என்பது காவடி வழிபாடு சாராத மக்களிடம் ஒரு பொருண்மையையும் காவடி வழிபாடு சார்ந்த மக்களிடம் ஒரு பொருண்மையையும் கொண்டுள்ளது. இதனடிப்படையில் காவடி வழிபாட்டோடு தொடர்புடைய எடப்பாடி வட்டார மக்களிடம் களஆய்வு செய்த தரவுகளை அடிப்படையாகக் கொண்டு காவடி வழிபாடு சார்ந்த சொற்கள் தொகுக்கப்பட்டுள்ளன. அத்தகைய சொற்களுக்கான அர்த்தம் என்பது பொது நிலையாகவும் தனி நிலையாகவும் உள்ளன. அவற்றில் தனிநிலை சார்ந்த சொற்களுக்கான பொருண்மைகளை விளக்குவதாக இக்கட்டுரை அமைகின்றது.



### மனிதர்கள் சார்ந்த கலைச்சொற்கள்

காவடிக் குழுக்களில் பாதயாத்திரை செல்லும் காவடிக்காரர்கள் மற்றும் பொதுமக்கள் தனித்துவமான முறைகளில் அழைக்கப்படுகின்றனர். அத்தனித்துவமான சொற்களைப் பின்வருமாறு வகைப்படுத்தலாம்.

1. சங்கோதி
2. பண்டாரம்
3. தாசர்
4. தப்பட்டை முருகன்
5. குத்தம் வைத்தல்

#### சங்கோதி

எடப்பாடி வட்டார பகுதியில் 'சங்கோதி' என்பவர் தகவல்களைத் தெரிவிப்பவர் என்று கூறுகின்றனர். ஊரில் நடைபெறுகின்ற நல்ல காரியங்கள் மற்றும் தீய காரியங்களை ஊரிலுள்ள மக்களுக்குத் தெரிவிப்பதே இவரின் பணியாகும். அதாவது திருவிழா சமயங்களில் விழாவின் தொடக்கம் பற்றிய தகவல்கள், ஊரில் ஏதாவது இறப்பு நிகழ்வு ஏற்பட்டால் பொதுமக்களுக்கு அச்செய்தியினைக் கொண்டு சேர்ப்பது சங்கோதியின் பணியாகும். சங்கோதியை நியமிப்பவர் அந்தந்த ஊர்க்கவுண்டர்கள் ஆவார். அவர்கள் ஆண்களை மட்டுமே சங்கோதியாக நியமிக்கின்றனர். அவர் அவர்களின் சமுதாயத்தைச் சார்ந்தவர்களையே நியமிக்கின்றனர். காவடிக்குழுக்கள் பாதயாத்திரை தொடங்குவதற்கு முன் ஊர்க்கூட்டத்தினைத் தொடங்குகின்றனர். அவ்வூர்க் கூட்ட செய்தியை ஒவ்வொரு வீடாகச் சென்றும் ஊரின் நடுவில் நின்று நான்கு, ஐந்து வீடுகளுக்கு பொதுவாகவும் தகவலைத் தெரிவிக்கின்றார். பழனி பாதயாத்திரை செல்லும் பொழுது சங்கோதியும் உடன் செல்கிறார். பழனி முருகனை வழிபட்டு வந்த பிறகு காவடிக்குழுக்கள் 5000 முதல் 6000 வரை சம்பளமாகக் கொடுக்கின்றனர். 'கிரியாவின் தற்காலத் தமிழ் அகராதி 'சங்கதி' என்ற சொல்லிற்கு ஒன்று அல்லது ஒருவர் சம்பந்தப்பட்ட விவகாரம், சம்பவம் என்ற பொருளையும் காலையிலிருந்து அடுத்த வீட்டுச் சங்கதியைப் பற்றியே நீ பேசிக் கொண்டிருக்கிறாய். கோயில் சங்கதி என்றால் அவர் பணம் தந்துவிடுவார் என்ற பொருளையும் தருகின்றது"<sup>1</sup> இதில் 'சங்கதி' என்பது ஒருவர் சம்பந்தப்பட்ட விவகாரத்தை பேசுவதாகக் கூறப்பட்டுள்ளது. 'சங்கோதி' என்பது ஒரு குழுவைப் பற்றி அனைவருக்கும் தெரிவிக்கும் விதமாகப் பார்க்கப்படுகிறது. ஒருவேளை சங்கதி என்ற சொல் பின்னாளில் சங்கோதியாக மாறியிருக்கலாம்.

### பண்டாரம்

பண்டாரம் என்பவர் காளியம்மன் கோயில் மற்றும் காவடிக்குழுக்களில் படைப்பவர் (பூசை செய்பவர்) ஆவார். பொதுவாகப் பண்டாரம் என்ற தனிச் சமுதாயம் ஒன்று காணப்படுகிறது. அதாவது கோயில்களில் பூசை செய்யும் பொறுப்பை மேற்கொண்டிருக்கும் ஒரு சமூகத்தைச் சேர்ந்த நபராவார். “பண்டாரம் என்ற சொல்லுக்கு முதல் பொருள் பொன், வெள்ளி, முத்து போன்ற உயர் மதிப்புடைய பொருள்களைச் சேர்த்து வைக்கும் கருவூலம் என்பதாகும். கி.பி. 13ஆம் நூற்றாண்டு வரை அரசுப் பண்டாரங்களைப் போலவே கோயில்களிலும் பண்டாரங்கள் இருந்தன. இப்பண்டாரங்களில் உயர்மதிப்புடைய தங்கம், வெள்ளியிலான சிலைகளும், நகைகளும் பாதுகாக்கப்பட்டன. கோயிலில் சமய நூல்களைச் சேர்த்து பேணி வைக்கும் இடம் ‘சரஸ்வதி பண்டாரம்’ மூலம் அறிகிறோம். இப்பண்டாரங்களின் வாசலில் நின்று காவல் பணி செய்து வந்தவர்களே இக்காலத்தில் ‘பண்டாரம்’என்னும் சைவ மதம் சார்ந்த சாதியாரவர்”<sup>2</sup> என்று தொ.பரமசிவன் அவர்கள் பண்பாட்டு அசைவுகள் எனும் நூலில் பண்டாரம் பற்றி குறிப்பிடுகிறார். எடப்பாடி வட்டார காவடிக்குழுக்களில் காணப்படும் ‘பண்டாரம்’ தைப்பூசத் திருவிழா பழனி முருகன் கோயிலில் கொடியேற்றத்துடன் தொடங்கும்போது அன்றைய நாளிலிருந்து ருத்ராட்சம் மாலையணிந்து விரதமுறைகளைக் கடைபிடிக்கிறார். பாதயாத்திரையின் பொழுது ஒவ்வொரு இடங்களிலும் இவரே பூசைச் செய்கின்றார். பாதயாத்திரை வரும் பக்தர்கள் பண்டாரம் அவர்கள் படைக்கும் திருநீறு தட்டில் போடப்படுகின்ற காசுகள் அவரே எடுத்து கொள்கிறார். எடப்பாடியிலிருந்து பழனி செல்லும் வரை இவரே பூசைச் செய்கின்றார்.

### தாசர்

தாசர் என்பவர் பெருமாளை வணங்குகின்றனர். தாசன் என்பது “ஒரு தெய்வத்தைத் தீவிரமாக வழிபடுபவன்”<sup>3</sup> என்ற பொருளைத் தருகின்றது. இக்கருத்தை போன்றே எடப்பாடி வட்டாரத்தில் வாழும் ‘தாசர்’என்று அழைக்கப்படும் பிரிவினர்கள் பெருமாளைத் தீவிரமாக வணங்குகின்றார்கள். குறிப்பாக பெருமாள் கோயில் வழிபாட்டின் போது சங்கு, சேவண்டி ஆகிய இசைக்கருவிகளை இசைக்கின்றனர். காவடி வழிபாட்டில் தாசர்கள் எடப்பாடியிலிருந்து பழனி வரையிலும் உடன் வருகின்றார்கள். பாதயாத்திரையின் போது பல இடங்களில் காவடிகளை இறக்கி வைத்து பூசை செய்கின்றார்கள். அவ்வாறு பூசை செய்யும் போது ஒவ்வொரு காவடிக்குழுவிலும் பத்து அல்லது பதினைந்து தாசர்கள் சங்கு ஊதியபடியும்,

சேவண்டியை அடித்து கொண்டும் காவடியை மூன்று முறை வலம் வருகின்றார்கள். இவ்வாறு தாசர்கள் காவடிகளைச் சுற்றி வழிபடுகின்றார்கள்.

### **தப்பட்டை முருகன்**

எடப்பாடி வட்டாரத்தில் காணப்படும் ஒவ்வொரு காவடிக் குழுக்களும் காவடி வழிபாட்டின் போது இசைக்கருவிகள் இசைப்பது இன்றியமையாததாக இருக்கின்றது. தை மாதத்தில் காவடி வழிபாடு தொடக்கம் முதலே ஒவ்வொரு காவடிக் குழுக்களும் வழக்கமாக இசைக்கருவி இசைப்பவர்களை அழைத்து கோயில் வீட்டிலிருந்து வெளியே கொண்டு வரும் முதலே இசைக்கருவிகளை இசைக்க ஆரம்பிக்கின்றனர். இவ்வாறு பாதயாத்திரையின் போது காவடிக்குப் பூசை செய்யும் அனைத்து இடங்களிலும் இசைக்கருவிகளை இசைக்கின்றனர். காவடிக் குழுக்களுடன் வருகின்ற இவர்களை நடைப் பயணம் வருபவர்கள் அனைவரும் 'தப்பட்டை முருகன்' என்று அழைக்கின்றனர். மேலும் பாதயாத்திரையின் பொழுது ஏற்றதாழ்வுகளின்றி இவ்வாறு அழைக்கின்றனர்.

### **குத்தம் வைத்தல்**

பாதயாத்திரை செல்கின்ற வேளையில் காவடிக்குழு நிர்வாகிகள் சில கட்டுப்பாடுகளை விதிக்கின்றனர். அக்கட்டுப்பாட்டை மீறினால் அவர்களுக்குத் தண்டனை வழங்கப்படுகிறது. அவ்வாறு தண்டனை கொடுப்பதனை 'குத்தம் வைத்தல்' என்று கூறுகின்றனர். அக்குத்தம் மூன்று விதமான முறைகளில் செலுத்தப்படுகின்றது. அவை தேங்காய் குத்தம், கும்பிடு குத்தம் மற்றும் தோப்புக் கரண குத்தம் ஆகியவையாகும். இக்குத்தம் குறிப்பாக காவடி எடுத்து செல்லுகின்ற பக்தர்களுக்குப் பொருந்தும். உடன்செல்லும் பொதுமக்களுக்கு அவ்வளவாக முக்கியத்துவம் தருவதில்லை.

### **தேங்காய்க் குத்தம்**

காவடிக்குழு நிர்வாகிகள் தவறு செய்தவரை அழைத்து காவடி வைக்கப்பட்டிருக்கும் இடத்தில் நிற்க வைத்து பாதயாத்திரை கட்டுப்பாடுகளை மீறியதால் தேங்காய் வாங்கித் தரவேண்டும் என்று கூறுகின்றார்கள். அத்தேங்காய்களின் எண்ணிக்கை பதினொன்று அல்லது இருபத்தொன்றாக நிர்ணயிக்கின்றனர். தேங்காய் குத்தத்தில் குறைந்தபட்சம் பதினொரு தேங்காயும் அதிகபட்சமாக ஐம்பத்தொரு தேங்காய்களும் குத்தமாக நிர்ணயிக்கப்படுகிறது. அதேபோல் குத்தம் செய்த நபரின் பொருளாதார நிலையினைக் கருத்தில் கொண்டு தேங்காயின் எண்ணிக்கையைக் கூறுகின்றார்கள். இதை 'தேங்காய்க் குத்தம்' வைத்தல் என்று கூறுகின்றனர்.

### கும்பிடு குத்தம்

கட்டுப்பாட்டை மீறியவர்களுக்கு கும்பிடு குத்தம் என்கிற தண்டனையும் கொடுக்கப்படுகின்றது. அதாவது கட்டுப்பாட்டை மீறியவர் காவடியை வரிசையாக ஒட்டப்பட்டிருக்கும் (வைக்கப்பட்டிருக்கும்) இடத்தில் காவடியின் முன்பு ஏழு அல்லது ஒன்பது முறை விழுந்து கும்பிடுகின்றார். ஒவ்வொரு முறை விழுந்து கும்பிடும் போது சுற்றி நிற்கின்ற காவடிக்காரர்கள் மற்றும் பொதுமக்கள் அரோகரா அரோகரா என்று முழக்கமிடுகின்றார்கள். இந்நிகழ்வை 'கும்பிடு குத்தம்' என்று அழைக்கின்றனர்.

### தோப்பு கரண குத்தம்

பாதயாத்திரை கட்டுப்பாட்டை மீறியவர்கள் காவடியின் முன்பு நின்று ஏழு அல்லது ஒன்பது முறை தோப்பு கரணம் போடுகின்றனர். ஒவ்வொரு தோப்பு கரணம் போடும்பொழுது சுற்றி நிற்பவர்கள் அரோகரா அரோகரா என்று முழக்கமிடுகின்றார்கள்.

### 2. காவடிச் சார்ந்த கலைச்சொற்கள்

எடப்பாடி வட்டார மக்கள் பழனிமுருகன் வழிபாட்டில் ஈடுபாடு கொண்டு தை மாதத்தில் காவடி எடுத்து பாதயாத்திரையாகச் சென்று வழிபடுகின்றனர். அவ்வாறு செல்வற்குக் காவடிகளைத் தயார் செய்கின்றனர். அக்காவடியின் பாகங்களின் பெயர்கள், காவடியை அலங்கரித்தல், காவடி எடுத்து செல்லும்போது காவடிக்குழுக்கள் பல்வேறு சொற்களை கையாளுகின்றனர். அச்சொற்களைப் பின்வருமாறு வகைப்படுத்தலாம்.

1. கோயில் வீடு
2. நல்லெண்ணெய் காப்பு
3. காவடித் தண்டு
4. காவடிக் கூண்டு
5. பக்கப் பலகை
6. காவடிக் குடமுழுக்கு
7. காவடி கண்திறத்தல்
8. கலசம்
9. முத்திரை கட்டுதல்
10. நிரசைக் கட்டுதல்
11. காவடி ஒட்டுதல்
12. காவடித் தங்கல்

13. மஞ்சள்முடி காணிக்கை

14. பரீட்சை பார்த்தல்

### கோயில் வீடு

கோயில் வீடு என்பது காவடிகளை வைப்பதற்காக அமைக்கப்பட்ட தனி வீடாகும். காவடிக்குழுவில் உள்ள ஒவ்வொரு காவடிக்கும் தனி வீடு இருக்கின்றது. இக்கோயில் வீடு பத்துக்குப் பத்து என்ற அளவிலும், பத்துக்குப் பதினைந்து என்ற அளவிலும் அமைக்கப்பட்டிருக்கிறது. காவடியை அலங்கரிக்க தேவையான மயிலிறகு, பண்ணாங்கு துணி, இரண்டு கலசங்கள், திருநீறு தட்டு, மணி, சாம்பிராணி துகள்கள் மற்றும் விளக்குகள் ஆகியப் பொருள்கள் வைக்கப்பட்டிருக்கின்றது.

### நல்லெண்ணெய் காப்பு

காவடிகளின் இரண்டு பக்கங்களிலும் பக்க பலகைகள் காணப்படும். நிரசைக் கட்டும் நாளில் காவடியைச் சுத்தம் செய்கின்றனர். அவ்வாறு சுத்தம் செய்யும் நாளில் காவடியின் இரண்டு பக்க பலகைகளிலும் நல்லெண்ணெயின் மூலம் அபிஷேகம் செய்கின்றனர். இதனை 'நல்லெண்ணெய் காப்பு' என்று கூறுகின்றனர்.

### காவடித் தண்டு

காவடியின் இரண்டு பக்க பலகைகளையும் பொருத்துவது காவடித் தண்டாகும். பக்தர்கள் காவடியைத் தோளின் மீது வைத்து ஆடுவதற்கு பயன்படுகிறது. இக்காவடித் தண்டுகள் வேங்கை, எலந்தை, பலா மற்றும் ஆலம் விழுது போன்ற மரங்களில் செய்யப்படுகின்றன. ஏனெனில் காவடியின் முக்கிய பகுதியாக விளங்குவது காவடித் தண்டாகும். காவடிக் குழுக்கள் இதனை 'காவடித் தண்டு' என்று அழைக்கின்றனர்.

### காவடிக் கூண்டு

காவடித் தண்டின் இரு ஓரங்களிலும் துளையிட்டு பெரம்பு அல்லது மூங்கிலால் செய்யப்பட்ட ஒரு வில் இரண்டையும் இணைக்கின்றது. வில் கிழக்கு, மேற்கு திசை நோக்கியவாறு இருந்தால் அதன்மேல் வடக்கு தெற்கு நோக்கியவாறு பெரம்பு அல்லது மூங்கிலால் செய்யப்பட்ட குச்சிகள் கட்டப்படுகிறது. அக்குச்சி ஒரு அடி உடையதாக காணப்படுகிறது. அக்குச்சிகளை மூன்றுக்கு மூன்று ஒரு இடைவெளிவிட்டு பதினைந்து, பத்தொன்பது அல்லது இருபத்தொன்று என்ற ஒற்றைப்படை எண்ணிக்கையில் வைக்கின்றனர். குச்சிகள் அசையாமல் இருப்பதற்காக கயிற்றை கட்டுகின்றனர். இதை 'காவடிக் கூண்டு' என்று எடப்பாடி வட்டார மக்கள் அழைக்கின்றனர்.

### **பக்கப் பலகை**

பக்கப் பலகை என்பது காவடித் தண்டின் இரு பகுதிகளிலும் சதுர அமைப்பில் காணப்படுகிறது. அச்சதுர பலகையில் முருகன், வள்ளி, தெய்வானை உருவங்களும் இடும்பன், மண்டோதரன், குண்டேதரன் என ஒரு பக்கப் பலகையில் மூன்று உருவ படங்கள் வடிவமைக்கப்பட்டுள்ளது. இதனை 'பக்கப் பலகை' என்கிற சொல்லால் அழைக்கப்படுகிறது.

### **காவடிக் குடமுழுக்கு**

புதிதாக உருவாக்கப்பட்ட காவடியைக் காவேரி ஆற்றிற்குக் கொண்டு சென்று நீரில் சுத்தம் செய்கின்றனர். அதன் பிறகு காவடிக்குத் திருநீறு பட்டையிட்டு, பக்கப் பலகையில் செதுக்கப்பட்டுள்ள முருகன் உருவத்திற்கு பால், தயிர், குங்குமம் மற்றும் சந்தனம் முதலிய பொருட்களால் அபிஷேகம் செய்கின்றனர். பின்னர் மீண்டும் காவடியைக் காவிரி நீரால் சுத்தம் செய்து ஆற்றங்கரையில் வைத்து மாவிலை செருகி, திருநீறு பட்டையிட்டு சந்தனம், சிவப்பு வைக்கின்றார்கள். அதைத் தொடர்ந்து காவடிக்குப் பூமாலை அணிவித்து, கற்பூர தீபம் காட்டி முருகன் மீது பக்திப் பாடல்கள் பாடுகின்றனர். இவ்வாறு பூசை முடிந்தவுடன் காவடியை வீட்டிற்கு எடுத்து செல்கின்றனர். இந்நிகழ்வை 'காவடி குடமுழுக்கு' என்று கூறப்படுகின்றது.

### **காவடிக் கண் திறத்தல்**

காவடிச் செய்பவரிடமிருந்து புதிதாகச் செய்த காவடியை வாங்கிக் கொண்டு காவிரி ஆற்றங்கரைக்குச் செல்கின்றனர். காவடிச் செய்தவரையும் உடன் அழைத்து செல்கின்றனர். ஏனென்றால் புதிதாகச் செய்த காவடியை ஆற்றங்கரையில் வைத்து காவடியின் இரு பக்கங்களில் உள்ள முருகனின் உருவத்தில் காணப்படுகின்ற கண் பகுதியை ஒரு ஊசியால் அதன் அச்சுப் பகுதியில் வரைகிறார். காவடிச் செய்பவர்தான் இச்சடங்கினை செய்கிறார். இது 'காவடிக் கண் திறத்தல்' என்று கூறுவர்.

### **கலசம்**

சொம்பினைப் போன்ற வடிவத்தில் காணப்படும் இது பித்தளையால் செய்யப்படுகிறது. காவடியின் கால் பகுதிக்கு இடையில் நாட்டு சர்க்கரையுடன் வைத்து கட்டப்படுகிறது. இது 'கலசம்' என்ற சொல்லால் அழைக்கப்படுகிறது.

### **முத்திரை கட்டுதல் / முத்தரித்தல்**

ஈரமில்லாத கலசத்தில் சாம்பிராணிப் புகை பிடிக்கின்றனர். அதன்பிறகு செவ்வரளி பூவினை கலசத்தினுள் வைத்து அதன்மேல் நாட்டுசர்க்கரையைத் திணிக்கின்றனர். கலசத்தின் கழுத்து பகுதி வந்தவுடன் மீண்டும் ஒரு செவ்வரளி பூவினை வைத்து அதன்மேல் கலச மூடியை மூடுகின்றார்கள். பின்னர் நீரில் கரைத்து

வைத்த திருநீறில் ருத்ராட்சத்தை நனைத்து காவித்துணி சுற்றிய கலசத்தின் நடுவே முத்திரை வைக்கின்றார். அத்திருநீற்றின் மேல் சந்தனம், சிவப்பு ஆகியவை வைக்கின்றனர். இது 'முத்திரை கட்டுதல்' அல்லது 'முத்திரித்தல்' என்று அழைக்கப்படுகிறது.

### **நிரசைக் கட்டுதல்**

மயிலிறகு, பண்ணாங்குத் துணி, இரு கலசங்கள், திருநீறு, சந்தனம், சிவப்பு மற்றும் பூ மாலைகள் ஆகியவை கொண்டு காவடியை அலங்கரிப்பதை 'நிரசைக் கட்டுதல்' என்று அழைக்கின்றார்கள்.

### **காவடி ஒட்டுதல்**

பழனி மலைக்குப் பாதயாத்திரையாகக் காவடியை எடுத்து செல்லும் பக்தர்கள் வழக்கமாக அவர்களுடைய பயணங்களில் இடையிடையே பூசைகள் செய்வதற்காக காவடிகளை இறக்கி வைக்கின்றார்கள். அவ்வாறு காவடியை வரிசையாக இறக்கி வைப்பதை 'காவடி ஒட்டுதல்' என எடப்பாடி மக்கள் கூறுகின்றார்கள்.

### **காவடித் தங்கல்**

காவடியை எடுத்து கொண்டு செல்லும் பக்தர்களில் யாரேனும் ஒருவரின் காலில் முள் குத்திவிட்டாலோ அல்லது வேறு ஏதேனும் தடங்கல் ஏற்பட்டாலோ அக்காவடிக்காரர் 'காவடித் தங்கல்' என்று கூறுகிறார். அவர் கூறியவுடனே அனைத்து காவடிக்காரர்களும் அங்கேயே நின்று விடுகிறார்கள். காவடிக்குழுக்கள் 'காவடித் தங்கல்' என்கிற வழக்காற்றை இவ்வாறு பயன்படுத்தப்படுகிறது.

### **மஞ்சள்முடிக் காணிக்கை**

மஞ்சள்முடிக் காணிக்கை என்பது பாதயாத்திரையின் போது நிகழ்த்தப்படுகின்ற ஒரு வேண்டுதல் சடங்காகும். குழந்தை இல்லாதவர்கள், உடல்நிலை சரியில்லாதவர்கள், வீட்டில் பிரச்சனை உள்ளவர்கள் ஆகியோர் வேண்டுதல் வைக்கின்றார்கள். அதாவது மஞ்சள் துணியில் 11, 51, 101 என்ற ஒற்றைப்படையில் பணம் வைத்து காவடியில் கட்டுகின்றார்கள். அக்காணிக்கைகளை பழனி முருகன் கோயிலில் அவிழ்க்கின்றனர். இவ்வாறு 'மஞ்சள்முடிக் காணிக்கை' என்ற சொல் காவடி வழிபாட்டில் பயன்படுத்துகின்றார்கள்.

### **பரீட்சைப் பார்த்தல்**

பழனி முருகன் கோயிலை சென்றடைந்த பிறகு வழிபாடு செய்யும் போது கலசத்தில் முத்திரை கட்டிய கயிற்றை அவிழ்த்து முத்திரையைப் பிரிக்கின்றனர். அக்கலசத்தில் வைக்கப்பட்டுள்ள அரளி பூவினை எடுத்து பார்க்கும்போது அவ்வரளி பூவானது வாடாமலும் அழுகாமலும் காணப்பட்டால் அந்தாண்டு அவரின் குடும்பமும் ஊரும் வளமாக இருக்குமென்றும், அரளி பூவானது அழுகிய நிலையில் காணப்பட்டால் அந்தாண்டு துன்பமிகுந்த ஆண்டாக இருக்குமென்றும்

நம்புகின்றார்கள். இவ்வாறு முத்திரை பிரித்து பார்ப்பதை 'பரீட்சைப் பார்த்தல்' என்று அழைக்கின்றார்கள்.

### 3. உணவு சார்ந்த கலைச்சொற்கள்

மனிதன் உயிர் வாழ்வதற்கு மிகவும் இன்றியமையாத பொருள் உணவாகும். இவ்வணவு தெய்வ வழிபாடுகளில் முக்கியத்துவம் வாய்ந்ததாக இருக்கின்றது. ஏனென்றால் உணவை வைத்து வழிபாடுகளில் சடங்குகள் நிகழ்த்தப்படுகிறது. அந்த வகையில் எடப்பாடி வட்டார மக்கள் பழனி பாதயாத்திரைச் செல்லும் போது உணவுகள் மூலம் சில சடங்குகள் நிகழ்த்தப்படுகின்றன. அச்சடங்குகளில் உணவிற்கு பல சொற்களைப் பயன்படுத்துகின்றனர். அச்சொற்கள் பின்வருமாறு,

1. பானகம்
2. முத்தெடுத்தல்
3. மடிப்பிச்சை
4. தழுவுசோறு

#### பானகம்

பானகம் என்பது குடிக்கின்ற நீரில் நாட்டுச்சர்க்கரை, எலுமிச்சை பழச்சாறு, புளி, இஞ்சி ஆகிய பொருட்கள் கலந்து தயாரிக்கப்படுவது பானகமாகும். பாதயாத்திரை செல்லும் பக்தர்களுக்கு அவ்வூரில் உள்ள மக்கள் பானகம் செய்து தருகின்றார்கள். இது 'பானகம்' என்று கூறப்படுகிறது.

#### முத்தெடுத்தல்

காவடி எடுத்து வரும் பக்தர்கள் அனைவரும் மண்தரையில் சம்மணமிட்டு மதிய உணவிற்காக அமருகின்றனர். பின்னர் காவடியை எடுத்து வந்த பக்தர்களுக்கு அன்னதானக் குழுவினர் சமைத்து வைத்த அனைத்து வகையான உணவுகளையும் பரிமாறத் தொடங்குகின்றார்கள். பரிமாறிய உணவுகளைக் காவடிக்காரர்கள் அனைவரும் சாப்பிடாமல் காத்திருக்கின்றனர். பரிமாறிய உணவுகளை உண்ணாமல் அமர்ந்திருக்கும் காவடிக்காரர்களிடம் அங்கு வந்திருக்கும் பெண்கள் அனைவரும் மடிப்பிச்சைக் கேட்டு ஒரு கைப் பிடியளவு 'முத்து'போன்ற அளவில் அந்த உணவினை எடுத்து முந்தானையில் உள்ள இலையில் வைக்கின்றார்கள். முத்து எடுப்பவர்கள் அவர்கள் சாப்பிடும் உணவினை வாங்கிக் கொள்கின்றனர். அந்த உணவுகளை மீதமில்லாமல் சாப்பிட வேண்டும். அவ்வாறு சாப்பிட்டால் அவர்கள் நினைத்த காரியம் நடைபெறும் என்று நம்புகின்றனர். இந்நிகழ்வை 'முத்து எடுத்தல்' என்றழைக்கின்றார்கள்.



### மடிப்பிச்சை

முத்து எடுக்கும் பக்தர்கள் காவடிக்காரர்களிடம் மடி ஏந்தி உணவுகளை வாங்குகின்றார்கள். இவ்வாறு உணவுகளை மடிஏந்தி வாங்குவதால் 'மடிப்பிச்சை' என்று குறிப்பிடுகின்றார்கள்.

### தழுவுசோறு

தழுவுசோறு என்பது பச்சரிசியில் பொங்கல் வைத்து காவடி வழிபாட்டுக்குப் பயன்படுத்துவதாகும். பச்சரிசியில் வைத்த பொங்கலை தலை வாழை இலையில் வட்டமாக மலையைப் போன்று வைக்கின்றார். பின்னர் அச்சோற்றின் நடுவே குழிபோல் செய்து, அக்குழியில் வாழைப்பழத்தைப் பிசைந்து வைக்கின்றார்கள். இதனை எடப்பாடி வட்டார மக்கள் 'தழுவுசோறு' என்று கூறுகின்றனர்.

### 4. துணி சார்ந்த கலைச்சொற்கள்

காவடிக்குழுக்கள் காவடி வழிபாட்டின் போது துணிகளைப் பயன்படுத்துகின்றார்கள். இத்துணி சார்ந்த சொற்களை பின்வருமாறு வகைப்படுத்தலாம்.

1. பண்ணாங்குத் துணி
2. செண்டா கொடி
3. திரைச்சீலை

### பண்ணாங்குத் துணி

காவடியின் வில் வரிசல் குச்சிகளின் மேல் அழகிய தையல் சித்திரத்தில் வேலைப்பாட்டுடன் காவி நிறம் மற்றும் பல வண்ணங்களில் துணி போர்த்தப்பட்டிருக்கும். இதனை, 'பண்ணாங்குத்துணி' என்று அழைக்கப்படுகிறது. இப்பண்ணாங்கில் நான்கு ஓரங்களிலும் கண்ணாடி, பாசி மணிகள், குஞ்சங்கள், இரசக் குண்டுகள் கோர்த்து அலங்காரம் செய்து வைக்கப்பட்டிருக்கும்.

### செண்டா கொடி

காவடி வழிபாட்டின் போது காவடிகளை எடுத்து கொண்டு நடைப் பயணமாகச் செல்லும் போது காவடிகளுக்கு முன்னால் குடைகளினையும், செண்டா கொடிகளினையும் எடுத்து வருகின்றனர். இவற்றுள் செண்டா கொடி என்பது ஒரு வகையான ஐந்தடி நீளமுள்ள தேக்கு மரத்தண்டின் நுனிப்பகுதியில் ஒன்றரை அடி நீளமுள்ளவாறு முக்கோண வடிவில் உருவாக்கப்படுகின்றன. இந்த வடிவமானது விசிரியினைப் போன்று காணப்படுகின்றது. இவற்றை 'ஆலவட்டம்' என்று கூறுப்படுகின்றது.

### திரைச்சீலை

பழனி செல்லும் வழியில் இடையிடையே பூசை செய்வதற்காகக் காவடிகளை இறக்கி வைக்கும் இடங்களிலும் அதேபோல் வழக்கமாக இரவில் தங்குகின்ற

இடங்களிலும் காவடிகளைக் காவி துணியினை ஒரே துணியால் சுற்றி வைக்கின்றனர். இவ்வாறு சுற்றி வைக்கின்ற காவித் துணியின் நீளம் குறைந்தபட்சம் 5 முழம் நீளத்திலிருந்து அதிகபட்சமாக 30 முழம் நீளம் உள்ளதாக அமைகின்றது. இத்துணியினை பக்தர்கள் 'திரைச்சீலை' என்று அழைக்கின்றார்கள்.

### **முடிவுரை**

காவடி வழிபாட்டின் போது எடப்பாடி வட்டாரக் காவடிக் குழுக்களில் பயன்படுத்தக்கூடிய மனிதர்கள், காவடிகள், மற்றும் துணி சார்ந்த கலைச்சொற்களை பாதயாத்திரையின் பொழுது பயன்படுத்துகின்றனர். இதில் சங்கோதி, பண்டாரம், தாசர், தப்பட்டை முருகன், கோயில் வீடு, நல்லெண்ணெய் காப்பு, காவடித் தண்டு, காவடிக் கூண்டு, பக்கப்பலகை, காவடிக் குடமுழுக்கு, காவடித் திறத்தல், கலசம், முத்திரை கட்டுதல், முத்தரித்தல், நிரசைக் கட்டுதல், காவடி ஒட்டுதல், காவடித் தங்கல், மஞ்சள்முடி காணிக்கை, பரீட்சை பார்த்தல், பானகம், முத்தெடுத்தல், மடிப்பிச்சை, தழுவுச் சோறு, பண்ணாங்குத் துணி, செண்டா கொடி மற்றும் திரைச்சீலை போன்ற காவடி வழிபாடு சார்ந்த கலைச்சொற்கள் இக்கட்டுரையின் மூலமாக விளக்கப்பட்டுள்ளன.

### **சான்றெண் விளக்கம்**

கிரியாவின் தற்காலத் தமிழ் அகராதி., ப-524

பண்பாட்டு அசைவுகள்., காலச்சுவடு பதிப்பகம், தொ.பரமசிவன்., 2018 ப-78

கிரியாவின் தற்காலத் தமிழ் அகராதி., ப-703

## லம்பாடி இன மக்களின் உறவுமுறைச் சொற்கள்

ம. பாண்டியன், முனைவர் பட்ட ஆய்வாளர், மொழியியல் துறை, பாரதியார் பல்கலைக்கழகம்

முனைவர் ப. சங்கர்கணேஷ், உதவிப் பேராசிரியர், மொழியியல் துறை, பாரதியார் பல்கலைக்கழகம்

### ஆய்வுச்சுருக்கம்

ஒரு சமுதாயத்தில் உறவுமுறையைக் குறிக்கப் பல சொற்கள் காணப்படுகின்றன. அச்சொற்கள் அனைத்தும் அச்சமுதாயத்தின் பண்பாடு, பழக்கவழக்கம் மற்றும் நாகரிகம் ஆகியவற்றின் மொத்தக் கூறுகளாகச் செயல்படுகின்றன. இவை அது தொடர்பான உறவுமுறைச் சொல்லிற்கும், அது குறிக்கும் பொருளுக்கும் இடைப்பட்ட உறவானது நேரடியானதன்று. அது மிகவும் நெகிழ்வானது. அச்சொல்லானது பயன்படுத்துபவரின் உள்ளன்பினை வெளிக்காட்டும் விதமாக அமைகின்றது. இந்த வகையில் லம்பாடி இனமக்களின் உறவுமுறைச் சொற்கள் தனித்துவமானதாகவும் பண்பாட்டின் அடிப்படையில் தான் அமைகிறது என்பதையும் ஆராய்வதே இக்கட்டுரையின் நோக்கமாகும்.

### ஆய்வு முன்னோடிகள்

தமிழ் உறவுமுறைச் சொற்கள் தெர்டர்பான ஆய்வினில் முன்னோடியாகத் திகழ்பவர் தாயம்மாள் அறவாணன் ஆவார். இவர் “உறவுமுறைகள்-ஓர் ஆய்வு(1987) என்னும் தலைப்பினில் ஆய்வு மேற்கொண்டுள்ளார். “சங்கத் தமிழ் உறவுமுறைச் சொற்கள்” என்னும் தலைப்பினில் முனைவர் எம்.சித்திரபுத்திரன் ஆய்வு மேற்கொண்டுள்ளார். மேற்காணும் இருவரும் ஆய்வு முன்னோடிகளாகத் திகழ்கின்றனர்.

### உறவுமுறைச் சொற்கள்

ஒரு தனி குடும்பத்தில் தொடங்கித் தலைமுறை தலைமுறையாகவும், கிளைவழியாகவும் பரந்து விரிந்து செல்கின்ற பலவகையான உறவுகள் உருவாகின்றன. இவ்வாறான உறவுமுறைகளைக் குறிக்கும் சொற்களே உறவுமுறைச் சொற்கள் எனப்படுகின்றன

உறவுமுறைப் பெயர்கள் குறித்த ஆய்வினை ஜே.ஜே.பச்சியோலன்(1861)ல் தொடங்கி வைத்தார். இவர் இந்திய ஐரோப்பிய உறவுமுறை அமைப்பை வெளிக்காட்ட முயன்றார். அதனை அடுத்து மானிடவியல் அறிஞர்களான எட்வர்ட் டெய்லர் (1964), குரோபர் (1967), மலினோஸ்கி (1966) என்போர் உறவுமுறை ஆய்வில் ஈடுபட்டுள்ளனர். மேற்கண்ட செய்திகளை விளக்குவதாக இவ்வாய்வு அமைகிறது.

உறவுமுறைச் சொற்களை இரண்டு பெரும் பிரிவுகளாக வகைப்படுத்தலாம். அவை,

1. நேரடிச் சொல்
2. காரணப் பொதுச்சொல்

அடிப்படை உறவினை நேரடியாகச் சுட்டிப் பின்னர் பொதுப் பொருளுக்கு ஆகி வருவது நேரடிச் சொல் ஆகும்.

உறவிற்கான காரணத்தைச் சுட்டிப் பின்னர் அடிப்படை உறவின் விரிவாக வருவது காரணப் பொதுச் சொல் எனப்படும்.

### உறவுமுறை சொற்களின் அமைப்பு

பொதுவாகவே அனைத்து மொழி மற்றும் அனைத்து ஒரு தனி பண்பாடு கொண்ட மக்களுக்கென்று தனி உறவு முறை சொற்கள், மற்றும் உறவு முறை அமைப்பு காணப்படுகின்றது. அவ்வாறு ஒவ்வொரு பண்பாட்டு குழுவிலும் அல்லது தனி மொழி பேசும் மக்களுக்கென்றும், உறவுமுறைகளை குறிக்க அதாவது நெருக்கமான உறவுகளை குறிக்க, சாதாரண உறவுகளை குறிக்க என்று உறவு முறை சொற்களிலும், சொற்களின் அமைப்பு முறையிலும் வேறுபாடுகள் காணப்படுகிறது.

மானுடவியலாளர்கள் ஆய்வின் அடிப்படையில் உலகில் காணப்படும் ஆயிரக்கணக்கான உறவுமுறைப் பெயரிடல் முறைகளை ஆறு வகைக்களுக்குள் அடங்கி விடக் கூடியன என்பதை அறிந்தார்கள் அவை, சூடானிய முறை, ஹவாய் முறை, எஸ்கிமோ முறை, இராகுவாயிஸ் முறை, ஓமாஹா முறை, மற்றும் குரோ முறை ஆகியவையாகும்.

### லம்பாடிகள் வரலாறு

லம்பாடி என்னும் பழங்குடி மக்கள் மராட்டிய சத்தாரா பகுதியிலிருந்து தெற்குப் பகுதியில் வந்து குடியேறிவர்களாவர். ஆங்கில அரசின் ஆவணங்களில் குறிப்பாக அன்றைய ஐதராபாத் மாநில அரசின் ஆவணங்களில் லம்பாடிகள், லம்படாக்கள், பிரிஞ்சாரிகள், பிரிஞ்சாரர்கள், லாமனிகள், பஞ்சாரிகள், மதுரா பஞ்சாரர்கள், சரன்பஞ்சாரர்கள், சுகாவிஸ் எனப் பல்வேறு பெயர்களில் லம்பாடியினத்தவர் குறிப்பிடப்பட்டுள்ளனர். மேலும் 27 பெயர்களில் அழைக்கப்படுகின்றனர்.

### தமிழகத்தில் லம்பாடிகள்

தமிழகத்தில் லம்பாடிகள் தருமபுரி, கிருஷ்ணகிரி, திருவண்ணாமலை, சேலம் மற்றும் ஈரோடு ஆகிய மலையோர பகுதிகளில் வசித்து வருகின்றனர். தமிழகத்தில் ஐந்து மாவட்டங்களில் லம்பாடி மக்கள் வசித்து வந்தாலும் தருமபுரியில் மட்டுமே அவர்கள் (தண்டா) வாழுமிடம் மிகுதியாக காணப்படுகிறது.

### லம்பாடிகளின் மொழி

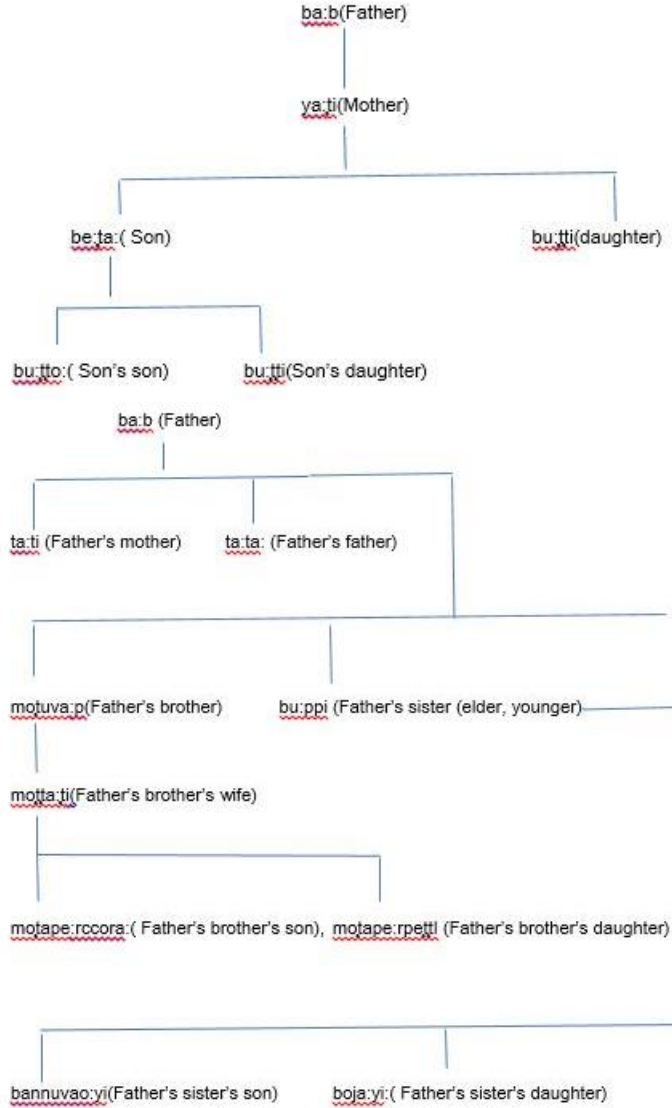
இவர்கள் பேசப்படும் மொழியானது இந்தோ ஆரிய மொழிக்குடும்பத்தை சார்ந்தவை. லம்பாடி மக்கள் குஜராத்தி மற்றும் மராத்தி மொழி கலந்த கோரர் இசுகளி,

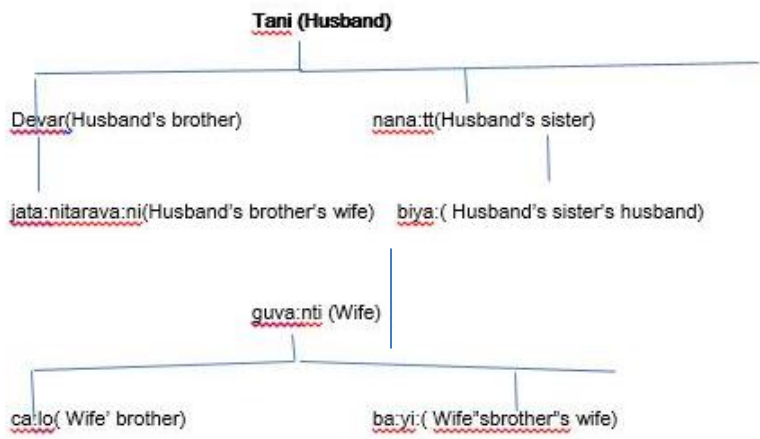
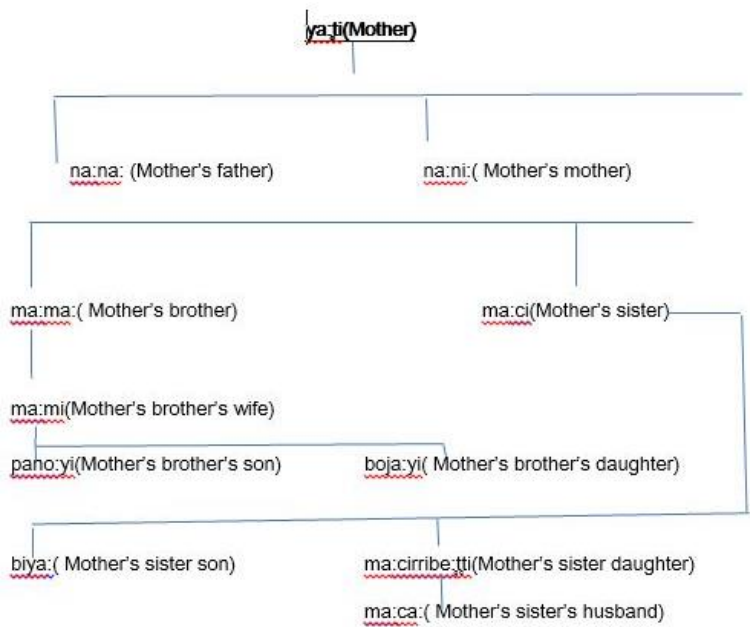
கார்போலி, லவானி மற்றும் லம்பானி என்ற மொழியை பேசி வருகின்றனர். தமிழகத்தில் லம்பாடி மற்றும் தமிழ் கலந்த இருமொழியினராக காணப்படுகின்றனர்.

### தரவுகள்

ஈரோடு மாவட்டம் அந்தியூர் தாலுக்காவில், தேவநாயக்கன் தாண்டாவில் இக்கட்டுரைக்கான தகவல்கள் திரட்டப்பட்டன.

லம்பாடி இன மக்களிடம் காணப்படும் உறவுமுறைச் சொற்கள்





bu:tti	Daughter's daughter
ba:yala:	Eunuch
kaṭṭuma:lo	Family
ccua:ri	Baby
kuva:ro	Bachelor

ccuva:ra:	Boy
navle:ri	Bride
ya:ttaṭo/ya:ttaṭu	Bridegroom
otta:lu	Prostitute
pa:manu	Relatives
ba:yi	Sister
boja:yi	Sister in law
pano:yi	Sister's husband
ba:nutu	Sister' son
ba:nuji	Sister's daughter
be:ṭa:	Son
bu:ṭto:	Son's son
bu:ṭti	Son's daughter
jama:yi	Son in law

Camti	Son in law's father
camta:n	Son in law's mother
kuva:nca:ri	Spinster
ma:ca:	Step-father
ma:ci	Step-mother
ba:yi	Step-brother, step- sister
bi:li:r	Twin
pa:man	Guest
ra:nṭṭ	Widow
ra:ndiya:	Widower

### முடிவுரை

லம்பாடி இன மக்கள் அவர்களுக்கென்று தனித்துவமாக உள்ள உறவுமுறை சொற்களையே இன்று வரை பயன்படுத்தி வருகின்றனர். தமிழகத்தில் வசிக்கும் லம்பாடி இன மக்கள் பண்பாட்டின் அடிப்படையிலேயே அவர்களது உறவுமுறைச் சொற்களை பயன்படுத்தியும் அதனை பாதுகாத்தும் வருகின்றனர். தமிழகத்தில் வசிக்கும் லம்பாடி இன மக்கள் தமிழ் மொழியின் தாக்கத்தால் பண்பாடுகளில் தற்சமயம் வேறுபாட்டு வந்தாலும் தமிழின் உறவுமுறைச் சொற்களை மிகுதியாக

அவர்களிடம் காணப்படவில்லை. இந்த இன மக்கள் காலமாற்றம் ஏற்பட்டாலும் தற்போதும் அவர்கள் உறவுமுறைக்கு முக்கியத்துவம் அளித்துவருகிறார்கள் என்பதை ஆய்வின் மூலமாக நம்மால் அறியமுடிகிறது.

### துணைநூற்பட்டியல்

- பிறீடா – 2018, “சங்க அக இலக்கியத்தில் உறவுகள்” மனோன்மணியம் சுந்தரனார் பல்கலைக்கழகம், திருநெல்வேலி.
- பெரிசியா ஜீவபாய் -2017 “சங்க இலக்கியத்தில் குடும்ப உறவுகள்” மனோன்மணியம் சுந்தரனார் பல்கலைக்கழகம், திருநெல்வேலி.
- அகத்திலிங்கம், ச. (1972) “தமிழக பழங்குடி மக்கள், மொழியியல் துறை, அண்ணாமலைப் பல்கலைக்கழகம், அண்ணாமலை நகர்.
- சக்திவேல், ச. (1972) இந்திய பழங்குடிகள், கலைமகள் காரியலயம், சென்னை.
- சிவராணி -1997 - “யாழ்ப்பாணத்தில் தமிழில் உறவுப்பெயர்கள் - சமூக மொழியியல் ஆய்வு” யாழ்ப்பாணப் பல்கலைக்கழகம் யாழ்ப்பாணம்.
- சக்திவேல், ச. (1980) தமிழ்நாட்டுப் பழங்குடி மக்கள் வாழ்வும் வரலாறும், அ.இ.த.மொ.கழகம், அண்ணாமலைநகர்.



## சித்தர்களின் யோகமுறை - வேதாத்திரியின் யோகமுறை - ஓர் ஒப்பீடு

ர .தேவிலட்சுமி , முனைவர் பட்ட ஆய்வாளர்

முனைவர் வெ.இராமதாஸ், இணைப்பேராசிரியர் , யோகமும் மனிதமாண்புத்துறை

ஆராய்ச்சி மையம், (WCSC) ஆழியார், பொள்ளாச்சி

### ஆய்வுச்சுருக்கம்

சித்தர்களின் உடலியல் உயிரியல் குருவின் தன்மை மெய்யுணர்வு சமூகநோக்கம் மற்றும் , இதன் நுணுக்கங்களை விளக்குவதும் வேதாத்திரி மகரிஷி கருத்துக்களோடு ஒப்பிடுவதும் அதன்மூலம் யோகா பயிற்சியாளர்கள் உடளவிலும் மனதளவிலும் பல சிக்கல்களை கடந்து முன்னேறி செல்வதற்கான யோகா பாதையை விளக்குவதும் உயிரின் தன்மையை உறுதிப்படுத்துவதும் திறனை வெளிப்படுத்துவதன் மூலமாக யோகநெறியில் முன்னேறுகையில் அதன் வளங்களை அனுபவிப்பதும் அதன் மூலம் இறுதிநிலையான ஞான நிலை அடைவதற்கான ஓர் ஊடகமாக அல்லது ஓர் திறப்பானாக இந்த ஆய்வு ஆராய்கின்றது .

**திறவுச்சொற்கள்:** சித்தர்கள், உடலியல், வேதாத்திரி மகரிஷி, பருவுடல், நுண்ணுடல், மெய்யுணர்வு

### ஆய்வு அறிமுகம்

சித்தர் திருமூலரின் கூற்றுப்படி

#### "உடல்வளர்த்தேன் உயிர் வளர்த்தேனே ."

உடலை வளர்த்து ஆதன் மூலமாக உயிர் வளர்த்து உயிர் இறுதி ஞானப்பேற்றை அடைவதே சித்தர்களின் வழிமுறையாகும். இதில் இந்த ஆன்ம பரிணாமத்தை விரைவு படுத்துவற்காக பல சித்தர்களும் தத்தமக்கே உரிய தனித்துவ வழிமுறைகளை கையாண்டனர். சித்தர்கள் ஆன்மீக உயர்வுக்கு முக்கியத்துவம் தராத வெற்று மத சடங்குகளையும் மத வெறியையும் புரம்தள்ளி ஞான நிலையை அடையும் மனிதர்களை தனது சீடர்களாக அங்கீகரித்து அவர்களுக்கு புரியும் வகையில் உடம்பை உயிரை வளர்க்கும் உபாயத்தை பாடல்கள் மூலமாக அறிவித்தனர். உடல் நலம் காத்து உயிர் வளம் பெருக்கி சித்திபெற்று அதில் பிரபஞ்சத்தின் பேரியக்க இன்ப நிலை இருந்துவரும் சித்தர் பெருமக்களே, மெய்ஞான குருக்கள் என்கின்றது சித்தர் இலக்கியம்.

சித்தர்கள் பரம்பரையே மிக பழமையானதாக பகவத்கீதையில் சித்தர்களின் பற்றிய குறிப்பு இருந்ததாக கூறுகின்றனர். இதிலிருந்து சித்தர் பாரம்பரியம் என்பது

பரவிக்கிடந்தது என்பது தெரிய வருகிறது. இதைப் பற்றி அறிய சித்தர்கள் நமக்கு விட்டுச் சென்றிருப்பதெல்லாம் சித்தர் பாடல்கள் என்ற பெயரினால் ஆன தொகுப்புகள் தான். அந்த தொகுப்பும் ஒரு குறிப்பிட்ட காலத்தை சேர்த்தன்று, வெவ்வேறு காலகட்டங்களில் வெவ்வேறு மனிதர்களால் எழுதப்பட்ட தொகுப்பு, ஆகையால் தான் சித்தர்களை ஒரு குறிப்பிட்ட வரலாற்றுச் சட்டகத்திலோ அடைத்து வைத்து பேசமுடியாமல் போகிறது. அப்படிச் செய்ய முயன்றால் அவர்களுடைய கொள்கைகளைத் திரிக்கும் முயற்சியாக அது ஆகிவிடுகிறது.

சித்தர் பாடல்களும் செம்பதிப்பு இல்லை என்பன போன்ற குறைபாடுகளெல்லாம் ஒரு புறமிருக்க, கிடைகின்ற தகவல்களைக் கொண்டு சித்தர்களைப் பற்றி முறையான அறிவியல் பூர்வமாக தகவல்கள் பரிமாறுகின்றோம். சித்தர் மரபில் எந்த நாளும் பொய்யாகாத உண்மை உபதேசத்தை அளிப்பவர் குரு எனவும், யோக சாதனை மார்க்கத்தின் நுணுக்கங்களை அவர் கற்று கொடுத்து அதில் அவனை தேர்ச்சி பெற செய்வர். இதில் சித்தகுரு மார்களின் உடலியல் உயிரியல் மற்றும் பாமர மக்களின் தத்துவ ஞானி வேதாத்திரி மகரிஷி என்னும் குருவின் தன்மை உடலியல் உயிரியல் தத்துவங்களை விளக்க இந்த ஆய்வு முனைகிறது.

### குருவின் தன்மை

சித்தர் மரபில் குருவிற்கு தனிச் சிறப்பிடம் வழங்கப்படுகிறது. சித்தர் மரபுப்படி குண்டலினி யோகமோ அல்லது அது போன்ற ஆன்மீகப் பயிற்சிகளோ குருமுகமாக மட்டுமே கற்றுதரத்தக்கவை. "குரு" என்னும் சமஸ்கிருதச் சொல் "கு" என்ற "ரு" என்ற இரண்டு சொற்களின் அடிப்படையில் தோன்றியதாகும். "கு" என்றால் இருள். "ரு" என்றால் ஒளி. குரு தன் சீடனின் அறியாமை இருளை அகற்றி உண்மை ஒளியைத் தோற்றுவைப்பவர். குரு என்பவர் வெறும் மானுடர் அல்லர். உண்மையில் மெய்குருநாதர் புற கண்களுக்குப் புலனாகமாட்டார்கள். அவர்கள் சகஸ்ராரத்தில் சிவனாக விற்றிருப்பவர்.

**“சிந்தையை அடக்கியே சும்மா இருக்கின்ற**

**சீரறிய செய்த குருவே .....**

இத்தன்மைக்கேற்ப நமது சிந்தனைகளை சீர்படுத்தி அமைதியாய் இருந்துகொண்டு ஓர்மை, கூர்மை, நேர்மை என்ற நிலையில் இருப்பதற்குரிய நிலையின் பயிற்சியை குடுத்து அந்த நிலையில் உயிர் அசைவற்று நிலையில் அதாவது தலையின் உச்சி பகுதியில் உடல் உயிர் மனம் நிற்கின்ற நிலையில் அளித்த குரு என்கிறார் வேதாத்திரி.

## உடலியல்

இந்திய ஆன்மீக வரலாறில் இது வரை வழங்கப்பட்டிராத அளவிற்கு தாந்தரிய தத்துவ நெறியில் மனித உடலுக்கு மிகவும் முக்கியத்துவம் அளிக்கப்பட்டு வந்துள்ளது. அக்கருத்தின் படி ஒரு சாதகனின் உடம்பு அவனது ஆசைகளின் நிலைக்கனலாகவும் , அவன் அடைய வேண்டிய இலக்கை அடைவிக்கும் ஒரு கருவியாகவும் அமைகிறது. இக்கொள்கை "சரீரமாத்யம் சூலு தர்மசாதனம்" என்ற மூதுரையின் அடிப்படியிலேயே வந்துள்ளது. ஓர் ஆன்மீக சாதகனின் சோதனை காலம் என்பது அவனது உடம்பு தான். இதனை பற்றி சித்தர்களின் கூற்று அகப்பேய் சித்தர் அனுபவங்கள் எல்லாவற்றிற்கும் நிலைக்களன் உடம்புதான் துன்பங்களை அனுபவிப்பதற்கும், பேரின்பத்தை அனுபவிப்பதற்கும் இதுதான் கருவி. ஆனால் சித்தர்களின் பார்வையில் உடம்பு என்பது வீடுபேற்றிக்கான கருவி. இந்த மனோ வேதி செயல் காயா சாதனை எனப்படும். இதனையே இச்சித்தர் "காயசாதனையை தேக ஞானம்" என்கிறார்.

**“யோகம் ஆகாதே அகப்பேய்!**

**உள்ளது கண்டக்கால்**

**தேகஞானமடி அகப்பேய்!**

**தேடாது சொன்னேனே”.**

தமிழ் சித்தர் மரபு, பக்கம் 189, அகப்பேய் சித்தர் பா. 26.

தமிழ்ச்சித்தர்கள் அழியக்கூடிய இந்த உடலை "உரு இலங்கு மேனி" என்றும், அழியாத நுன்னுடலை "திரு இலங்கு மேனி" என்றும் விளக்கிக் காட்டுகிறார்கள். ஆகவே உடம்பை இழிவுபடுத்த வேண்டாம் என்று கொங்கண நாயனார் கருத்துரைக்கிறார். இதுவே சிவவாக்கியர் தனக்கு வாய்த்த ஒரு பெண்ணை பாதுகாப்பது போல தம் உடலை பேணி பாதுகாக்கவேண்டும் என்கிறார்.

**“வடிவுகண்டு கொண்டபெண்ணை வேறொருவன் நந்தினால்**

**விடுவானோ அவனைமுன்னர் வெட்டவேண்டும் என்பனே**

**நடுவன்வந்து அழைத்தபோது நாரும் இந்த நல்லுடல்**

**சுடலைமட்டும் கொண்டுபோய்த் தோண்டிக் கைகுடுப்பரே”**

தமிழ் சித்தர் மரபு, பக்கம்192, சிவவாக்கியர் பா.5

உடம்பினுள் வசிக்கின்ற கடவுளை அறிவதற்கு முப்பத்தாறு தத்துவங்களால் ஆன உடம்பையே ஏணியாக பயன்படுத்திக் கொள்ளவேண்டும் என்பது திருமூலரின் யோசனை.

"முப்பதும் ஆறும் படிமுத்தி ஏணியாய்  
ஒப்பிலா அனந்தத் துள்ளொலி புக்குச்  
செப்ப அரிய சிவங்கண்டு தான்தெளிந்  
தப்பரி சாக அமர்ந்திருந் தாரே".

தமிழ் சித்தர் மரபு, பக்கம்193, திருமந்திரம் . பா 126

ஓர் உன்னதமான இலக்கை அடைவதற்க்காகப் பத்து மாதங்களாய் தவமிருந்து கடவுள் என்கிற குயவனை வேண்டி உடம்பு என்கிற தோண்டியைக் கொண்டு வந்த மனிதன், அதனை கூத்தாடிக் கூத்தாடிப் போட்டுடைத்து விடுகிறானே என்று வருந்துகிறார் கடுவெளிச் சித்தர்.

"நந்தவ னத்திலோர் ஆண்டி-அவன்  
நாலாறு மாதமாய்க் குயவனை வேண்டிக்  
கொண்டு வந் தானொரு தோண்டி-மெத்தக்  
கூத்தாடிக் கூத்தாடிப் போட்டுடைத் தாண்டி."

தமிழ் சித்தர் மரபு, பக்கம்193, கடுவெளிச் சித்தர் பா 4

உடம்பை சக்தியாகவும் அதனுள் உறையும் உயிரை சிவமாகவும் காட்டுகிறார் வால்மீகர் என்ற சித்தர்.

"நந்தியென்ற வாகனமே தூல தேகம்  
நான்முகனே கண்மூக்குச் செவிநா(க்) காகும்  
நந்திமுகன் சிவசக்தி திருமூச் சாகும்....."

தமிழ் சித்தர் மரபு, பக்கம்195, வால்மீகர் சித்தர் பா 2



படம் : மீ.ப.சோமு சித்தர் இலக்கியம், முதல் பகுதி, ப 344.

உடலும் உயிரும் இணைந்து இயங்குபவனே மனிதன். உடலமைப்பு, உயிர்சக்தி, அறிவுத்திறன் ஆகிய மூன்றும் மனிதனின் கருவமைப்பின் மூலம் தொடர்ந்து, மிக சிறந்து, மிக உயர்த்த நிலையை எட்டியுள்ளன. மனித உடல் இந்து அடுக்குகள் இணைந்து இயங்கும் ஒரு பௌதிக நிலைகளம். அவை **விண் , காற்று , நீர் நெருப்பு மற்றும் நிலம்**

உடல் நலமாக இருக்க உடலுக்கும் உயிருக்கும் ஓர் இணக்கமான ஒரு உறவு தேவை. அவை இரத்தஓட்டம், வெப்பஓட்டம், கற்றுஓட்டம் இவை மூன்றிக்கும் தடை ஏற்படாமல் பார்த்து கொள்ளவேண்டும்.

1. தூல சரீரம் - பருவுடல்
2. சூட்சும சரீரம் - நுண்ணுடல்
3. காரண சரீரம் - காந்தவுடல்

**பருஉடல்:**

சிறு சிறு செல்களால் அற்புதமாக கட்டப்பட்டுள்ளது. செல்கள் பஞ்ச பூதங்களின் கூட்டு, செல்களின் தொகுப்பு திசு. செல்களின் செயல்பாடுகள் தோற்றம் அமைப்பு ஆகியவற்றின் அடிப்படையில் எலும்பு, தசை, இரத்தம், மூளை, விந்தணுக்கள் அனைத்தும் செல்களின் தொகுப்பு திசுக்களால் ஆனவை.

**நுண்உடல் :**

நுண்உடல் ஆனது தனித்தனியே இயங்கும் விண்களால் ஆனது. இவ்வாறு தனித்து இயங்கும் விண் துகள்களை சூட்சுமஉடல் என்றும் நுண்உடல் என்றும் அழைக்கப்படுகிறோம். இத்தகைய சிறப்பு வாய்ந்த விண்ணை உயிர் என

பேசப்படுகிறது. புலன்களுக்கும் கருவிகளுக்கும் எட்டாத இந்த நுண்உடல் சூட்சமஉடல் (அ) நுண்ணுடல் என்று அழைக்கப்படுகிறது.

### காந்தஉடல்

காந்தஉடல் என்பது காரணசரீரம் ஆகும். நுண்ணிய இறைத்துகளால் ஆனது. சூட்சம உடலில் அமைத்துள்ள விண்கள் தனித்தனியே விரைவு கொண்டு இயங்கும் தற்சுழற்சியால் அவற்றில் இருந்து வெளியேறும் இறைத்துகள்களால் எழும் அலைகள் கூடிய ஜீவகாந்த கலம் தான் காந்தஉடல். இதுவே "காரணஉடல்" என்றும் "பிரணவ உடல்" என்றும் அழைக்கப்படுகிறது.

### உயிரியல்

யோகியானவன் நடைமுறை பழக்கத்தை முற்றிலும் மதித்து உடம்பை அசையாமல் இருத்திக் கொண்டு மூச்சை மரித்து ஒரு குறிப்பிட்ட ஒழுங்கில் சுவாசிக்கின்றான். அதே சமயம் மனதை அலைபாயவிடாமல் நிலைநிறுத்திக் கொண்டு சிந்தனையை நிலைகுத்த செய்கிறான். கீழ் நோக்கி பாய்கின்ற விந்துவை மரித்து மேலேற்றுகின்றான்.

- இளமையோடு இருத்தல் ,
- முதுமையை தள்ளிப்போடுதல்,
- உயிரின் தன்மையை கூட்டிக் கொள்ளுதல்,
- நோயின்றி வாழ்தல்

இவற்றிக்கான பயிற்சி முறை காயகல்ப பயிற்சி முறையாகும். உயிரின் தன்மையை பெருக்கி கொள்ளுவதற்கான முறையாகும். இவை இறந்தும் இறைவா இருக்க கூடிய நிலையை அடையக்கூடிய உயிரியல் பயிற்சி யாகும். மூலாதாரத்திலிருந்து கடைந்து எடுத்த ஓஜஸ் என்று சொல்லக்கூடிய சுத்த மூச்சுக்காற்றை முதுகு தண்டின் வழியாக தலைஉச்சிக்கு கொண்டுவந்து உடல் முழுவதும் பரவ விடப்படும் பயிற்சி முறை வேதாத்திரியத்தின் உயிரியல்பயிற்சி முறையாகும்.

### மெய்யுணர்வு :

மெய்யுணர்வு என்பது இல்லாத ஒன்றை தேடி அடைவது என்ற பொருளில் ஆழப்படாமல் இருப்பவற்றை, இருப்பதை விடுவது என்ற பொருளிலேயே ஆழப்படுகிறது. ஆன்ம விடுதலை , மற்றும் துறத்தல் என்பது ஒருவன் தன் உடமைகளின் மீதான ஆசையை துறத்தல் மட்டும் அன்று, வீடுபேறு அடைவது என்ற

ஆசையையும் துறப்பது தான். வீடுபேறு என்பது அனுபவம் ஓர் உணர்வாக மாறும்போது அது மெய்யுணர்வு அறிவும் நுழைய முடியாத இடம் எதுவோ அதுவே விட்டு விடுதலை யாகுமிடம் . இந்த இடத்திற்கு திருமூலம் "சொருகி கிடக்கும் துறை" என்கிறார்.

சொருகி கிடக்கும் நிலையான இந்த மெய்யுணர்வு மூன்று நிலைகளாக சொல்லப்படுகிறது.

### **இயற்கை மெய்யுணர்வு**

எங்கும் நீக்கமற நிறைந்திருக்கும் பரிபூர்ண ஆனந்தமாக கடவுளை காண்பது. அதாவது எல்லா இயற்கைப் பொருளிலும் கடவுள் இருப்பதாக கருதுவது.

**"தீக்குள் விரலை வைத்தால்**

**நின்னை தீண்டும் இன்பம்**

**தோன்றுதடா நந்தலாலா"**

என்று பாரதி பாடியது இந்த வகையை சார்ந்தது தான். எல்லாவற்றிலும் இறைவனை பார்ப்பது. இது பொதுவாக அனைத்திறைக் கொள்கை என்று அறியப்படுகிறது

### **தூய ஆன்மா மெய்யுணர்வு**

கடவுளை சொற்களால் வர்ணிக்கும் நிலையில் கடவுளை காணமுடியாது. ஆன்மா என்பது தன்னளவில் தெய்வத்தன்மை உடையதாகவும், மறை பொருளாகவும் உள்ளது. இந்த ஆன்மா கடவுளையோ அல்லது இயற்கையை அடைய முயல்வதே இல்லை. மாறாக தன்னிலிருந்து வேறுபடும் எல்லாவற்றிலும் இருந்து விட்டு விலகி தனித்திருக்க முயல்கிறது. இதுவே ஆன்மா விசாரம் எனப்படும்.

**"சைவம் ஆருக்கடி? அகப்பேய்!"**

**தன்னை அறிந்தவர்க்கே!"**

தமிழ் சித்தர் மரபு, பக்கம் 232, அகப்பேய் சித்தர் பாடல் 55

## இறை மெய்யுணர்வு

இதில் ஆன்ம ஆனது தனது மூலத்திக்கு உரிய இறைவனோடு ஒருவதற்கு முன்பாக பல வடிவங்களை எடுத்து ஆனால் தன் தனி அடையாளத்தை இழக்காமல் தேவ்வமாக்கப்படுத்தல். சித்தர்களின் மெய்யுணர்வு ஆன்ம மெய்யுணர்வோடு நெருங்கிய தொடர்புடையது. ஆன்மாவை புரிந்து கொள்ளும் போது அது கடவுளோடு ஒருங்கிணைக்கிறது. அவ்வாறு புரிந்து கொள்ளுதல் ஞானம். ஞானத்தால் மட்டுமே முக்தி சாத்தியம்.

இதனையே சிவவாக்கியர்

"மண்ணும் நீ விண்ணும் நீ மறிக்கடல் ஏழும் நீ  
எண்ணும் நீ எழுத்தும் நீ இசைந்தபண் எழுதும் நீ  
கண்ணும் நீ மணியும் நீ கண்ணுள் ஆடும் பவை நீ  
நண்ணும் நீ நீர்மை நின்றபாதம் நண்ணுமாறு அருளிடாய்

தமிழ் சித்தர் மரபு, பக்கம்237, சிவவாக்கியர் பா 8

"அண்டம் நீ அகண்டம் நீ ஆதிமூலம் ஆனோன் நீ  
கண்டம் நீ கருதும் நீ காவியங்கள் அனேன் நீ  
புண்டரீக மற்றுளே புணருகின்ற புண்ணியர்  
கொண்ட கோலமான நேர்மை கூர்மை என்ன கூர்மையே "

தமிழ் சித்தர் மரபு, பக்கம்238, அகப்பேய் சித்தர் பா 60

"விண்ணினின்று மின்னெழுந்து மின்னொடுங்கு மாறுபோல்  
என்னுள்நின்றும் எண்ணும்ஈசன் என்னகத்து இருக்கையில்  
கண்ணினின்று கண்ணில்தோன்றும் கண்ணறி விலாமையால்  
என்னுள்நின்ற என்னையும் யானறிந்தது இல்லையே"

தமிழ் சித்தர் மரபு, பக்கம்234, பட்டினத்தார். பா 256

"அணுவாயும் தனித்தனியே இயங்கிக் கொண்டு

ஆறாகவும் காட்சியளிக்கும் நீர்போல் .....



.....அணுவுக்கு ஆதிநிலை பிரம்மம் என்று

ஆழ்த்துணர்ந்த அறிவே மெய்யுணர்வு ஆகும்”

ஞா.க II, பக்கம் 423, பா.1188

தன்னிருக்க சூழ்ந்தலுத்தும் ஆற்றலால் அண்டங்களாகி, கோள்களாகி, பஞ்சபூதங்களில் நிலமாக பருவுடல், நீராக இரத்தம், நெருப்பாக வெப்பம், காற்றாக மூச்சு , உயிராக விண் என்ற பரிணமித்து ஓர் அறிவு முதல் ஆற்றிவு மனிதன் வரை பரிணமித்து பரிணமித்து நிற்பதை உணர்கின்றோம், இவையனைத்தையுமே அறிவு ஆண்டு கொண்டிருப்பதை அறிகிறோம். அந்த அறிவே தான் இறைவன் என்று தெரிந்துக் கொள்கிறோம். அதே இறைவன் அணைத்து உயிர்களிடம் பரிணமித்து நிற்பதை உணர்கிறோம். எனவே எந்த ஒரு உயிருக்கும் துன்பம் விளைவிக்காமல், துன்பப்படும் உயிருக்கு நன்மை புரியும் வகையில் வாழ்க்கை சூழ்நிலையை மாற்றி அமைத்துக் கொள்ளவோம். இந்த உணர்வே மெய்ப்பொருள் அறிந்த உணர்வு.

**சமூகநோக்கம்**

சித்தர்கள் தன்னை தனிமைபடுத்திக் கொள்ளாமல் அவ்வாறு தனிமைப்படுத்திக்கொள்ள வேட்பமண்டும் என்ற கோட்பாடுகள் தவறானது என்பது சித்தர்களின் கருத்து. வால்மீகி சித்தர் சமூக நோக்கம் என்பது "சாதாரண மனிதனின் சிக்கல்களுக்குப் பாராமுகம் காட்டுவதாகது. சித்தர்களின் ஆன்மீகம் சமூகத்திலிருந்தும் அதன் நிறுவனங்களிருந்தும் வெளியேறுவதன்று. அது மானுடத்தோடு ஒட்டி வாழ்வது" என்கிறார். சித்தர்களின் மந்திரமான "சிவாயநம" என்பது. மெய்யில்-மெய்யுணர்வு தொடர்பு மட்டுமன்று சமூகம் தொடர்பானது ஆகும். "நம" என்பது "சிவ" என்பது பேரின்பம். "அய" என்பது விளைவு. இவற்றை இணைத்த சொல் "சிவாயநம". இதற்கு பொருள் "தியாகத்தின் விளைவுபேரின்பம்" என்பதாகும்.

**இதனை பத்திரகிரியார்**

"அண்டருக்காய் நஞ்சருந்தி அம்பலத்தில் ஆடுசிவன்

தொண்டருக்குத் தொண்டனெனத் தொண்டுசெய்வ தெக்காலம்?"

தமிழ் சித்தர் மரபு, பக்கம் 311, பத்திரகிரியார் பா 29

"ஒன்றென்றிரு; தேவம் உன்டென்றிரு!"

சித்தர்களின் நிலையில் தேய்வ மறுப்பு என்பதன் பொருள் "ஓர் ஒற்றைக் கடவுளின் இருப்பை நம்புகிறவர்கள்" ஆகும். தங்கம் வெவ்வேறு வடிவங்கள் பெறுவது போல் கடவுளும் சீவன், திருமால் என்று வெவ்வேறு பெயர்களும் உருவங்களும் உடையவராகிறார். என்கிறார் பாப்பம்பட்டி சித்தர்.

சித்தர்களின் கூற்றில் சிவனுக்கும் சீவனுக்கும் தொடர்பை சித்த மருத்துவத்தில் உறுதி செய்யப்படுகிறது. சீவன் உடலில் வாதம், பித்தம், கபம் ஆகிய மூன்று செயல்பாடுகளை உடையது. இம்மூன்றும் சிவனின் முத்தொழில்களான படைத்தல், காத்தல், அழித்தல் ஒப்பிடத்தக்கவையாக அமைகிறது. சித்தர்களின் உடம்பில் பல்வேறு மண்டலங்களை ஒன்றொடுஒன்று தொடர்பு படுத்தி அமைகிறது என்கிறார். நரம்பு மண்டலம், சுரப்பி மண்டலம், மூச்சுமண்டலம், நோய்எதிர்ப்பு மண்டலம், சீரண மண்டலம் ஆகியவை மனிதனை எல்லைப்படுத்துகிறது. தொந்தரவுகள் நரை, திரை, மூப்பு, பிணி, சாக்காடு ஆகும். இதை வென்றால் ஒரு மனிதன் என்றும் இளமையோடு வாழலாம்.

**சமூகத்தின் ஓர் உறுப்பே உலகில் உள்ள**

**தனிமனிதன் என்று எவரும் உணர்ந்து கொண்டால் ....**

**.....சமூகத்தில் சூழ்நிலைகள் அமைந்து விட்டால்**

**சன்மார்க்க நெறினிலே மனிதர் வாழ்வா.....**

**ஞா.க II. ப 332, பா.924**

சமூகம் என்பது தனிமனிதன், குடும்பம், ஊர், உலகம் இவற்றை சார்ந்தது. தனிமனிதனின் அமைதி தான் உலகஅமைதியை உருவாக்கும். தனிமனிதனின் ஒழுக்கம், நேர்மை அவன் வாழ்வின் தரத்தை உயர்த்துவதோடு, அவனை சூழ்ந்த குடும்ப நிலையை உயர்த்தும். இதன் மூலம் அவனை சார்ந்த சமூகம் உயர்வடைகிறது.

தனிமனித ஆரோக்கியத்துக்கு உடற்பயிற்சி, தனிமனித ஒழுக்கத்திக்கு காயகல்பப் பயிற்சி, தனிமனித அமைதிக்கு தியானப்பயிற்சி என்று வேதாத்திரி மகரிஷி அவர்கள் மிக எளிமையாக அளித்து மக்கள் உயர்வடைய வழிவகுத்தார்.

## முடிவுரை

சித்த குருமார்களின் கருத்துப்படியும் வேதாத்திரி மகரிஷியின் கருத்துப்படியும் கருத்தில் கொண்டு ஆராயும் போது சித்தர்களின் கூற்றும் வேதாத்திரியத்தின் கூற்றும் "குருவின் தன்மை"யில் மேற்கூறியவை ஒப்புமையாக இருக்கிறது. அதே போல் "உடலியல்" கூற்றில் மூன்று வகையான உடல்கள் ஒப்புமையாக இருக்கிறது. இருவரின் கூற்றில் "உயிரியல்"லில் இறவாமை தள்ளிப்போடும் கூற்று ஒற்றுமையாக அமைந்துள்ளது. சித்தர்கள் மூன்று வகையான மெய்யுணர்வு விவரிக்கின்றார்கள். வேதாத்திரியத்தில் இம்மூன்றையும் ஒன்றாய் இணைத்து "பரவெளியில் தன்மற்றம் அடைந்தது தான் மெய்யுணர்வு" என்று வேறுபடுத்திக்காட்டுகிறார். "சமூக நோக்கம்" கூற்றில் சித்தர்கள் தன்னை தனிமைப்படுத்தி சமூக நலனில் அக்கரைக்கொண்டு மனித குலத்தின் நலத்தை கருத்தில் கொண்டுள்ளார்கள். இதில் வேதாத்திரி மகரிஷி அவர்கள் தனி மனிதன், சமூக நலம், மற்றும் உலக அமைதி என்று அவரின் கூற்று அமைகிறது.

### துணைநூல் பட்டியல்:

பேராசிரியர் டி. என். கணபதி, தமிழ் சித்தர் மரபு, இரண்டாம் பதிப்பு 2005, ரவி பப்பிளிகேஷன்ஸ், சென்னை 83.

உடல்நலம், ஒன்பதாம் பதிப்பு 2016, வேதாத்திரி பதிப்பகம், ஈரோடு - 638001

உயிர்வளமும் மனவளமும், இரண்டாம் பதிப்பு 2016, வேதாத்திரி பதிப்பகம், ஈரோடு - 638001

தற்கால யோகாவின் பண்பாட்டு முறைகள், ஆறாம் பதிப்பு 2015, வேதாத்திரி பதிப்பகம், ஈரோடு - 638001

ஞான களஞ்சியம் II, மூன்றாம் பதிப்பு 2005, வேதாத்திரி பதிப்பகம், ஈரோடு - 638001

## மழையளவு சார் கலைச்சொற்கள்

சு.சக்திவேல், ஆய்வியல் நிறைஞர் பட்ட ஆய்வாளர், தமிழ்த்துறை, பாரதியார் பல்கலைக்கழகம்  
முனைவர் செ.இளையராஜா, உதவிப்பேராசிரியர், தமிழ்த்துறை, பாரதியார் பல்கலைக்கழகம்

### கட்டுரைச் சுருக்கம்

நாட்டுப்புற மரபில் வட்டாரம் சார்ந்து பல்வேறு வகையான பேச்சு வழக்குகளையும் சொற்களையும் பயன்படுத்துகின்றனர். இத்தகைய சொற்களில் மழையின் அளவினைக் கணக்கிட்டுச் சொல்லும் தன்மை நாட்டுப்புறக் கணிதக்கூறுகளை விளக்கும் விதமாக உள்ளன. அவற்றை கள ஆய்வுத் தரவுகளினை அடிப்படையாகக் கொண்டு மழையின் அளவு சார்ந்த சொற்களாகத் தொகுத்து புழங்குபொருள் அடிப்படையில் மழையின் அளவினைக் கணக்கிடுதல், மழைப் பொழிதலின் தன்மையினை அடிப்படையாகக் கொண்டு மழையின் அளவினைக் கணக்கிடுதல் என்ற வகையில் பயன்படுத்தும் சொற்களைத் தொகுத்து விளக்கப்பட்டுள்ளன.

### கலைச்சொற்கள்

நாட்டுப்புறக் கணிதம் – மழையின் அளவு – உழவு – தூரல் – மேல்மாசி - பாரல் - தூத்தல் – பொசுபொசு

### முன்னுரை

மனித சமூகத்தின் பல்வேறு வகையான பரிணாம வளர்ச்சிக்கு அடிப்படையானது நீர். நீரினை அடிப்படையாகக் கொண்டுதான் வாழ்வியல் முறைகளின் தனித்தன்மைகளையும் பண்பாடுகளையும் அடையாளப்படுத்த முடியும். இத்தகைய நீருக்கு அடிப்படையாக அமைவது மழை. மழை அல்லது நீரினைப் பற்றி பல்வேறு வகையான தொல்லியல், இலக்கண, இலக்கிய, வாய்மொழி வரலாற்றுச் சான்றுகளைக் காண முடியும். இவற்றுள் வாய்மொழி மரபில் மழையின் அளவு சார்ந்து இருக்கின்ற வழக்காறுகளைத் தொகுத்து அவற்றிலுள்ள கலைச்சொற்களைத் தொகுத்து விளக்குவதாக இக்கட்டுரை அமைகின்றது. இக்கட்டுரை இராசிபுரம் வட்டார மக்களிடம் களஆய்வு செய்து சேகரிக்கப்பட்டத் தரவுகளினை அடிப்படையாகக் கொண்டு தமிழர் பண்பாட்டில் நீர், நீர் சார்ந்த வழிபாடு, மழை சார்ந்த வானியல் அறிவு, மழை, மழையின் அளவினைக் கணக்கிடுவதற்காக பயன்படுத்தும் சொற்கள், அவற்றின் விளக்கங்கள் என்ற வகையில் இக்கட்டுரை விளக்குகின்றது.

### தமிழர் பண்பாட்டில் நீர்

நீர் சார்ந்த பண்பாட்டுக் கூறுகள் நிறைய தமிழரிடம் உண்டு. அதற்கு அடிப்படைக் காரணம் தமிழ் நாடு நிலநடுக்கோட்டை ஒட்டிய வெப்ப மண்டலப் பகுதி ஆகும். நீரினால் உடலைத் தூய்மை செய்வதனைக் குளிர்ந்தல் என்றும் குறித்தனர். இது வெப்ப மண்டலத்து மக்களின் நீர் பற்றிய வெளிப்பாடு ஆகும். நீர் என்பது வானத்திலிருந்து வருவது என்பதனால் அதனை அமிழ்தம் என்றே வள்ளுவர் குறிப்பிடுவார். நீர் நிலைகளுக்குத் தமிழர்கள் வழங்கிவந்த பெயர்கள் பல. சுனை, கயம், பொய்கை, ஊற்று என்பன தானே நீர் கசிந்த நிலப்பகுதிகளாகும். குட்டை மழைநீரின் சிறிய தேக்கமாகும். குளிர்ப்பதற்குப் பயன்படும் நீர்நிலை குளம் என்பதாகவும் உண்பதற்குப் பயன்படும் நீர்நிலை ஊருணி எனவும் ஏர்த்தொழிலுக்குப் பயன்படும் நீர்நிலை ஏரி என்றும், வேறு வகையாலன்றி மழை நீரை மட்டும் ஏந்தி நிற்கும் நிலையினை ஏந்தல் என்றும், கண்ணாறுகளை உடையது கண்மாய் என்றும் தமிழர்கள் பெயரிட்டு அழைத்தனர்<sup>1</sup> என்பதை தொ.பரமசிவன் குறிப்பிடுகிறார்.

இயற்கை வழிபாட்டில் “நீர் வழிபாட்டு என்பது ஷஆற்று நீர், குளத்து நீர், கடல் நீர் போன்றன அனைத்தும் மக்களால் வழிபடப் பெற்றன. நீர் வானத்தின் வண்ணத்திற்கேற்ப தம்முடைய வண்ணத்தையும் மாற்றிக் கொள்கிறது. இதனால் நீர் உலகத்தையும் மனிதனையும் பிரதிபலிக்கின்றது என்று பழங்குடி மக்கள் கருதினர். நீர் கரைபுரண்டு வருகையில் அதன் ஓசையைக் கர்ச்சனையாகவும் முணுமுணுப்பாகவும் கருதினர். மிகுமழை பெய்து வெள்ளம், புயல் போன்றவை ஏற்படுகையில் நீர் சினங் கொண்டிருப்பதாகக் கருதினர். நீரால் அழிவுகள் நேரிட்ட போது அவற்றினின்று தம்மைப் பாதுகாத்துக் கொள்வதற்காக நீரை வழிபடத் தொடங்கினர். வேளாண்மையின் உற்பத்திக்கு நீர் இன்றியமையாதத் தேவையாக இருந்ததனாலும் நீரை ஆற்றல்மிகு சக்தியாகக் கருதினர். புராதனச் சமய காலத்தில், நீரே ஆதிகாலப் படைப்பாகவும், தூய்மையாக்கத்திற்கும் மாற்றத்திற்கும் உரிய கருவியாகவும், உயிருட்டச் சக்தியாகவும், தீர்ப்பளிக்கும் கருவியாகவும் இருந்தது. தெய்வங்களின் கோபம், தீய ஆவிகளின் சினம், தெய்வங்களுக்கு வழிபாடு தவறியமை, மக்களின் பாவச் செயல்கள் முதலிய காரணங்களால் மழை பெய்யாமல் பொய்த்துவிடுகிறது. எனவே குறித்த காலத்தில் மழை பெய்ய வேண்டி தெய்வத்தை வழிபடுவது இ மழைக் கஞ்சி, பாவம் செய்தவர்களைக் கொடும்பாவி எரித்தல்;, கழுதைக்கு திருமணம் செய்து வைத்தால் மழை பெய்யும் என்றும், மழையினை நிறுத்தச் செய்யும் சடங்குகளாக,

கன்னி-நிர்வாண வலம், நாய்க்குச் சூடு போடுதல்<sup>2</sup> முதலிய பல்வேறு மழை சார்ந்த சடங்குகளைப் பற்றி முனைவர் தே.ஞானசேகரன் அவர்கள் மந்திரம் சடங்குகள் சமயம் எனும் நூலில் வளமைச் சடங்குகள் எனும் பகுதியில் மிக விரிவாக விளக்குகிறார். முனைவர் ஆறு.இராமநாதன் அவர்கள் நாட்டார் மக்களின் வானிலையியல் அறிவு எனும் கட்டுரையில் மழை, மழையின்மை என்னும் வானிலை பற்றி; மழை-குறுகியகால முன்னறிவிப்புகளாக, அ. பறவைகள், பூச்சிகள் முதலியன, ஆ. விலங்குகள், இ. தாவரங்கள், ஈ. கோள்கள் மற்றும் தொடர்புடைய காட்சிகள், உ. காற்று, ஊ. மேகம், மின்னல், இடி, வானவில், எ. உடலுணர்வு, ஏ. மணம் எனவும் மழை-நீண்ட கால முன்னறிவிப்புகளாக, அ. பறவை வலசை போதல், ஆ. தாவரங்கள், இ. காற்று, ஈ. மேகம், உ. மின்னல், ஊ.கார்ப்போட்டம், எ. துலாம் அழிதல்<sup>3</sup> என்று வகைப்படுத்துகிறார். இவ்வாறு நீர் சார்ந்து மக்களிடம் வழக்கிலுள்ள சொற்கள் நிறைய பண்பாட்டுக் கூறுகளையும் மழை வழிபாட்டு முறைகள் மற்றும் சடங்குகளில் நிறைய பண்பாட்டுக் கூறுகளை அறியமுடியும்.

மழை என்பது ஒவ்வொரு கால நிலைக்கு ஏற்றாற்போல மாறுபடும். அம்மாறுபாட்டை அடிப்படையாகக் கொண்டு பல்வேறு பெயர்களில் மழையினை அழைக்கின்றனர். அதேபோல் மழைப்பொழிதலின் அளவினைக் கணக்கிடுவதற்கு நவீன காலங்களில் மழைமானி கருவியினைக் கொண்டு கணக்கிடுகிறோம். ஆனால் நாட்டுப்புற மரபில் பல்வேறு பெயர்களில் அழைக்கின்றனர். அவற்றை அடிப்படையாகக் கொண்டு மழையின் அளவுசார் கலைச்சொற்களை 1.புழங்குபொருளை அடிப்படையாகக் கொண்ட மழையின் அளவுகள், 2.தன்மையினை அடிப்படையாகக் கொண்ட மழையின் அளவுகள் என இரண்டு வகைகளாக வகைப்படுத்தலாம்.

### 1.புழங்குபொருளை அடிப்படையாகக் கொண்ட மழையின் அளவுகள்

மழை பொழிகின்ற இடம் மற்றும் பொருளினைப்; பொருத்து கொங்கு நாட்டில் பல்வேறு பெயர்களில் அழைக்கப்படுகின்றனர். அதாவது மழைப் பொழியும் போது மழை நீர் விழும் தன்மையினையும் மழை நீர் தேங்கும் பொருளினையும் அடிப்படையாகக்கொண்டு சில அளவுமுறைகளைக் குறிப்பதற்காகப் பயன்படுத்துகின்றனர். இந்தக் கூறு ஒருக் குழு மக்கள் தன்னளவில் வாழ்விடம் சார்ந்தும் செயல்கள் சார்ந்தும் அதனை காலங்காலமாகக் கடத்தும் தன்மையினையும் செய்கின்றனர். இவ்வாறு மழைப் பொழிகின்ற இடம், நீர் தேங்கும் தன்மையினைக் கொண்டு மழைசார் அளவினை அவற்றை பின்வருமாறு வகைப்படுத்தலாம்.

1. வாசல்
2. உரல்
3. சீலை
4. மரம்

மேற்கண்ட வகைகளின் அடிப்படையில் மழைநீரினை இராசிபுரம் வட்டார மக்கள் சுட்டுகின்றனர்.

#### **வாசல்**

வாசல் என்பது எல்லா வகையான வீடுகளில் முன்பகுதியாக இருக்கும் பகுதி. இப்பகுதியில் பெரும்பாலும் சமையல் செய்வதற்கான அடுப்பு, கால்நடைகளைக் கட்டுவது போன்ற பல்வேறு பயன்பாட்டிற்காக இருக்கும். குறிப்பாக வேளாண்மை செய்கிறவர்களுடைய வீடுகளில் வாசற்படி என்பது சற்று பெரிதாக இருக்கும். ஏனெனில் வேளாண் விளைபொருட்களைக் காய வைப்பதற்கும் வாசலினை விசாலமானதாக அமைந்திருக்கும். வாசலை களம் என்றும் அழைக்கின்றனர். வாசல் மட்டும் நனையும் அளவிற்கு மழை வந்தால் ஷஷ்வாச நனையறாப்பள மழை வந்தது|| என்று மக்கள் கூறுகின்றனர். அப்படி வாசல் நனைதல் என்பது மழையின் அளவினைக் குறிப்பதற்காக மக்கள் பயன்படுத்துகின்றனர். மேலும் மழைத்தண்ணி வாசலில் வழிந்தோடினால் ஷஷ்வாசத்தண்ணி வெளியே போகிற அளவுக்கு|| என்றும் குறிப்பிடுகின்றனர். அதாவது வாசலினை அடிப்படையாகக் கொண்டு வாசல் மட்டும் நனையும் அளவு, வாசல் நனைந்து தண்ணீர் வெளியே போகும் அளவு என இரண்டு நிலைகளில் மழையின் அளவினைக் குறிப்பிடுகின்றனர்.

#### **உரல்**

வீட்டு உபயோகப் பொருட்களில் உரல் என்பது மிகவும் முக்கியமானது. உரலினைக் கொண்டு மாவு இடித்தல், கம்பு, சோளம் முதலிய தானியங்களைக் குத்துவதற்கும், மாவு, குழம்பிற்கு தேவையான சாந்து அரைத்தல் முதலிய பல்வேறு உணவு சார்ந்த பணிகளைச் செய்வதற்கு பயன்படக்கூடியது. உரலில் குழவி உட்புகும் அளவிற்கு இருக்கும் துளையில் மழையின் நீர் நிரம்பும் அளவினைக் கொண்டு மழையின் அளவினைக் கணக்கிடுகின்றனர். உரலில் குழவி உட்புகும் துளை முழுவதும் மழை நீர் நிரம்பி இருந்தால் அந்த மழையின் அளவினை முக்கால் ஒழவு மழை என்று குறிப்பிடுகின்றனர். அவ்வாறு இல்லாமல் குழவி உட்புகும் துளையில் அரை அளவு இருந்தால் அரை ஒழவு மழை என்றும் உரல் முழுவதும் மழை நீரில் நிரம்பி வழிந்தால் ஒரு ஒழவு மழை என்று கணக்கிடுகின்றனர். இவ்வாறு மழையின்

அளவினை உரலில் நீர் நிரம்பும் அளவினைக் கொண்டு கால் ஒழவு, அரை ஒழவு, ஒரு ஒழவு, ஒன்றரை ஒழவு, ரெண்டு ஒழவு என மழையின் அளவினைக் கணக்கிடுவதற்கு உரலினைக் கையாளுகின்றனர்.

### சீலை

பெண்கள் அணியும் உடையான சேலையினைக் கொண்டு மழையின் அளவினைக் கணக்கிடுகின்றனர். அதாவது மழை பொழியும் போது மெதுவாக வந்தால் அந்த மழையினை சீலைத்துணி நனையும் அளவுக்கு என்று குறிப்பிடுகின்றனர். மேலும் சீலை வீட்டிற்கு வெளியே காயப்போட்டு இருந்தால் அது நனைந்த விதத்தினைக் கொண்டும் மழையின் அளவினைக் குறிப்பிடுகின்றனர்.

### மரம்

வாழிடங்களில் சுற்றியுள்ள மரங்களினைக் கொண்டும் மழையின் அளவினைக் குறிப்பிடுகின்றனர். மழையின் அளவினைச் சொல்ல மரம் துளிர்க்க மழை பொழிந்தது என்கின்றனர். அதேபோல் மாசி மாதத்தில் மரம் துளிர்க்க மழை பெய்ய வேண்டும் என்பதை ஷஷமாசியில் மரம் துளிர்க்க மழை பெய்யனும்|| அப்படி மழை பெய்யவில்லை என்றால் அடுத்துவரும் பருவங்களில் மழை முறையாக பெய்யாது என்று கூறுகின்றனர்.

### 2.தன்மையினை அப்படையாகக் கொண்ட மழையின் அளவுகள்

மழை பொழிகின்ற அளவினையும் வேகத்தினையும், திசையினையும் பொருத்து பல்வேறு அளவுமுறைகள் சொல்லப்படுகின்றன. அவைகள் அனைத்தும் மக்களால் சொல்லப்படுகின்ற பெயர்கள். அதாவது மழைப் பொழியும் வேகத்தினை அடிப்படையாகக் கொண்டு சில வழக்குகள் மக்களிடம் உள்ளது. அதேபோல் மழைப் பொழியும் நேரத்தினை அடிப்படையாகக் கொண்டு சில வழக்குகள் உண்டு.

அவற்றை பின்வருமாறு வகைப்படுத்தலாம்,

1. தூத்தல்
2. தூரல்
3. மேல் மாசி
4. பாரல் மழை
5. கனமழை
6. அடை மழை
7. துளி
8. கொட்டுதல்
9. சடசடனு
10. பொசுபொசுனு



### தூத்தல்

தூத்தல் என்பது மெதுவாக மழை வந்துவிட்டு போவதை குறிப்பதாகும். அதாவது மண்ணைத் தூத்துதல், நெல் முதலியவற்றை தூத்துவதினைப் போன்று மழை பொழிந்ததை தூத்தல் எனும் சொல்லால் அழைக்கின்றனர். சம்மா நாலு தூத்தல் வந்துட்டு போச்சி அல்லது சும்மா நாலு தூத்தல் விழுந்துச்சி என்று மக்கள் குறிப்பிடுகின்றனர்.

### தூரல்

மழை பொழியும் போது இடைவெளி விட்டுவிட்டு துளி விழுவதினைத் தூரல் என்று அழைக்கின்றனர். அதாவது ஒரு நாள் முழுவதும் தொடர்ந்து மழைத்துளிகள் விழுந்துக்கொண்டு இருப்பதனை “சும்மாத் தூரிகிட்டு இருக்கு” என்று கூறுகின்றனர்.

### மேல் மாசி

மேல் மாசி என்பது திடீரென மழை வந்ததனைக் குறிக்கின்றனர். அதாவது எந்த அறிகுறியின்றி மழை வந்ததனைக் குறிக்க பயன்படுத்துகின்றனர்.

### பாரல் மழை

மழை பொழியும் போது ஒருமுறை வந்துவிட்டு போன மழையினை ஒரு பாரல் மழை என்று அழைக்கின்றனர். ஒரு பாரல் மழை வந்துவிட்டு போனது என்பது குறிக்க இச்சொல் பயன்படுத்தப்படுகின்றது.

### கன மழை

மழை மிகவும் வேகமாகவும் பெரிய துளிகளாகவும் பொழியும் மழையினை கன மழை என்று அழைக்கின்றனர். அதிக நேரம் பொழிகின்ற மழையினை கனமழை என்று குறிப்பிடுகின்றனர்.

### அடை மழை

ஒரு நாள் அல்லது அதற்கு மேற்பட்ட பசுமடிநாட்களுக்கு மெதுவாக தொடர்ந்து மழை பெய்வதை அடை மழை என்று குறிப்பிடுகின்றனர். ஐப்பசி காலங்களில் அடை மழை பொழியும். இவ்வாறு அடை மழையினைக் குறிப்பிடும் பழமொழி ஒன்று கிடைத்துள்ளது. அதாவது ஆடு, மாடு இல்லாமல் இருப்பவர்களை சுட்டுவதாக, ஷஷஆடு மாடு இல்லாதவன் அடை மழைக்கு ராசா|| என்று கூறுகின்றனர்.

### துளி

காற்றின் வேகத்தில் அங்கொன்றும் இங்கொன்றுமாக மழை வரும். உடனே நின்று விடும். அதனை துளி என்று குறிப்பிடுகின்றனர். அதேபோல் மழை பெய்யாததைக் குறிப்பிட்ட ஒரு துளிகூட விழவில்லை என்று குறிப்பிடுகின்றனர்.

## கொட்டுதல்

வேகாமாகவும் நெருக்கமான மழைத்துளிகளுடன் பொழியும் மழையினைக் குறிப்பிடுகின்றனர். மழையின் அளவினைக் குறிப்பிட்ட மழை கொட்டு கொட்டுனு கொட்டிடுச்சி என்று குறிப்பிடுகின்றனர்.

## சடசடனு

மழை திடீரென பொழிவதினை குறிப்பிடுகின்றனர். மழை சடசடனு பிடிச்சிகிச்சி என்று வேகாமாக பொழியும் மழையினை இந்தச் சொல்லால் குறிப்பிடுகின்றனர். ஆனால் தொடர்ந்து மழை பொழியலாம் அல்லது பொழியாமல்கூட போகலாம். மழையின் வேகத்தை மட்டும் குறிக்க இந்த பத்தினைப் பயன்படுத்துகின்றனர்.

## பொசுபொசுனு

தூரல் விழுந்து கொண்டு இருப்பதை பொசுபொசுனு என்று குறிப்பிடுகின்றனர். வேகம் இல்லாமல் மெதுவாக மழை பொழிவதனை பொசுபொசுனு என்று கூறுகின்றனர். ஒரு நாள் கூட பனிபொழிவதினைப் போன்று மழை பொழியும்.

## முடிவுரை

வேளாண்மைத் தொழிலுக்கு மிகவும் அடிப்படையான ஒன்று நீர். நீரின்றி அமையாது உலகு. மழை தகுந்த காலத்தில் பெய்ய வேண்டியும், அளவுக்கு அதிகமாக பெய்தால் நிறுத்தவும் மழைச் சடங்குகள் செய்யப்படுகின்றன. மழை பெய்வதை முன்கூட்டியே அறிவிப்பவையாக விலங்குகள், பறவைகள், பிற இயற்கை நிகழ்வுகள் உள்ளன. பாசனத்திற்கு மூலமாக ஆறு, வாய்க்கால், ஏரி, குளம், குட்டை போன்றன பயன்பட்டுள்ளன. வாசல், உரல், சீலை, மரம், ஆகியவற்றின் அடிப்படையில் மழையானது வகைப்படுத்தப்படுகின்றது. மழையின் அளவுகளைக் குறிப்பிடுவதற்காக வாசலில் பொழிகின்ற மழையின் அளவினைக் கொண்டும் சீலை நனையும் அளவினைக் கொண்டும் ஒரு மரம் துளிர்ப்பதற்கு எவ்வளவு மழைத் தேவையோ அதனை மரம் துளிர்க்கும் அளவிற்கு என்றும் மழைத்துளிகள் உரலில் சேகரமாகும் அளவினைக் கொண்டு உழவு என்கிற அளவிலும் கணக்கிடுகின்றனர். மேலும் மழையின் தன்மையினைச் சார்ந்து தூத்தல், தூரல், மேல்மாசி, பாரல் மழை, கனமழை, அடைமழை, துளி, கொட்டுதல், சடசடனு, பொசுபொசுனு என்று பல பெயர்களில் பல்வேறு மழை அளவினைக் குறிப்பதற்காக ராசிபுரம் வட்டார மக்கள் பயன்படுத்துகின்றனர். இவ்வாறு மழையின் அளவினை அடிப்படையாக்கக் கொண்டு இராசிபுரம் வட்டாரத்தில் வழக்கிலுள்ள கலைச்சொற்கள் தொகுக்கப்பட்டன. அதேபோல் தமிழகம் முழுவதும் இத்தகையப் பொருண்மைக் கொண்ட சொற்களை

தொகுபோமானால் அத்தொகுப்பு பெரும் களஞ்சியமாகவும் தமிழகத்தில் மழையின் அளவு சார்ந்த சிந்தனையை நாம் அறிய முடியும்.

### குறிப்புகள்

பரமசிவன்.தொ.,2001, பண்பாட்டு அசைவுகள், காலச்சுவடு பதிப்பகம்இ நாகர்கோயில்.

ஞானசேகரன்.தே., 2000, மந்திரம் சடங்குகள் சமயம், பாரத்திபன் பதிப்பகம்இகோவை.

இராமநாதன்.ஆறு., 1997, நாட்டுப்புற இயல் ஆய்வுகள், மெய்யப்பன் பதிப்பகம்இ சிதம்பரம்

### தகவலாளர் பட்டியல்

வ.எண்	தகவலாளர் பெயர்	பாலினம்	வயது	சாதி	ஊர்
1	இரவிக்குமார்	ஆண்	47	நாடார்	கல்யாணி
2	இராமசாமி	ஆண்	70	கொங்கு வேளாளர்	தேங்கல்பாளையம்
3	கண்ணன்	ஆண்	47	நாட்டுக் கவுண்டர்	ஆயிபாளையம்
4	கந்தாயி	பெண்	70	கொங்கு வேளாளர்	கூனவேலம்பட்டி
5	கருப்பாயி	பெண்	72	அருந்ததியர்	கூனவேலம்பட்டி
6	கலா	பெண்	57	அருந்ததியர்	கோப்பம்பட்டி
7	கனகம்	பெண்	52	கொங்கு வேளாளர்	மசக்காளிப்பட்டி
8	காமாட்சி	பெண்	64	பள்ளர்	அத்திப்பலகானூர்

## தொல்காப்பிய மரபும் மாற்றமும்

தோ.அனிதா, முனைவர் பட்ட ஆய்வாளர் , தமிழ்த்துறை,பாரதியார் பல்கலைக்கழகம்

### ஆய்வு சுருக்கம்

தொல்காப்பியர் காலம் முதல் இலக்கண, இலக்கியங்கள் பல்வேறு மரபுகளை உணர்த்துகின்றன. மரபு என்பதற்குத் தொல்காப்பியரும், அவரைத் தொடர்ந்து இலக்கண இலக்கியங்களும், உரையாசிரியர்களும், அறிஞர்களும் பல்வேறு விளக்கங்கள் தந்துள்ளனர். இம்மரபு காலந்தோறும் தொடர்ந்து வந்தாலும் ஒருசில மாறக்கூடிய தன்மையுடையன. மொழியின் அமைப்பில் ஏற்படும் மாற்றங்களுக்கு ஏற்ப இலக்கணமும் மாற்றம் பெறும். அதன்படி மரபிலக்கணமான தொல்காப்பியத்தில் காலத்திற்கேற்ற மாற்றம் மொழிப் பயன்பாடு என்ற அடிப்படையில் சில நூற்பாக்கள் மாற்றமடைந்துள்ளன. அத்தகைய நூற்பாக்களை அடையாளப்படுத்துவதும் தொல்காப்பிய எழுத்ததிகார நூற்பாக்களில் வழக்கொழிந்த சில நூற்பாக்களையும் கருத்து மாற்றமடைந்த சில சொற்களையும் ஆராய்வதாகவும் இக்கட்டுரை அமைந்துள்ளது.

### முன்னுரை

தொல்காப்பியர் காலம் முதல் இலக்கண இலக்கியங்கள் பல்வேறு மரபுகளை உணர்த்துகின்றன. மரபு என்பதற்கு தொல்காப்பியரும் அவரைத் தொடர்ந்து இலக்கண இலக்கியங்களும் உரையாசிரியர்களும் அறிஞர்களும் பல்வேறு விளக்கங்களை தந்துள்ளனர். இம்மரபுகள் காலந்தோறும் தொடர்ந்து வந்தாலும் ஒருசில மாறக்கூடிய தன்மையுடையன. ஒவ்வொரு காலகட்டத்திலும் அவ்வக்கால உலக வழக்கு செய்யுள் வழக்குகளுக்கு ஏற்ப மரபுகள் மாற்றமடையும். மரபு என்பதற்கு முதல் நூலாசிரியர் விரித்துச் செய்ததனைத் தொகுத்துச் செய்தலும் தொகுத்துச் செய்ததனை விரித்துச் செய்தலும் அவ்விரு வகையினையும் தொகை விரியாகச் சொல்லுதலும் வடமொழிப் பனுவலை மொழிப்பெயர்த்துத் தமிழ் மொழியாற் செய்தலும் வழிநூலின் பயனாகும். இவை மரபு வழிப்பட்டன என்று தொல்காப்பியர் குறிப்பிடுகின்றார். இதனை,

“தொகுத்தல் விரித்தல் தொகைவிரி மொழிபெயர்த்து

அதர்ப்பட யாத்தலொடு அனைமர பினவே”

(தொல்.எழுத்து.நூ. 1597)

என்ற நூற்பாவால் அறிய முடிகிறது.

**தொல்காப்பிய உரையாசிரியர்கள் கூறும் மரபு விளக்கம்**

தொல்காப்பிய உரையாசிரியர்களான இளம்பூரணர் நச்சினார்க்கினியர் பேராசிரியர் ஆகியோர் மரபுக்குத் தரும் விளக்கங்கள் குறிப்பிடத்தக்கது. இளம்பூரணர்,

**“மயங்கா மரபின் எழுத்துமுறை காட்டி”**

**(தொல்.சிறப்புப்பாயிரம்)**

என்ற பாயிரத் தொடருக்கு,

**“மயங்காத முறையானே எழுத்திலக்கணத்தினை வேறு தெரிவித்து”** என்பார்.

**(தொல்.எழுத்து.இளம்பூரணர்**

**உரை.ப.7)**

இதனால் மரபு என்பதற்கு முறை எனப்பொருள் கொண்டிருத்தல் தெளிவாகும்.

நச்சினார்க்கினியரும் ‘மயங்கா மரபு’ என்பதற்கு ‘மயங்கா முறைமை’ என்றே பொருள் கொள்வர்.

பேராசிரியர் செய்யுளியல் முதல் நூற்பா உரையில் “**மரபென்பது காலமும் இடமும் பற்றி வழக்குத் திரிந்தக்காலும் திரிந்தவற்றுக்கேற்ப வழபடாமைச் செய்வதொரு முறை**” என விளக்குவார்.

**(தொல். பொருள்.பேராசிரியர் உரை.ப.114)**

மேலும் மரபியல் முதல் நூற்பாவின் உரையில் “**மரபென்ற பொருண்மை என்னையெனின் கிளவியாக்கத்து மரபென்று வரையறுத்து ஓதப்பட்டனவுஞ் செய்யுளியலுள் (செய்யுளியல் உரை) மரபென்று ஓதப்பட்டனவுமன்றி இருதிணைப் பொருட்குணனாகிய இளமையும் ஆண்மையும் பெண்மையும் பற்றிய மரபும் அஃறிணை புல்லும் மரனும் பற்றிய மரபும் அவை பற்றி வரும் உலகியன் மரபும் நூன் மரபுமென இவையெல்லாம் மரபெனப்படுமென்பது**” என எடுத்துரைப்பார்.

**(தொல்.பொருள்.பேராசிரியர் உரை.ப.114)**

நன்னூலார் மரபென்பதற்கு,

**“எப்பொருள் எச்சொல்லின் எவ்வாறு உயர்ந்தோர்**

**செப்பினர் அப்படிச் செப்புதல் மரபு”**

**(நன்.பொதுவியல்.நூ.388)**

என்று வரையறுக்கிறது.

மரபு என்பதற்கு திறனாய்வாளர் விளக்கம்

மரபு என்பதற்கு “முறைமை சான்றோரின் சொல்வழக்கு முறை பழமை வமிசம் பாரம்பரியம் இயல்பு இலக்கணம் நல்லொழுக்கம் பெருமை மேம்பாடு நியாயம் வழிபாடு பருவம்” எனப் பதின்மூன்று பொருள்களை தமிழகராதி குறிப்பிடுகிறது.

**(தமிழகராதி.தொகுப்பு.4.ப.3086)**

“மரபு என்பது தொன்றுதொட்டு வந்த வழக்கு” என்று அரசஞ்சண்முகனார் கூறுவார்.

**(தொல்.பாயிரவிருத்தி.ப.184)**

“மரபு என்பது ஒவ்வொரு பெயருக்கும் ஆன்றோர் வழங்கிய சொற்களை அவர்கள் வழங்கிய முறைப்படியே கூறுதல் ஆகும்” என்கிறார் கரு.இராமநாதன் செட்டியார்.

**(தொல்.செல்வம்.ப.97)**

“ஓர் இனத்தின் ஒரு பொருள் பற்றி வழக்கமாய் அனுசரித்து வரும் நியதியே மரபு என்பது ஆகும்” என வையாபுரிப்பிள்ளை குறிப்பிடுவார். **(தமிழர் பண்பாடு.ப.76)**

“பழக்கத்தின் காரணமாக வழக்கம் ஏற்பட்டு அதிலிருந்து மரபாக நிலை பெறுகின்றது” என்று ச.வே.சுப்ரமணியன் குறிப்பிடுகிறார்.

**(இலக்கணத் தொகை. யாப்பு பாட்டியல்.ப.61)**

மரபு மாற்றம்

தொல்காப்பியர் முதல் இக்கால அறிஞர்கள் வரை தரும் விளக்கங்களிலிருந்து மரபு என்பது தொன்று தொட்டு வருவது என வரையறை செய்தல் பொருந்தும். ஆனால் ஒவ்வொரு காலத்திலும் அவ்வக்கால மரபுகளில் சில காலப்போக்கில் மாற்றம் அடைந்துள்ளமையை இலக்கண இலக்கியங்கள் உணர்த்துகின்றன.

### தொல்காப்பியத்தில் மரபு மாற்றம்

தொல்காப்பிய எழுத்ததிகாரத்தில் எழுத்து மற்றும் வரிவடிவங்கள் பிற்காலத்தில் மாற்றமடைந்துள்ளன. தொல்காப்பியர் மொழி முதல் எழுத்துக்களாகக் கூறியுள்ள வரையறைகளில் மொழி வளர்ச்சி காணப்படுகிறது. சொல் வழக்குகள் சில வீழ்ச்சியடைந்துள்ளன.

### வரிவடிவ மாற்றங்கள்

தொல்காப்பியர் காலத்துக்கு முன்னரே தமிழ் மொழி வரிவடிவம் பெற்றுவிட்டது. ஆனால் தொல்காப்பியர் எல்லா வரிவடிவங்களையும் கூறவில்லை. சில வரிவடிவங்களை உணர்த்துகிறார். அவை

**“மெய்யின் இயற்கை புள்ளியொடு நிலையல்”**

(தொல்.எழுத்து.நா.15)

மேலே புள்ளியுடன் அமைவதே மெய்யெழுத்துக்களின் இயல்பு என்று கூறிய தொல்காப்பியர் இந்த நூற்பாவின் தொடர்ச்சியாக

**“எகர ஒகரத்து இயற்கையும் அற்றே”**

(தொல்.எழுத்து.நா.16)

அதாவது உயிர் எழுத்துக்களுள் எ ஒ என்ற இரு குறில்கள் அதே இயல்புடன் புள்ளிபெற்றே நிற்கும் என்று கூறியுள்ளார்.

**“முன்பு மேலே புள்ளி வைத்த எகர ஒகரம் குறில்களாகவும் புள்ளி நீங்கியவை நெடில்களாகவும் கருதப்பட்டன”** என தமிழண்ணல் குறிப்பிட்டுள்ளார்.

(தொல்.எழுத்து.தமிழண்ணல் உரை.ப.24)

இந்த நூற்பாவிற்கு ஆராய்சியுரை எழுதிய ச.பாலசுந்தரனார் எகர ஒகரம் என்பது தவறான பாடம்

**“இகர உகரத் தியற்கையு மற்றே”**

**(தொல்.எழுத்து.காண்டிகையுரை.ப.74)**

என்று அமைவதே பொருளுடையது என்று கூறியுள்ளார்.

சார்பெழுத்து மூன்றனுள் முப்பாற்புள்ளி என ஓதப்பெற்ற ஆய்தம் தவிர்த்த எனைய குற்றியலிகரம் குற்றியலுகரம் ஆகியவற்றின் இயல்பும் மெய்யெழுத்திற்குரியன என்கிறார். மேலும்,

**“யகரம் வருவழி இகரம் குறுகும்**

**உகரக் கிளவி துவரத்தோன்றாது”**

**(தொல்.எழுத்து.நா.410)**

எனக் குற்றியலுகரப் புணரியலுள் குற்றியலுகரம் அதிகரித்து நின்றலான் குற்றியலிகரம் குற்றியலுகரம் என்னாமல் இகரமென்றும் உகரக்கிளவி என்றும் கூறுவதைக் காணலாம்.

**மொழி முதல் எழுத்துக்கள் மாற்றம்**

தொல்காப்பியர் மொழி மரபில் மொழி முதல் மொழி இறுதி எழுத்துக்களை வரையறுத்துள்ளார். அவற்றுள்

**‘ச’கரம் மொழி முதலில் வருதல்**

தொல்காப்பியர் ச சை சௌ என்ற மூன்று எழுத்துக்களும் சொல்லின் முதலில் வராது என்று குறிப்பிட்டுள்ளார். இதனை,

**“சகரக் கிளவியும் அவற்றோ ரற்றே**

**அஐ ஒளஎனும் மூன்றலங் கடையே”**

**(தொல்.எழுத்து.நா.62)**

என்ற நூற்பா மூலம் அறியலாம். அதாவது சகரம் அ ஐ ஒள என்னும் மூன்று உயிர்களை தவிர்த்து பிற உயிர்களுடன் மொழிக்கு முதலில் வரும் என்று இளம்பூரணர் உரை வழங்கியுள்ளார். மேலும் “சகடம் எனவும் சையம் எனவும் விலக்கினவும் வருமாலெனின் அவற்றுள் ஆரியச் சிதைவல்லாதன ‘கடிசொல் இல்லை’ என்பதனால் கொள்க” என்று குறிப்பிட்டுள்ளார். இளம்பூரணரை ஒட்டியே நச்சினார்க்கியரின் உரையும் அமைந்துள்ளது. இவர் சட்டி சகடம் சமழ்ப்பு ஆகியவை தமிழ்ச் சொற்கள்



என்றும் தொல்காப்பியருக்குப் பிறகு மொழிக்குள் வந்த கடிசொற்கள் என்றும் சையம் செளரியம் ஆகியவை வடசொற்கள் எனவும் குறிப்பிட்டுள்ளார். இக்கால உரையாசிரியரான பாவலரேறு ச.பாலசுந்தரனாரின் கருத்தும் இளம்பூரணர் நச்சினார்க்கினியர் ஆகியோருடையதை ஒத்தே அமைகின்றது. சகரம் மொழிமுதல் வரும் என்பதையும் சை செள ஆகியவை வடசொற்களிலேயே வரும் என்பதையும் அவரும் விளக்கியுள்ளார். **(தொல்.எழுத்து.ச.பாலசுந்தரம் உரை.ப.107)**

இதன்மூலம் தொல்காப்பியர் தான் வாழ்ந்த காலத்தில் வழங்கி வந்த சொற்களையும் தன் காலத்தில் இருந்த இலக்கியங்களையும் அடிப்படையாகக் கொண்டே நூற்பா இயற்றினார் என்பதும் சகடம் சையம் போன்ற சொற்கள் பிற்காலத்தில் ஆரியர் வருகையால் வந்தவையே என்பதும் புலனாகிறது. ஆனால் சங்க காலத்தும் பிறகும் இந்த எழுத்துக்கள் மொழிக்கு முதலில் பயின்று வந்துள்ளன. சான்றாக,

**“புரை கெழு சையம் பொழி மழை தாழ்”**  
**(பரிபாடல்.பா.11)**

**“சமந் தாங்கவும்இ சாப நோன்ஞான்”**  
**(புறநானூறு.பா.14)**

**“பஞ்சாய்க் கோரை பல்லிற் சவட்டி”**  
**(பெரும்பாண்.217)**

என மேலும் பல இலக்கியங்களில் சகரம் மொழி முதலில் பயின்று வந்துள்ளது.

‘சகுனம் சகோதரத்துவம் சகுனி சைவர்’ என்பன போல பல சொற்களை அகராதி குறிப்பிடுகிறது.

**(ந.கதிரைவேற்பிள்ளை.தமிழ்மொழிஅகராதி.ப.560)**

தற்காலத்தில் நாம் அன்றாடம் பயன்படுத்தும் சொற்களிலும் இக்காலக் கவிதை சிறுகதை புதினம் போன்ற இலக்கியங்களிலும் சகரத்தை முதலாகவுடைய சொற்கள் பயின்று வந்துள்ளதைக் காணமுடிகிறது. சான்றாக,

**“சதி, சத்தம்,சம்பளம், சரியாக, சந்தேகம்”**  
**(உயிர்.புதினம்.ப.5-6)**

“சண்டைகள் சமன் கோடாய்”

(ஒரு கிராமத்து

நதி.கவிதை.ப.1417)

ஆகியன.

‘ஞ’கரம் மொழி முதலில் வருதல்

‘ஞ’கர மெய் ஆ எ ஓ என்னும் மூன்று உயிரோடு மட்டுமே கூடி மொழி முதலில் வரும் என்பது தொல்காப்பியர் கூறியது. இதனை,

“ஆஎஓ

எனும் மூவுயிர் ஞகாரத்தூரிய”

(தொல்.எழுத்து.நா.64)

என்ற நூற்பா விளக்குகிறது.

தொல்காப்பியத்தை அடியொற்றி எழுந்த நன்னூலில் அ ஆ எ ஓ என்ற நான்கு உயிருடன் சேர்ந்து ஞகரம் மொழிக்கு முதலில் வரும் என்று பவணந்தியார் குறிப்பிட்டுள்ளார். இதனை,

“அஆ எஓவ்வோ டாகு ஞம்முதல்”

(நன்னூல்.எழுத்தியல்.நா.105) வெளிப்படுத்துகிறது. இதற்குச் சான்றாக சங்க இலக்கியங்களில் பல இடங்களில் ஞகரத்தை முதலாகவுடைய சொற்கள் இடம் பெற்றுள்ளன. அவை,

“தீ செங் கனலியும்இ கூற்றமும்இ ஞமனும்”

(பரிபாடல்.பா.3)

“மதந்தபு ஞமலி நாவி னன்ன”

(மலைபடுகடாம்.பா.40)

ஆகியன. மேலும்,

ஞமலி – நாய்கள், மயில்

ஞமன் – யமன்

ஞாலுதல் – ஒலித்தல்

**ஞலவன் - மின்மினிப்பூச்சி**

**(கதிரைவேற்பிள்ளை.தமிழ்மொழி அகராதி.ப.735)**

என ஞகரத்தை முதலாகவுடைய சொற்களையும் அதற்கானப் பொருளையும் தமிழ் மொழி அகராதி கூறுகிறது.

**'ய'கரம் மொழி முதலில் வருதல்**

**“ஆவோ டல்லது யகர முதலாது”**

**(தொல்.எழுத்து.நா.65)**

ஆகாரத்தோடு மட்டுமே யகரம் மொழி முதலில் வரும் என்பது தொல்காப்பிய நூற்பா. இதற்கு உரை எழுதிய இளம்பூரணர்,

**“ஆகாரத்தோடு அல்லது யகரம் மொழிக்கு முதலாகாது. யவனர் என்றாற் போல்வன விலக்கினவும் வருமாலெனின் அவை ஆரியச் சிதைவென்று மறுக்க”** என்று தமது உரையில் குறிப்பிட்டுள்ளார்.

**(தொல்.எழுத்து.இளம்பூரணர்உரை.ப.34)**

ஆனால் பிற்காலத்தில் வந்த நன்னூலில் அ ஆ உ ஊ ஒ ஓள ஆகிய ஆறு உயிர் எழுத்துக்களுடனும் யகரம் மொழி முதலில் வரும் என்று பவணந்தியார் குறிப்பிட்டுள்ளார். இதனை,

**“அஆ உ ஊ ஒஓள யம்முதல்”**

**(நன்னூல்.எழுத்தியல்.நா.104)**

என்ற நூற்பா மூலம் அறியமுடிகிறது.

யகரம் ஆவுடன் சேர்ந்து மட்டுமே மொழிமுதலாகும் (யானை யாமம்) எனவும் யவனர்இ யுகம் போல்வன பின்பு வந்தவை என்றும் தமிழண்ணல் குறிப்பிடுகிறார்.

**(தொல்.எழுத்து.தமிழண்ணல் உரை.ப.44)**

சங்க இலக்கியங்களில் யவனர் என்ற சொல் பல இடங்களில் பயின்று வந்துள்ளது.

**“யவனர் தந்த வினைமாண் நன்கலம்”**

**(அகநானூறு.பா.149)**

**“யவனர் நன்கலம் தந்த தண்கமழ் தேறல்”**

**(புறநானூறு.பா.56)**

**“வலி புணர் யாக்கை வன்கண் யவனர்”**

**(முல்லைப்பாட்டு.61-62)**

ஆகியன. தற்காலத்திலும் மொழிப் பயன்பாட்டு மாற்றத்தினாலும் பிற மொழிக் கலப்பினாலும் ‘ய’கரத்தை முதலாக கொண்ட சொற்கள் பல பயன்பாட்டில் உள்ளன.

**யோகம் - உயிர் புதினம். ப. 26**

**யுத்தகாலம் - ஒரு கிராமத்து நதி.கவிதை.ப.39**

**யோசித்தபடி - பட்டாம்பூச்சிவிற்பவன்.கவிதை.ப.22**

போன்ற வடசொற்கள் தமிழிலக்கியங்களில் பயின்று வந்துள்ளன. மேலும்

**யமகம் - வந்த சொல்லே வருதல்**

**யுகங்கள் - நான்கு**

**யோசனை - ஆலோசனை**

என அகராதி யகர வரிசையில் அமைந்த சில சொற்களையும் அதன் பொருளையும் விளக்குகிறது.

**(கதிரைவேற்பிள்ளை.தமிழ்மொழிஅகராதி.ப.1215-**

**1228)**

**வழக்கு வீழ்தல்**

தொல்காப்பிய நூன்மரபில் ஞ ந ம வ என்னும் மெய்களுக்குப் பின்னர் யகர மெய் நிற்பதும் வழக்கில் காணப்படுவதாக தொல்காப்பியர் கூறியுள்ளார். இதனை

**“ஞநமவ வென்னும் புள்ளி முன்னர்**

**யஃகான் நிற்பல் மெய்பெற் றன்றே”**

**(தொல்.எழுத்து.நா.27)**

என்னும் நூற்பாவால் அறிய முடிகிறது.

இந்த நூற்பாவிற்கு உரை எழுதிய இளம்பூரணர் ஞநமவ என்று சொல்லப் படுகின்ற புள்ளிகளின் முன்னர் யகரம் மயங்கி நின்றல் பொருண்மை பெற்றது என்று கூறி இதற்குச் சான்றாக உரிஞ்யாது பொருந்யாது திரும்யாது தெவ்யாது என்ற சொற்களைத் தந்துள்ளார்.

அடுத்து உரை வழங்கிய நச்சினார்க்கினியர் **“இங்ஙனம் ஆசிரியர் சூத்திரம் செய்தலின் அக்காலத்து ஒரு மொழியாக வழங்கிய சொற்கள் உளவென்பது பெற்றாம். அவை இக்காலத்து இறந்தன”** என்று கூறியுள்ளார்.  
(தொல்.எழுத்து.நச்சர் உரை.ப.64)

நச்சினார்க்கினியரின் இந்த உரையை அடிப்படையாகக் கொண்டு இந்த நூற்பா மற்றும் சான்றுகள் தற்காலத்தில் வழக்கில் இல்லை என்பது புலப்படுகிறது.

சுட்டெழுத்துக்களில் இகரம் இறுதியில் வரும் என்பதைத் தொல்காப்பியர்,

**“சுட்டு முதலாகிய இகர இறுதியும்”**

(தொல்.எழுத்து.நூ. 159)

என்ற நூற்பாவில் குறிப்பிட்டுள்ளார். இதற்கு இளம்பூரணர் அதோளி இதோளி உதோளி என்பதை எடுத்துக்காட்டுகளாகத் தந்துள்ளார். இவ்வழக்கு சங்கப் பாடல்களில் இடம்பெறவில்லை. ஆனால் ஈதோளி என்ற சொல் பயன்படுத்தப்பெற்றுள்ளது. அப்பாடல்

**“முல்லை இவைஆயின்- முற்றிய கூழையாய்”**

**எல்லிற்றுப் போழ்து ஆயின்- ஈதோளிக் கண்டேனால்”**

(கலி. 117:12-13)

என்பதாகும்.

கலித்தொகைக்கு உரை எழுதியுள்ள நச்சினார்க்கினியர் ஈதோளி என்ற சொல்லிற்கு இவ்விடம் எனப் பொருள் உரைத்துள்ளார். இருப்பினும் இவ்விடம் என்பதற்கு இதோளி ஈதோளி என்று வழங்கும் வழக்கம் தற்காலத்தில் இல்லை. அந்த இடம் இந்த இடம் எந்த இடம் அவ்விடம் இவ்விடம் எவ்விடம் அங்கு இங்கு எங்கு என்று கூறும் வழக்கமே தற்காலத்தில் பயன்பாட்டில் உள்ளது.

இவ்வாறாக தொல்காப்பியத்தின் மூன்று இயல்களிலும் பல நூற்பாக்கள் காலத்திற்கேற்ற மாற்றம் மொழி வளர்ச்சி மொழிப்பயன்பாடு என்ற அடிப்படையில் வழக்கு மாற்றம் பெற்றும் வழக்கு வீழ்ந்தும் காணப்படுகின்றன. அவற்றில் மிகச்சிலவே இந்த கட்டுரையில் சான்றாக அளிக்கப்பட்டது. இதன்மூலம் தொல்காப்பியத்திற்கு காலத்திற்கேற்ற மாற்றம் என்பது இன்றியமையாத ஒன்றாக நம்மால் அறிய முடிகிறது.

### பார்வை நூல்கள்

இளம்பூரணர் உரை. தொல்காப்பியம் எழுத்ததிகாரம், 2008. சாரதா பதிப்பகம். சென்னை.

நச்சினார்க்கினியர் உரை. தொல்காப்பியம் எழுத்ததிகாரம், 2003. தமிழ்மண் பதிப்பகம். சென்னை.

பேராசிரியர் உரை. தொல்காப்பியம் பொருளதிகாரம், 2017. அமராவதி பதிப்பகம், சென்னை.

தமிழண்ணல். தொல்காப்பியம் எழுத்ததிகாரம், 2009. மணிவாசகர் பதிப்பகம், சென்னை

பாலசுந்தரனார்உரை. தொல்காப்பிய எழுத்ததிகாரம், 2008. பெரியார் பல்கலைக் கழகம், சேலம்.

ஆ.சிவலிங்கனார். தொல்காப்பிய உரைவளம் எழுத்ததிகாரம், 2015. உலகத் தமிழாராய்ச்சி நிறுவனம், சென்னை.

அரசஞ்சண்முகனார். தொல்காப்பிய பாயிரவிருத்தி. 1905 . ஸ்ரீ வித்யா விநோதினி புத்தக நிலையம், தஞ்சை.

கரு.இராமநாதன் செட்டியார். தொல்காப்பியச் செல்வம். 1963. மாணிக்கம் பிரஸ், சென்னை.

வையாபுரிப்பிள்ளை. தமிழர் பண்பாடு. 1994. சாது அச்சுக்கூடம். சென்னை.

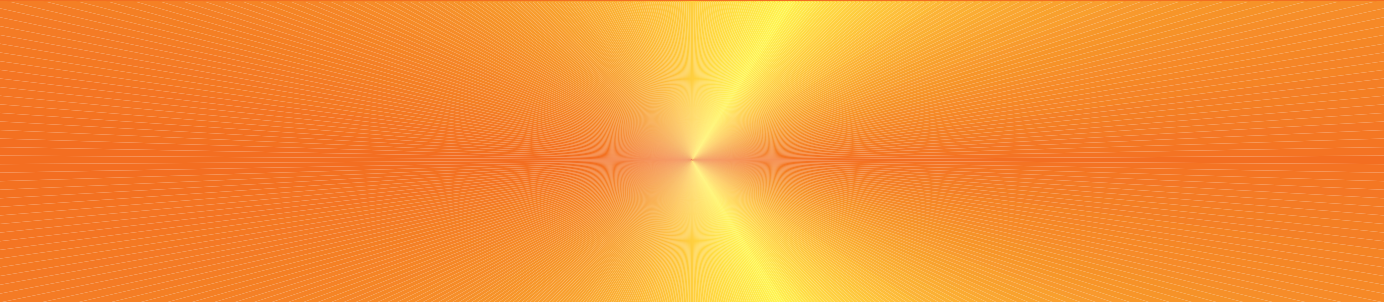
ச.வே.சுப்ரமணியன். இலக்கணத் தொகை (யாப்பு பாட்டியல்)

முல்லைப்பாட்டு. கதிர் முருகு. 2012. சாரதா பதிப்பகம், சென்னை.

இரா. செயபால். அகநானூறு உரை.2017. நியு சென்சுரி புக், சென்னை.

- இரா.மோகன். பெரும்பாணாற்றுப்படை உரை. 2017.நியு சென்சரி புக், சென்னை.
- மா. இராசமாணிக்கனார். கால ஆராய்ச்சி. 2015. பூம்புகார் பதிப்பகம், சென்னை.
- மா.இராசமாணிக்கனார். தமிழ்மொழி இலக்கிய வரலாறு. 2017. பூம்புகாரபதிப்பகம். சென்னை.
- கதிரைவேற்பிள்ளையின் தமிழ் மொழி அகராதி. 2015. சென்னை. சாரதா பதிப்பகம்.
- சிவகாமி. உயிர் புதினம். 2016. அணங்கு பெண்ணியப் பதிப்பகம், புதுச்சேரி.
- ஈரோடு தமிழன்பன். வணக்கம் வள்ளுவ. 2011. பூம்புகார் பதிப்பகம். சென்னை.
- புலியூர் கேசிகள். திருக்குறள். 2010. பூம்புகார் பதிப்பகம். சென்னை.
- நா.முத்துக்குமார். பட்டாம்பூச்சிவிற்பவன்.2015. பட்டாம்பூச்சி பதிப்பகம், சென்னை.
- சிற்பி பாலசுப்ரமணியம். ஒரு கிராமத்து நதி. 2012. கவிதா பதிப்பகம்,

Working Papers on  
**Linguistics  
and Literature**  
(UGC-CARE Listed Journal)  
Peer - Reviewed



**DEPARTMENT OF LINGUISTICS  
BHARATHIAR UNIVERSITY**  
Coimbatore - 641 046, India